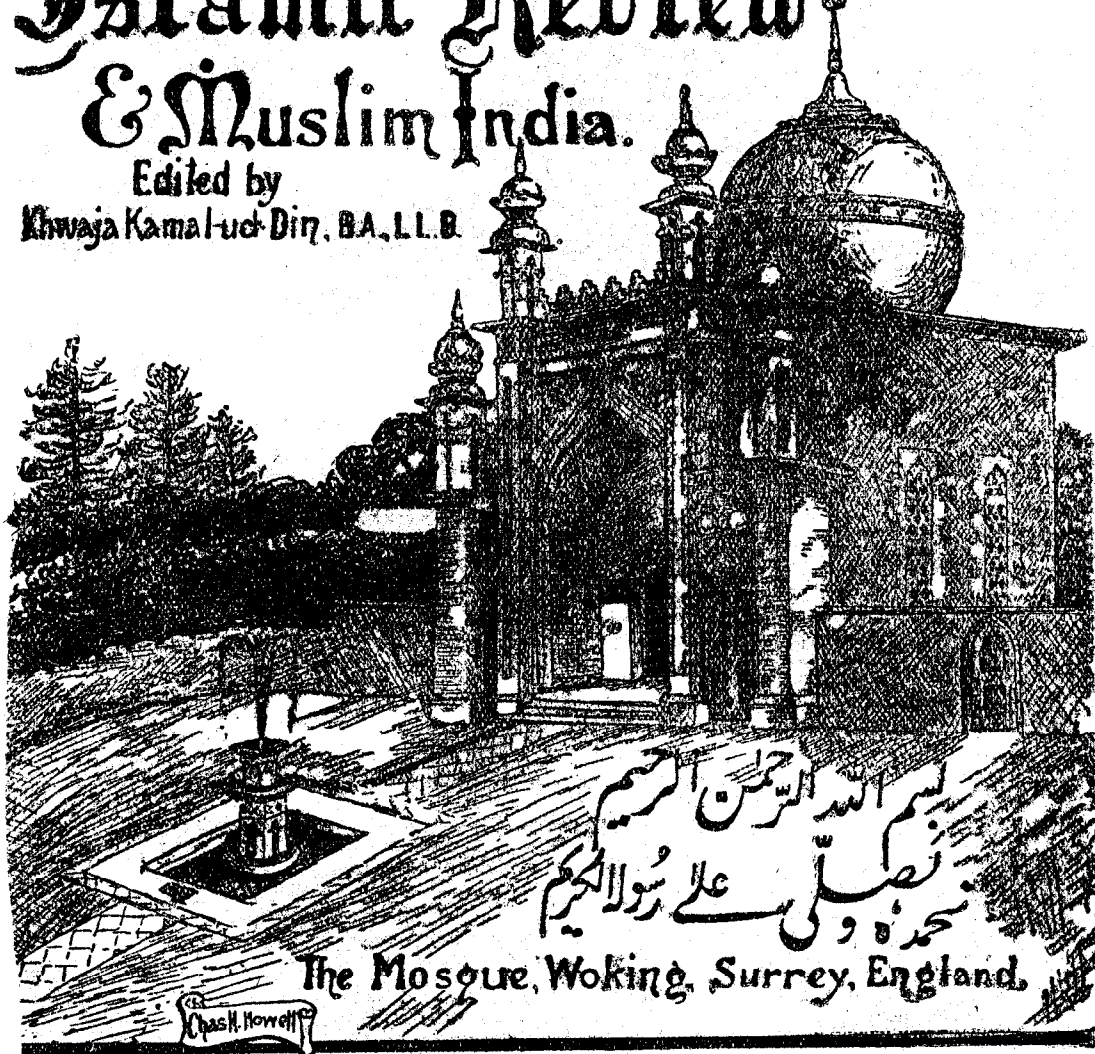


Islamic Review & Muslim India.

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



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THE HOLY QUR-ĀN

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The Muslims in Lagos.

WE have often said in these pages that Islam is the natural religion, and its tenets appeal to the human nature. This fact has been pre-eminently borne out by the spread of Islam in Africa, where, in spite of the strenuous efforts on the part of the Christian Missionaries, the religion of Islam is making a rapid progress. It should be borne in mind that the progress of Islam in Africa is not due to any counter-religious propaganda on the part of Muslims. We have taken the following facts from an African paper, and hope that they will give our readers an idea as to what prospects Islam has got in that country.

That the introduction of Islam preceded Christianity in Lagos is a well-known fact which needs no repetition from us. Numerically speaking, the Muslims number one-half of the population of Lagos, composed of all classes of the community, from the opulent rich to the indigent poor. It is fair to notice that, notwithstanding Christian Missionaries have been making a very vigorous propaganda, their conversions have not outnumbered those of the Muslims; and year by year, as the ranks of heathenism grow thinner, the ranks of the Muslims grow thicker. Christian teachers have been heard to remark that Islam is gaining ground faster than Christianity in Lagos. The matter is very simple to solve: whilst Christianity is embedded in a thousand and one creeds and doctrines, each disputing and fighting with each other, the faith of Islam is simple and comprehensive, the Oneness of Allah and the Divine Mission of His holy Prophet Mohammed. It must be stated for the information of our readers that, although the Muslims are numerically stronger than the Christians, yet, holding closely to the conservatism of the East, they did not send their children to school in time to inculcate the white man's education, so that up to the time of the late Dr. Blyden's visit to Lagos very few Muslims in Lagos looked to Western education for their children. This disadvantage is seen in that the present staffs of doctors, lawyers and surveyors are all Christians, but we hope that now that the Muslims of Lagos are sending their children to school by thousands, it will not be long before this state of things is remedied. The increase of Western education amongst the Muslims of Lagos has brought an influence of light which has set them thinking, and therefore the Cathedral Mosque at Shitta Street, costing over fifteen thousand pounds, and capable of conveniently seating thousands of persons, with its marble pulpit and picturesque walls and massive dome, is a species of architecture the like of which is not seen in all religious buildings in West Africa for its grandeur, beauty, and stateliness,

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a fitting Cathedral Mosque to the Capital of Nigeria. To such a pitch has the intelligence of the Muslims in Lagos risen that any passer-by who views this building as he passes through Victoria Road, Lagos, which is erected to the glory of Allah must be convinced that Western education has advanced amongst the Muslims of Lagos.

It will also be interesting to know that from recent statistics there are forty-five Mosques in Lagos. It is a known fact that Braimah is the Lemomu or Imam of the Jalalaini, and as such the official recognized Lemomu of the Muslims of Lagos. It is natural therefore that a leader who represents above forty thousand members in a community, or one-half of the population of a country, must surely count. This, therefore, has brought the Lemomu Braimah to the official recognition by the Government of his position. After the opening of the Cathedral Mosque, owing to some political and religious happenings in the community in which the majority of the Mahommedan section felt that things were not properly done by the Lemomu (as the Imam of their religious body), and the growing intelligence amongst the Muslims that this sort of thing ought not to be allowed to continue further, and finding that there is no constitution by which the Lemomu can be called to order, they felt themselves bound to formulate a constitution for the future guidance of the Lemomu, so as to keep sacred and inviolate the dignity of the office. After completing the constitution the Lemomu was called upon to sign. To this the Lemomu, despite the petitions of the people, refuses to sign this document. To be assured that the people knew the situation a list of the Mosques was taken, as also their votes. Thirty-four Mosques voted that the Lemomu Braimah must sign the constitution or be deposed from office, and four voted that he should not be deposed in case he refused to sign. It is therefore evident that the vote for deposing the Lemomu, if he refused to sign, was carried by an overwhelming majority. Is it necessary to get a constitution for the guidance of the Muslim Community in Lagos? We say yes. Each religious denomination has its constitution for the guidance of its people. So therefore the Muslims of Lagos seek a constitution, for its guidance, not contrary to the spirit and teachings of the Holy Book the Qur-án. The Lemomu claims exemption from signing the constitution on the plea that there is no precedent for such an act. This is only a fine way of getting out of a difficult position. It is known that Islam is not propagated in the same way as Christianity; Islam has a holy place of pilgrimage named Mecca, but no headquarters or priestly class. Each country manages its own affairs. Let us give an illustration, Mr. Howells, a native of Lagos, and formerly Vicar of Christ Church, was appointed to be Bishop of the Niger Delta by his Grace the Archbishop of

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Canterbury, without asking the people over whom he is called to be an overseer whether they want him or not.

This is the custom of the Church from all ages, and no one grumbles. The appointment to such a post is vested in the Archbishop of Canterbury. It therefore stands to reason that Bishop Howells is subject only to the Archbishop of Canterbury, for the man who appoints has the power to depose. But in Islam this is not the case: there are no headquarters, each country has its own headquarters and appoints its own Imam.

Religion and Alcohol.

One of the salient features of Islam which distinguish it from all other creeds is its unique influence on the practical life, whether of an individual or of a community. Islam does not consist of a lip-belief only; but as a matter of fact, it wants a complete revolution and thorough change in our practical life. It wants that we should regulate our habits, our manners and our food; so that we may be evolved both physically and spiritually.

It was this tremendous change in the life of Arabs wrought by the pious and wholesome influence of the holy Prophet's teachings and practice that made the wild Arabs the masters of the world. They were actually raised from the depth of moral depravation to the highest pitch of civilization. Wine, which has been the curse of society from the very ancient times and which was sapping at the time of the Prophet, too, the vitality and morality of his people, was prohibited by Islam. Although the evil was strong and deep-rooted, yet stronger was the influence of Islam; and it is stated that, when the revelation prohibiting the use of wine was announced, the people forthwith "threw the jugs and jars of their old wine into the street of Medina, and it flowed like water up to the knee of a passer."

The great world-war has now awakened the Western world to the disadvantages of the use of alcohol. The United States of America have taken a legal step in this direction. The wise and sober people of other countries are doing their best in winning over the sympathies of the public in favour of temperance by periodicals and publications. But the history of the human race has shown invariably that such changes are brought about by the influence of religion. The question arises then which of the so many religions of the world can successfully combat with this social evil. In this connection I will do better by quoting a passage from the *Morning Post* of September 13, 1920:—

"It is sometimes assumed and proclaimed in the present day that the use of alcohol in every form is forbidden to

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Christians, and that anyone engaged in the business of brewing has forfeited all claim to the Christian name. 'Drink,' not merely drunkenness, is described as an 'accursed thing.'

"But let us observe that to regard material things as in themselves evil is to use not Christian, but anti-Christian language. It is quite untrue to say, as it is sometimes said, that the use of wine is forbidden or condemned by the Bible. There is not a word in the Bible condemning drink as in itself evil. There are many denunciations of drunkenness, but none of drink. An attempt is sometimes made to divide the wines of the Bible into intoxicating and non-intoxicating beverages, and to maintain that the latter only are permitted; but this view is not supported by the best scholars. In the next place—and this surely is a matter of first concern to Christians—we may refer to the example of our Lord. It is quite clear that He neither taught nor practised abstinence from wine. Those who want a religion which forbids the use of wine and all alcoholic liquors can have it, but the religion is not Christianity. It is Mohammedanism."

Tolerance in Islam

The Christian Missionaries are notoriously fond of levelling false and unfounded charges against Islam. They always try to misrepresent the teachings of this great religion, simply to keep their sheep in "bliss of ignorance," because ignorance in this case is not only a bliss for those who enjoy it, but, also GOLD for those who impose it. It is no wonder, therefore, if we come across (in *Missions and the World Order* of November 10, 1920) this oft-repeated blasphemy: 'that Mohammedanism has any real capacity for development in tolerance and vision her whole history denies, and very few signs of it appear to-day.' But the wonder is how the writer of these lines has ventured to challenge the verdict of history. Is he prepared to study the spirit of tolerance as preached by the holy Prophet and practised by the Muslims in the light of history? If so, we should like to refer him to the following verses of the Holy Qur-án:

(1) "There is no compulsion in religion" (ch. 2, v. 256).

(2) "And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered" (ch. 22, v. 40).

From the above-quoted texts it will appear that Islam enjoins perfect religious tolerance upon its followers, and the wars that the holy Prophet had to wage against the

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people of Arabia were meant to establish perfect religious liberty, so that the sacred places of all the religions—churches, temples, synagogues and mosques—may be protected from the cruel hands of the oppressors.

As regards the religious tolerance of the Muslim kings, the names of the two important countries, i.e. India and Spain, may be mentioned, which were ruled over by Muslim monarchs for about eight hundred years, and yet retain their respective religions up to now. India is still a Hindu country and Spain a Christian.

ISLÂM IN AL MAGHRIB

By MR. CHARLES ROSHER

MOROCCO, called in Arabic *Al-Maghrib-al-Aksa*, is a land peopled mainly by Muslims. The Berbers, who were the original inhabitants, embraced Islam within a comparatively short time after the Arab invasion. Ibu Abd-el-Hakim records that in Anno Hegiræ 100 (718 A.C.) "There remained not a single Berber in the provinces (i.e. of Ifrik'ya or Barbary) who had not become Muslim." That would be just sixty years after the Arabs had reached Al-Maghrib. Besides the Berbers, who have kept pretty much to themselves, the people are mostly of Arabian descent—but with a large admixture of African blood drawn from the regions south of the great Atlas ranges. They may number six to seven millions. In addition there are large communities of Jews, chiefly descendants of refugees from the Spanish Inquisition, who found shelter with the Muslim Moors, who themselves had suffered from the Inquisition. Except on the coast, the Christians in Morocco were not at all numerous until the last decade. There are now many French *émigrés* (from France, Algeria, etc.), but before the French came, the Spanish were the preponderating European element; and, strange to say, the Moors scarcely reckon Spaniards as Europeans. Probably to-day the Moors have learned to distinguish between one sort of European and another.

In *The Moors* (published 1902), the late Budgett Maakin writes: "Morocco still affords a study of Islam in a condition almost unalloyed by foreign influence," and in *Morocco of To-day*, M. Eugène Aubin, a French author who had spent much time in other Muslim lands, states that in Morocco he had all to learn, for he found himself faced with "A Muslim civilization petrified as it were in the Middle Ages."

During the past fifteen years Morocco has undergone some rapid political and fiscal changes, and has experienced her first taste of "development" and "exploitation" on

ISLAM IN AL MAGHRIB

the lines of "Western" modern civilization. The process is likely to continue for some time, seeing that Morocco is a very rich country—a veritable Land of Promise—and the capitalistic system is still in force. The process, euphemistically called Pacific Penetration, is in reality entirely dependent on military force and military operations, and both French and Spanish forces are, even as I write, busy *pacifying* the Moors—the very people who contributed such valuable fighting levies to the armies of the Allies in the Great War.

The number of Moors converted to any kind of Christianity hitherto is negligible. There is far more danger that many Moors will be seduced from the better ways of their Islamic faith into the adoption of the vices common among the "Christians" of the coast-towns. In these places drinking, gambling and other social vices abound and increase, and the Moors being an observant race—what chances have "Christian" missionaries of making converts, in the face of such "Christian evidences"? The Moors who fall into these evil ways may just as well *profess* one faith as another. The point I would make is that *externals* are very often misleading, and the Moors are much given to observance of the external. The result is that any one from Europe wearing a particular style of clothing, and failing to dress as they do, or to wear a beard, is at once regarded as a Nasarani. To any one who knows the Moors and has but a cursive knowledge of their history and their dealings in the past with Europeans, it is easy to comprehend, that from their point of view, *all Nasarani* (Christians), however good in appearance, should be regarded with abhorrence and distrust.

Mistrust of the Nasaranis has been a strong characteristic of the Moors ever since they were driven out of Spain—a land which reached its zenith of prosperity and happiness under their beneficent rule.

I have not observed any anxiety on the part of the Moors to proselytize or make converts to Islam. Certainly, in recent times, any conversions to Islam in Morocco have been quite spontaneous, but this was not always the case.

The period most remarkable for the conversion of Christians to Islam was during the reign of the Filali Sharif Sultan Ismail (last half of seventeenth century). He was decidedly a strong ruler, with a passion for building, and most of the works he had executed by means of enforced labour—notably by Christian captives taken in fight, kidnapped or captured by Barbary corsairs. Most of them "turned Moor" (or Turk), as the saying was, with a view of ameliorating their lot.

In many instances the proven capacity of the renegades was utilized to the Sultan's advantage and their own advancement, so that some of them rose to positions of responsibility and the attainment of worldly welfare. But

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they could only change their lives by escaping, and this was not an easy matter.

The sincerity of such conversions does not greatly signify, though there is no reason why, in some instances, the conversions should not have been due to honest conviction, for the methods of conversion practised by the Christians must have been known to some of them, and what they were is a matter of authentic history. These conversions may have been only a case of "tit-for-tat," and the progress of Ismail's ambitious building schemes was the real motive, rather than any yearning on his part for the salvation of these useful people.

The exceptional interest of Morocco is due to its uniqueness. It differs from other lands to which it may be compared. In Morocco you are in a world distinct from Egypt, Syria, Turkey or Persia, and the distinction seems to apply to religion as much as anything.

The Moorish Muslims are chiefly, I understand, of the Malaki sect, and, taken altogether, they are very strict in the formal observance of their religious duties and obligations, whether in the cities or in the country. Even the *Al Fejer* prayers are strictly observed by many Moors. As one travels, the *M'Lalleh*, or praying place, may be encountered wherever men congregate—say at a river crossing or a mountain pass—and every village has a place of prayer, if it has not attained to a mosque, however humble. *Zâwias*, or Saint Tombs, abound, and wherever one goes, it is quite impossible to escape from the spirit of Islam. The very conversation of the people is permeated with pious phrases, which may be worn threadbare by frequent repetition, but are not necessarily insincere—at least they are pleasant to the ear, and are spoken with a grace of manner which is very convincing.

One feature of Islam in the Maghrib is that the reigning Sultan of Morocco is looked upon with some religious sanctity. Some of the very strict Moors look down upon a Modern Turk or Egyptian, for these latter dress and shave their faces after the fashion of Europeans, and are altogether away from *es-sirat al-niustakeem* in many other respects.

These worthy Moors do not appear to recognize that the spirit is really more important than *the letter* of the law and of their local practices.

The keys to their progress will undoubtedly be education, the introduction of the printing press and a much wider personal contact with people of other races. Their innate conservatism leads me to think that their change to broader views will be slow—unless MUSLIM MISSIONS OF PROGRESS are sent to present up-to-date and correct information to them concerning the outer world and the trend of its doings. At present very few Moors can read or write; and very few

THE EXCELLENT NAME OF ALLAH

of those who can, have opportunity of gaining knowledge outside "the world they live in." Islam may, and I trust will, be the salvation of the Moors as a race, but before that they must be presented with the real spirit of Islam. This does not mean any essential change in religion itself, but it involves the loosening of the bandages which they have erroneously bound over their own eyes to prevent them seeing unpleasing sights. It involves the casting aside of many *prejudices*, which have to them the strength of *beliefs*; it involves an appeal to reason and the use of that great gift of Allah. Perhaps owing to the influence of Christianity, the Moors take certain things for granted and as beyond dispute or discussion. These uncompromising ways must hinder their progress, because they mean stagnation, and stagnation is none other than death. Life is flux, movement, change and progression, and it must be so in all "the worlds."

THE EXCELLENT NAME OF ALLAH

By PROFESSOR H. M. LÉON, M.A., LL.D., F.S.P.

(Continued from September number.)

HEBREW legends associate the death of Sarah with the sacrifice of Isaac.¹ There are two versions of the story, one whereof introduces, as one of the principal actors therein, Samael, prince of the demons, an important figure in Talmudic and also in post-Talmudic literature, wherein he figures as accuser, seducer and destroyer.² He is said to fly through the air like a bird (Targum to Job xxviii, 7), and while the *hayyot* and *ofannim* have only six wings, he possesses twelve, and has under his command a whole army of demons. In quotations from the Slavonic Book of Enoch (vi) Samael is represented as a prince of the demons and a magician. He is repeatedly mentioned in the cabbalistic writings of the Middle Ages. As lord of the demons, Samael is regarded as a magic being, and, therefore, must be considered in the preparation of amulets. The cabbalistic writers are not, however, in agreement as to his power and activity—Samael it is said, presides over the second "tefukah" (solstice) and the west wind of the fourth "tefukah" as well as the

¹ *Genesis Rabbah*, lviii, 5.

² It is possible that the name of this arch-fiend was derived from that of the Syrian god, Shemai (Bousset, *Religion*, p. 242). He is probably the individual styled "the prince of the devils," in the story of the restoration of speech to the dumb man, in Matthew ix, 34.

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third day of the week.¹ In Hebrew amulets Samael is represented as the angel of death, with whom, according to the *Targum Yerushalmi* ("Targum Jonathan"), he is identical. He being "the venom of God," who slays men with a drop of poison.² The spots on the face of the moon, according to one Hebrew tradition, are alleged to have been caused by the excrementary deposits of this "prince of demons."³

This "Shaitan," according to Hebrew tradition, first endeavoured to dissuade Abraham from offering his son as a sacrifice, and failing in his purpose, he then directed his "envenomed energies" upon Sarah. Disguised as an old man, he came to her and said: "That dotard, your old husband, seized the boy and sacrificed him. The boy wailed and wept, but he could not escape from his father." On hearing this terrible news, Sarah began to weep bitterly, and ultimately died of her grief (Pirke Rabbi Eli'ezer, xxxii).

According to the other legend, Satan himself, in the garb of a stooping-shouldered old man, came to Sarah and told her that Isaac had been sacrificed. Believing this information to be correct, "the fountain of her eyes welled up, and her tears flowed forth and coursed down her cheeks in a continuous and never-ceasing stream," but comforting herself with the thought that, if such sacrifice had been made, her husband had committed it under a Divine command, she started from Beer-sheba to journey to Hebron, inquiring from every one whom she met if he knew in which direction Abraham had gone. Then Satan once more appeared to her in human form, and informed her that it was false that Isaac had been sacrificed, and that he was living and would shortly return with his father. This good news, coming so suddenly, so affected the anxious-hearted woman that she burst out into a fit of hysterical laughter, and ultimately fell down and expired, thus "Sarah died of joy at Hebron." Abraham and Isaac returned to their home at Beer-sheba, and not finding Sarah there, and learning that she had taken the road to Hebron, followed her there, and on arrival at that place discovered her corpse.⁴

According to Hebrew tradition, during the lifetime of Sarah her house was always hospitably open, the dough was miraculously increased, a light burned from Friday evening to Friday evening, and a pillar of cloud rested upon the entrance to her tent.⁵

When these Hebrew legends are compared with the Arabian traditions upon the same subject, one cannot fail to be struck, despite certain variations in the stories, with

¹ *Sefer Raziel* 6 a, 40 b, 41 b.

² *Ab Zarah* 20 b; A. Kohut, *Angelologie und Dämonologie*, pp. 69, 71.

³ *Menahem* of Recanti, p. 140, c. 2.

⁴ *Sefer ha-Yasher*, section *Wayera*.

⁵ *Genesis Rabbah*, lx, 15.

THE EXCELLENT NAME OF ALLAH

the strong similarity that exists between the two sets of traditions, nor is this to be wondered at when we remember that the Hebrews, anterior to the time of Moses, were a nomadic people. Their political organization was merely the loose patriarchal connection of clans and tribes. The unity which runs through the lives of the patriarchs is not merely genealogical; a community of occupation as well as of blood ties these ancestors of Israel together; all of them are nomadic shepherds and herdsmen, roaming from place to place with their flocks and herds in search of fresh pasture; they have not yet settled down to the humdrum life of the agriculturist, who repeats, year in, year out, the identical monotonous round of labour on the same fields whereon his father, grandfather, and forefathers before them had tilled the ground all their days, long anterior to the period of his birth. It is the pastoral age which the authors of the Book of Genesis have cleverly depicted with a clearness of outline and a vividness of local colouring which centuries of time has not yet dimmed, and which, under all the altered conditions of modern life, still retains its charm and holds its readers enthralled. The first place in this collection of biographical sketches of the patriarchs is occupied by the grand figure of Abraham, who appears therein as the true type of the Semitic Sheikh, brave and hospitable, dignified and courteous, pious and thoroughly human. Such a man as could readily be believed to be a worthy and suitable personage to receive from God himself the assurance of the future grandeur and glory of his posterity, and from whose loins should descend a line of prophets and inspired teachers, whose mission should be to bring to the world knowledge and wisdom and to proclaim the eternal Divine laws for the government of mankind.

Can it be wondered at, therefore, that we find the primitive religion of Israel more closely connected with that of the nomadic Arabs than with that of the more civilized and highly organized Phœnicians and Canaanites or Babylonians, and that, in studying the pre-Mosaic religion of Israel, we find close similarities between it and the customs of Arabia rather than with the more cultivated and developed religions of the settled Semitic peoples.

It is no mere coincidence that the two great Monotheistic faiths, Judaism and Islam, trace their history back to one common ancestry. In the Qur-ân shareef two prayers of Abraham are set forth,¹ and the True Believers are therein specifically directed in Sura ii, *Al-Baqr*, to follow his (Abraham's) religion, the ayat 135 running thus: *Qul bal millatā Ibrahimā hanifā wa ma kan min al mushrekim!* ("Follow ye the religion of Ibrahim who was no idolator!")

¹ Sura xiv, *Ibrahim*, "Abraham," 35 to 41, and Sura xxvi, *Ash-shu'ara*, "The Poets," 83 to 89.

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According to Professor Ernest Rénan,¹ Abraham and his followers worshipped, under the name of *Eloah*, the Almighty God, as the one and only God, offering to Him at times various sacrifices. In his *Histoire du peuple d'Israel* ("History of the People of Israel") Rénan says: "The primitive religion of Israel was the worship of the *Elohim*, a collective name for the invisible forces that govern the world, and which are vaguely conceived as forming a supreme power at once single and manifold. This vague primitive monotheism got modified during the migrations of the children of Israel, and especially during their struggles for the conquest of Palestine, and at last gave place to the conception of Jahveh, a national God conceived after the fashion of the gods of polytheism, essentially anthropomorphic, the God of Israel in conflict with the gods of the surrounding nations.

"It was the task of the prophets to change this low and narrow conception of the Deity for a nobler one, to bring back the Jews to the Elohist idea in a spiritualized form, and to transform the Jahveh or Jehovah of the times of the Judges into a God of all the earth—universal, one and absolute, that God in spirit and in truth of whom the last of the prophets completed the revelation."

¹ Ernest Rénan (1823–92). A French religious historian and Semitic philologist, born at Tréguier in Brittany, February 27, 1823. Of his childhood he told in *Souvenirs d'enfance* (1883). He lost his father in youth, and it was to a devoted sister that he owed the means whereby he could commence, with neighbouring clericals, the studies for which his frail health appeared to designate him. He was soon summoned to Paris and promoted to Saint-Sulpice, the principal training school of the French priesthood. At twenty-two he abandoned his study for orders and taught Latin in a clerical school, still assisted by his sister's savings, until at twenty-five he won his doctorate with such distinction as to assure a position that was already recognized by an academic prize for an essay, *Sur les langues Sémitiques*. He won a second prize in 1850 for an essay, *Sur l'étude du grec dans l'occident au moyen-âge* ("Upon the study of Greek in the Middle Ages"), was sent by the Academy to Italy, where he prepared an epoch-making work on Arab philosophy, *Averroès et l'Averroïsme* (1852), and to Syria (1860), where he found inspiration for his *Vie de Jésus* (1863), the first of seven volumes that occupied him from 1867 to 1881, dealing with the origins of Christianity to the death of Marcus Aurelius. To this he added as an introduction *L'Histoire du peuple d'Israel* (1888–1894). Although elected professor of Hebrew in the *Collège de France* (1862), he was not allowed to lecture on account of his expressed unorthodoxy. This gave wide popularity to his ideas and permitted him more leisure to propagate his enthusiastic belief that politics, education, and ethics itself would be regenerated by the progress of science, especially of history and philology. After the establishment of the Republic in France, his professorship was restored to Rénan, and he then wrote and published many important works. During his last years he enjoyed all the honours, public and private, that Paris could bestow upon a favourite scholar. He was created a Grand Officer of the Legion of Honour and administrator of the *Collège de France*, dying as he had wished, at his post (October 2, 1892).

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Commenting upon the above extract from Rénan's work, Mr. F. F. Arbuthnot, M.R.A.S., in his work, *Arabic Authors*, says: "To Moses the Jews owe their nationality, as the Arabs owed theirs to Muhammad. The former found a weak people, united to a certain extent, but quite unaccustomed to fighting and hardship, and he welded them sufficiently together to enable them, under his successors, to establish themselves in the promised land. The latter found Arabia inhabited by a quantity of tribes, more or less hostile to each other, but brave to a degree: fond of fighting and plundering, and always at it; full of local jealousies and internal enmities, which kept them separate. Muhammad not only induced them to believe in one God, but also brought them together to such an extent that his successors were able to launch them as united warriors and conquerors throughout the East, and to found an empire, for the time being far greater, grander, and more important than Canaan, as divided among the twelve tribes, or the dominions of David and Solomon." *

The Semitic languages are considerably more closely allied with one another than are the languages of what is termed the Aryan or Indo-European stock. The relation of these Semitic tongues to one another more resembles the relations of sub-families in the Aryan group, as for example, Scotch, Irish and Manx Gaelic as sub-divisions of the Northern Celtic group, and Welsh, Cornish and Breton as sections of the Southern Celtic group, the two groups forming the Celtic family of languages, or the case of French, Italian, Spanish, Portuguese and Roumanian, which unitedly constitute the Latin languages of the Aryan family. What is true of languages is equally true of customs and religious uses. The Semitic races are much more closely allied in their religious conceptions, their ritual practices, and the phraseology of their theology than the peoples of Aryan origin. It is not that only certain religious ideas are held by all the Semitic peoples, but the same terms are employed to express the same. The name *El*, as a designation of divinity in general, either alone or in combination, is common to all of them. In a few special cases among the Aramæans, and possibly also among the Hebrews, it is employed as the name of God: but this is merely a local variation of the universal Semitic use of the word as a designation of divinity. In addition to this, throughout all Semitic peoples we find the custom of designating God by words denoting his power or possessorship, as, for example, *Adoni*, *Adonai*, and *Adonis*, "Lord"; *Malak*, *Malik*, or *Melech* (*sed quære*, also *Moloch*), "King"; *Mar*, *Marna*, *Mir* (and hence *Emir* and *Ameer*), "Sir" or "Lord"; *Rabb*, "Master"; *Baal* or *Bel*, "Lord" or "Owner."

* Arbuthnot, *Arabic Authors* (published 1890), pp. 146-7.

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Each of these titles from a philological point of view is most interesting, and merits a lengthy and exhaustive study. Commencing with *Adonai*, we find that the Hebrew word אֲדֹנָי *Ad* means "an exhalation or vapour, which forms the clouds." *Hod* (1 Chronicles vii, 37) is used to imply "majesty," "splendour," "freshness," "beauty"; it may also mean "swelling," "lifting oneself up," "becoming lofty," or "eminent"—spelled as *ad* אֲד it signifies "eternity."

Adad was the name of the chief deity of the Syrians—the Sun.¹ In Syriac it means *one*. This name may be seen in combination in the personal names *Ben-Hadad* (1 Kings xv, 18), "The son of the glorious one," or "Son of Hadad" (the supreme deity of the Syrians; *Hadadezer* (2 Samuel viii, 3) "Hadad is my help"; *Hadad-Rimmon* (Zech. xii, 11), "Hadad the pomegranate" (The pomegranate being the emblem of fertility).

Hadad (Genesis xxxv, 35), "Powerful, Mighty," is only a variant of *Adad*. Gesenius states that "the sun was worshipped under this name at Heliopolis, and Macrobius (Satur. i, 23) states that he was venerated as the greatest and the highest of the gods, adding the words *the interpretation of his name signifies One*."²

May it not have been that the ancient worshippers of *Hadad* at Heliopolis had as distinct a conception of the unity of the almighty One as we have ourselves, and that the use of the term which translators have rendered as "gods," would be more correctly translated if rendered as "angels"?

In connection with this subject the Arabic words *wāhid* (fem. *wāhida*), "one"; *ahad*, "one"; *ahād* (pl.), "ones"; plural of *ahhad*, "Sundays" should also be taken into consideration.³

Adadah (Joshua xv, 22) may be a feminine rendering of *Adad*, to signify the consort of the Syrian god. *Adon*, "Lord and Master"; *Adonim*, "My lords," *Adonai*, "the Lord."

Adoni-Bezek (Judges i, 5), "My Lord, the radiant One"; *bazak*, "to scatter or disperse rays like the sun." This is an old root.

Adoni-Ram (1 Kings iv, 6), "My Lord is on high," or "My Lord is the exalted One" (*Ram*, "high, exalted").

Baal (plural, *Baalim*). This word possibly is a compound one consisting of *ab* and *el* = *ab-el*, which has been contracted by one Semitic family into *Baal*, and by another into *Bel*, and possibly also into *Bil*.

Baal has the meanings of "lord," "master," "owner," "possessor," "husband"; it also signifies "to be big,

¹ Macrobius quoted in Kitto's *Cyclopædia* (article "Hadad").

² Gesenius, *Remains of the Phœnicians*, p. 385, etc. (Leipsic, 1837).

³ Sunday is termed in Arabic, *yawm-el-ahhad*; literally, "day the first."

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strong, mighty." In Sanskrit, *bala* = "strength." In heathen mythology the spouse of the god *Bel* was named *Beltis*. The word *Belni* in Assyrian signifies "Lord" or "Lords."

Molech (Leviticus xviii, 21), "The King." This name appears to be essentially the same as *Melech*, *Milcolm* (or *Melcom*) and *Malcham* (Jeremiah xlix, 3). Compare also *Malcham* (1 Chronicles viii, 9), "The Queen of Heaven" (*malcah* and *em*). Compare the cuneiform, *Malkat*. Compare also Arabic *malek*, "a king" (plural, *mulūk*, "kings"); *mulūkī*, "royal"; *malāk*, "angel"; *malāyki*, "angelic"; *al malaykat*, "angels"; *malakat*, "the queen-mother," and Turkish *malik*, "owner," "possessor"; *mēlikē*, "queen"; *mēlik*, "king"; *mēlek*, *mēla'ike*, "angel."

These titles may, and have been, applied to any god, and, on the other hand, they are developed and in some instances extended in special cases as the proper name of a divinity. Corresponding to this method of designating the gods is the assumption by the adherents or worshippers of such deities of names designating them as servants or slaves thereof.

Behind this designation of the deities as lords, masters, rulers, monarchs, and the like, there exists a still earlier conception of them as kinsmen. This idea manifests itself in a class of names, occurring throughout all the Semitic peoples, and particularly among the Himyaritic Arabs—names which designate the bearer thereof as related to the divinity. Among the Hebrews, names of this class appertain to the earliest period, and antedate even the names compounded with *Adonai*, *Bel*, etc.¹ Under this category fall such names as *Abram*, "father is exalted"; *Abiram*, "my father is exalted"; *Ahiram*, "my brother is exalted"; *Amram*, "uncle is exalted";² *Abi-asaph*, "my father is enchanting" (Exodus vi, 24); *Abida* (Genesis xxv, 4), "my father is knowledge" (*daiah*, knowledge). These names must be placed with a multitude of other evidences, all whereof tend to prove that the type of religion founded upon kinship, wherein the deity and the worshippers thereof are presumed to be united by a tie of blood, was the original Semitic type of religion.³

There was thus a blood relationship between the deity and his devotees, and these again were related among themselves by the same bond of blood. This would appear to have been the primitive Semitic conception.

How vivid this idea of blood-kinship was among the

¹ G. Buchanan Gray, *Studies in Hebrew Proper Names*, pp. 252, *et seq.*

² Compare Arabic words *Akh* (plural *akhwān* and *ukhwat*), "brother"; *Am*, "uncle" (father's brother).

³ W. Robertson Smith, *The Religion of the Semites*, p. 51.

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followers of the same cult is demonstrated by the mode whereby they designated their relationship with one another. Not only in Israel does the history of the race exhibit itself in the form of an elaborate genealogical table; we find a similar conception and usage in Arabia and elsewhere in the Semitic world. Each tribe was descended from one ancestor. The members of the tribe were his children, or their descendants, in whose veins his blood flowed. In a strictly literal sense, it was not always the case that every member of the tribe was the direct descendent of one individual and that one stream of blood flowed in all veins. Outsiders were admitted into the tribal relationship; and by virtue of such admission were conceived of as entering into the blood relationship, and in some instances were initiated by a ceremony of "blood-brotherhood." The one thing which bound the family, tribe or clan together was the relation of blood, actual or assured. The one paramount obligation upon all the members of the tribe was to revenge an injury committed against another member thereof.

The practical working of such a system of tribal government is well illustrated by the working thereof in Arabia, and particularly in Mecca, where, anterior to the establishment of Islam, there was not any *government* in the common sense of the term. No supreme authority existed whose mandate was law. Every separate tribe was a republic governed by public opinion; and the opinion of the aggregate tribes, who chanced for the time to act together, the sovereign law. There was no recognized exponent of the popular will; each tribe was free to hold back from the decree of the remainder, and the individual was no more bound than his collective tribe to a compulsory conformity with even the unanimous resolve of his fellow-citizens. Honour and revenge supplied the place of more elaborate system. The former prompted the individual by the desire of upholding the name and influence of his clan, to a compliance with the general wish; the latter provided for the respect of private right by the unrelenting pursuit of the injurer. In effect, the will of the majority did form the general rule of action, although there was continual risk that the minority might separate and assume an independent, if not a hostile, attitude. The law of revenge, too, though in such a society perhaps unavoidable, was then the curse of Arabia.

The stain of blood once shed was not easily effaced; its price might be rejected by the heir, and life demanded for life. Retaliation followed retribution: the nearest of kin, the family, the clan, the confederate tribes, one by one in a widening circle, identified themselves with the sufferer and adopted his claim as their own; and thus a petty affront or unpremeditated blow not unfrequently involved whole tribes and tracts of country in protracted and bloody strife.

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Still, in a system which provided no legal power to interfere in personal disputes, it cannot be doubted that the law of retaliation afforded an important check upon the passions of the stranger; and that acts of violence and injustice were repressed by fear of retribution from the relatives or adherents of the injured party. The benefit of the custom was further increased by the practice of *patronage* or guardianship. The weak resorted to the strong for protection, and when the word of a chief or powerful man had once been pledged to grant it, the pledge was fulfilled with chivalrous scrupulosity.”¹

So strong had the conviction become in the necessity of retaliation for an injury, that it was believed by these Arabs that in the case of a murder that out of the blood near the dead person's brain was formed a bird named Hâmah, which incessantly shrieked *Oscuni! Oscuni!* (“Give me blood!”) until the crime was revenged. This superstition was condemned by the Holy Prophet Muhammad (o.w.b.p.!).

“The same thing which united the members of the tribe to one another united them to their particular deity, but of this patriarchal relation of the god to his worshippers was developed in course of time the conception of lordship or kinship, in the same way and through the same causes which led to the development in their relations to one another of lords, rulers and kings out of the simpler clan relationship of the patriarchal community. As clans united with clans to form tribes, and tribes with tribes to form peoples, the head of the clan, the chief of the tribe, passed over into the lord or ruler of the people, and *pari passu* the god who was a father, brother, or uncle, became a lord, an owner,² or a king, and the people his servants. The fact that both of these conceptions—that of fatherhood and that of lordship—prevailed throughout the entire Semitic world, shows us that the second stage was reached at an early time, when all the Semitic peoples were still substantially one. The conception of lordship was naturally more highly developed in proportion as the political organization was more highly developed. The simpler the organization and the more closely it maintained the patriarchal form, the better it preserved the more primitive idea of blood relationship with the god. The more elaborate the social and political organization became, the more the idea of lordship and service between the god and his people tended to become dominant. Comparing the ancient Arabian customs and uses with those of the settled and more highly cultivated peoples of Babylonia

¹ Sir William Muir, *The Life of Mahomet*, iv, 94, 95.

² Compare Turkish words *malik*, “owner, possessor,” and *melik*, “king.”

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and Canaan, we find that the conception of lordship is more prominent in the latter, that of kinship in the former.”¹

(To be continued.)

WOMAN'S RIGHTS IN ISLAM

By MR. MARMADUKE PICKTHALL

“O you who believe. It is not lawful for you to inherit women against their will; and do not constrain them in order to take away a part of that which you have given them, unless they are guilty of manifest indecency, and treat them kindly. For if you hate them, it may be that you hate a thing in which Allah has placed abundant goodness.

“And if you wish to replace one wife by another, and you have given one of them a heap of gold, take nothing from it. Would you take it by way of slander and manifest wrongdoing?”

THESE verses and many others referring to woman in the Holy Qur-ân sound foreign to the ears of modern Englishmen and Englishwomen, who think it strange that any people should have needed a divine revelation to inform them that Allah has placed abundant goodness in the heart of woman. And because of terms so foreign to their present life, modern Englishmen and women may think these verses rather contemptuous of woman, and fail to see them as what they really were and are: the charter of woman's rights.

It was the custom of the pagan Arabs to inherit women as they inherited money or cattle—that is to say, woman was regarded as owned completely by her male protector. It was their custom to make gifts to women when they were in love with them, and take the same gifts back by force when they were tired of them. They had so little respect for the life of women, that they used to kill the female children whom they thought superfluous, just as people drown superfluous kittens.

Islam changed all that. In the first place it taught mankind that woman stands in relation to Allah in exactly the same position as man (making allowance, of course, for the natural, functional difference), has precisely the same spiritual potentialities, and the same value in the sight of Allah. Further, it taught them that, as she is physically weaker, so she must be treated kindly; and as she is the guardian of the unseen—of the continuance of that creation—of which Allah is the guardian, so she must be treated with reverence; and in the second place—and this, from the practical, modern point of view, is even more important—she was made an independent legal personality, having an absolute right to her own property, whether she acquired by inheritance or by gift, and the right of appeal against

¹ Dr. J. Punnett Peters, *The Religion of the Hebrews*, pp. 62, 63.

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her husband's acts before the law. That happened at least twelve centuries before the married woman's right to property or right to claim divorce from her husband on the ground of ill-treatment or injustice was admitted by the law of any Christian country.

Yet a correspondent of the *Daily Herald* dared to write that Islam made women slaves. The writer supported his assertion by a quotation from Al Ghazzali, to the effect that the relation of a woman to her husband is comparable to that of a slave to his master. It is as difficult to make Christians understand the meaning of the word "slave" when used by Muslims as it is to get them justly to appreciate the Muslim view of woman and of marriage.

To a Christian the word slave suggests a wretched negro kept at work on a plantation under the overseer's lash, without human rights, housed like a pig, a creature to be shot without inquiry by his master or the white overseer if he is the least unruly. That was Christian slavery, aye, and English slavery till little more than a century ago. But Muslim slavery was never anything like that. It was a bond of love and kindness.

I am not speaking now from books or hearsay merely. Muslim slavery has existed in my lifetime, and I have seen it in my youth, and I can declare that a more tender and touching relationship it would be hard to imagine. A Christian is always shocked when Muslims call themselves the slaves of God. He does not understand the meaning of the word in Islam.

In that sense, a married woman ought to be the slave of her husband. A woman without that feeling of tender devotion to his person and his interests, of trust in his judgment and obedience to his will, which for us is implied in the word slave, ought not to be married to a man, for she is not attached to him, and without that strong attachment, which may be compared to what we Muslims mean by slavery, marriage is not a happy state, and should be terminated.

But there is a limit to this devotion of the woman to her husband; it is the limit imposed by her obedience to the law of Allah. Her devotion to her husband is a duty springing from her marriage contract, which, like every solemn contract under Islam, is sacred, but it is a civil contract, not a sacrament. It is terminable. There is no such thing in Islam as the binding together, for life, of two persons of incompatible temperament who detest each other. That, we know, can never be the will of God. The will of Allah is that each of them, the woman no less than the man, should obey his Holy law, and tread the straight path leading up to Him. They are absolutely separate, free servants of Allah, though joined together by a contract

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in obedience to His law—a contract involving certain duties which are clearly stipulated. It is possible, though never easy, for a man to fulfil those duties in relation to more than one woman at a time. It is impossible for a woman to fulfil them towards more than one man at a time. Therefore polygamy is licensed, though not ordered, and polyandry is forbidden. But there is nothing to prevent a woman who has made a mistake in marriage from remedying it. She can find another husband.

It is not the Muslim view of woman that differs so much from the Christian view as to make understanding difficult, but the Muslim view of sexual relations. The true Muslim is puritanically strict in his conduct with regard to women, and the true Muslimah is puritanically strict in her conduct with regard to men. But that is because they are obedient to the law of God, and carefully observe the social contract which He has imposed on them. They do not idolize the sexual relation as Christians—or perhaps I should rather say Europeans—have done. Look at the secular and most read literature of Europe for the last hundred years, and you will find the sexual relation held up as the one thing interesting, the principal object of our existence. In so far as it implies the continuance of the race it has, of course, great importance, but it is not in that way that it is viewed by its idolaters. Their view is not at all eugenic, it is sentimental. They regard it as the perfect union of two human souls, as if the object of the soul of man should be to find its mate in the soul of some woman. The thing is unreal, impossible, as I have told you again and again. There is no such thing as the communion of two human souls. The soul of every individual man and woman is lonely from the cradle to the grave, unless and until it attains to that communion with Allah which means communion with all other human souls which have attained that Paradise. Yet the Christian idea of marriage—strict monogamy, without the license of divorce—is obviously based—at least in popular conception—on that mistaken notion of the possibility of a perfect union of two human souls. In Islam that is not the case. Every woman, as much as every man, is on her independent, lonely way to God. We touch each other at a few points only, and at those points we can be helpful to each other, and our duties, when we undertake to help and serve each other, and the limit of those duties, are laid down for us in the form of contract to which we subscribe. The wife's duty to the husband, and the husband's duty to the wife, and their respective rights in one another and in the children which they may have, are thus prescribed. I have compared those duties, as Ghazzali did, to Muslim slavery; but marriage has never been with us a lifelong bondage; it is not inherently a sacred tie, save in so far as every Muslim contract, pledging

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the word of Muslims, is a sacred tie. I mean, it possesses no mystic sanctity. Its only sanctity comes from the mutual affection of the contracting parties, and where that mutual affection and regard is absent, it had best be terminated.

You will see, if you look around you, how, here in England and upon the continent of Europe, men and women, freed from the prison of ecclesiasticism, are rushing into a state of sexual anarchy. The laws which are gradually being made in order to control that anarchy are strangely like the law of Islam. But the people subject to them still regard the prison rules of superstition from which they have escaped as sacred, they still preserve that false ideal of the union of two human souls. They regard themselves as sinners when they seek a freedom in their choice of life companions which we know to be compatible with the true service of Allah, and consequently they tend to throw away decency. Islam imposes decency as a part of Allah's law, allowing greater freedom in these matters than the Christian Church allows. Islam alone can dignify that new order of society which is springing up around us, and reclaim it for the service of the Lord of Heaven and Earth.

But how can Islam claim it while such false ideas prevail among these people concerning the teaching of the Qur-án and of the Holy Prophet (may God bless and keep him). Most of them still believe that it is an article of faith with us that women have no souls. That was the view of woman held by the pagan Arabs—the view which Islam came to combat and destroy. The only thing that they can truly say against our view of women is that it is practical and not sentimental, and therefore may be, from their point of view, deficient in romance, as they call it. The aim of Islam is truth, and not romance. The ignorance upon this subject may be gauged by the letter which I have already mentioned in the *Daily Herald*. It was an astonishment to me, I must confess—though I am prepared from sad experience to expect almost anything from my compatriots—to know that there was an educated Englishman so ignorant as to pen such gross misstatements, and an editor so foolish as to publish them.

So much for what is false. But there was something true in that letter. The writer declared that some Egyptian peasants, among whom he had resided, did treat their wives as slaves. It would be easy to retort that many Christian peasants—or that peasants everywhere—are apt to treat their wives as slaves or beasts of burden. But that is no excuse. Muslims have received express command to treat woman kindly and with justice, and to respect her personality. It is also laid upon them as a duty to seek education, and the neglect of the one command has led naturally to the neglect of the other, for how can a man obey intelligently

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a law which is not clear to his intelligence? There have undoubtedly been grave shortcomings in the Muslim world in this matter of the position of woman, but that is not the fault of El Islam, but of those who transgress its precepts either wickedly or in ignorance. Those shortcomings must be swept away, or they will seriously hinder the advance of El Islam, by giving enemies an arm against us. And there is another crying scandal, nearer home, that I must mention or I should fail in my duty as a preacher to the Muslim congregation in London. It is the misbehaviour in this matter of too many of the Muslim students here in England. There are excuses for them. The change from a state of society in which grown women hide their faces and the outline of their forms in public is subversive. The temptations which assail newcomers from the East at every turn are inconceivable by Europeans. But the harm done to Islam by the misconduct of a Muslim here in England is inestimable. It gives English people an utterly false idea of Islamic notions of morality. Muslims are extraordinarily strict in regard to the relations of the sexes; they condemn all looseness of behaviour with regard to woman. Who would think it, I ask you, seeing the behaviour of some Muslims here?

It is terrible, not only from the public point of view, but from that of the wretched boys themselves. For a Muslim is not his own master. He is the slave of Allah. He knows that one day he will have to meet his Lord and to give an account of all his works. And his Lord has imposed upon him—decency. If he finds himself in a state of society which appears to him indecent but attractive, he should testify against it by his dignified aloofness. How can Islam reclaim the thoughtful European while he sees some Muslims surpass the worst of Europeans in indecency? Those who do withstand the terrible temptations this Christian society, undermined by venal immorality, which is the price which Europe has to pay for its monogamy, does hold out to hot-blooded youth, are true and faithful servants of their Lord, and they will have their reward in this world and the world to come. They are true *Mujahidin*, true champions of Islam, and may Allah's blessings and His mercy be upon them.

THE SPREAD OF ISLAM IN INDIA

THE SPREAD OF ISLAM IN INDIA

II

By MAULVI MUSTAFAKHAN, B.A.

(Continued from the last number.)

IN the City of Bombay and other commercial centres of the Presidency, there is found at present a large community of Khojas and Bohras, chiefly consisting of wealthy merchants, who are of Hindu origin and whose conversion is due to the activities of Muslim missionaries. The most important of these missionaries were Pir Sadr-ud-Din and Abdullah. Abdullah is said to have been a man of great learning and piety and "is credited with the performance of many miracles." He got a large number of converts from among the Hindus. Therefore, Abdullah is believed by some to be the founder of the sect of Bohra. But others ascribe the conversion of Bohras to another Muslim missionary named Mulla Ali, of whom the following account is recorded by a Shia historian :—

"As the people of Gujrat in those days were infidels and accepted their religious leader, an old man whose teaching they blindly followed, Mulla Ali saw no alternative but to go to the old man and ask to become his disciple, intending to set before him such convincing arguments that he would become a Musalman and afterwards to attempt the conversion of others. He accordingly spent some years in the service of the old man, and having learned the language of the people of the country, read their books and acquired a knowledge of their sciences. Step by step he unfolded to the enlightened mind of the old man the truth of the Faith of Islam, and persuaded him to become a Musalman. After his conversion some of the old man's disciples followed his example. Finally the chief minister of the king of that country became aware of the old man's conversion to Islam, and going to see him, submitted to his spiritual guidance and likewise became a Musalman. For a long time the old man, the minister and the rest of the converts to Islam, kept the fact of their conversion concealed, and through fear of the king always took care to prevent it coming to his knowledge, but at length the king received a report of the minister's having adopted Islam, and began to make inquiries. One day, without giving previous notice, he went to the minister's house and found him bowing his head in prayer, and was vexed with him. The minister recognized the purpose of the king's visit and realized that his displeasure had been excited by suspicions aroused by his prayer with its bowing prostration ; but the guidance of God's divine grace befitting the occasion, he said that he was making these movements because he

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was watching a serpent in the corner of the room. When the king turned towards the corner of the room, by divine providence he saw a snake there, and accepted the minister's excuse and his mind was cleared of all suspicions. In the end the king also secretly became a Musalman, but for reasons of State concealed his change of mind. When, however, the hour of his death drew near, he gave orders that his body was not to be burnt as is the custom of the infidels."

Many of the Cutch and Gujrat Muslims are also of Hindu descent, and ascribe their conversion to the proselytizing activities of the Muslim missionaries, who along with their preaching are said to have wrought certain miracles. For instance, one of these missionaries, Imam Shah of Pirana, is said to have brought about "a fall of rain after two seasons of scarcity."

The missionary activities of Islam have been remarkably successful in Bengal, not because it was under Muslim rule, but because the masses of the country wanted to emerge out of the degraded position to which they were condemned by the Hindu religion. That is why a large number of Muslims is found in the country districts and *not* in the ancient centres of Muslim government. The Muslim missionaries, full of religious enthusiasm, preached the gospel of the unity of God and the equality of man; and it was, so to speak, a revelation from on high to the people who were brought up in the atmosphere saturated with the invidious distinctions of creed and caste. The simplicity of the religion, the catholicity of the divine dispensation, the fraternity of man, and, above all, the sublimest and the widest conception of Deity, appealed to the people, and they embraced Islam with open arms. Islam was, indeed, the religion of the ruling race, and it is just possible that some conversions may be due to the influence of temporal power, as the people generally follow the religion of their rulers; yet the fact remains that Islam owes its spiritual conquest in Bengal mainly to the proselytizing efforts of its missionaries.

A typical illustration as to how Islam spread through the inherent influence of its teachings is to be found in the conversion of a ruler whom no worldly interest could have persuaded to change his faith. Raja Kans's son, Jatmal, renounced the Hindu religion and was a Muslim at heart. "After his father's death in 1414 he called together all the officers and announced his intention of embracing Islam, and proclaimed that if the chiefs would not permit him to ascend the throne he was ready to give it up to his brother; whereupon they declared that they would accept him as their king whatever religion he might adopt. Accordingly several learned men of the Muslim faith were summoned to witness the Raja renounce the Hindu religion and publicly

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profess his acceptance of Islam. He took the name Jalal-ud-Din Muhammad Shah, and according to tradition, numerous conversions were made during his reign.”¹

The names of all the Muslim missionaries who worked in Bengal are not handed down to posterity, but one of the most important and earliest of these is said to be Shaikh Jalaal-ud-Din, the pupil of the famous saint Shahab-ud-Din Suhrawardi. In the course of his journeys he visited Bengal and remained there for a long time. He died in 1244; but the site of his tomb is not known. There is, however, in Bengal a famous shrine which was erected in his honour.

I have dealt so far with the progress of Islam in important parts of the Indian Peninsula, and have attempted to draw an outline of the missionary activities in them. But this survey does not in any way claim to be comprehensive. There have been some other very important preachers of Islam whose religious influence was not confined to one part of the country. For instance, Hazrat Kwaja Muin-ud-Din Chishti, who, although he lived and died in Ajmir, yet is universally respected in India. Originally he was a native of Persia, and is said to have been a man of great learning and piety. He performed a pilgrimage to Mecca, and there saw the Holy Prophet in a dream, who addressed him: “The Almighty has entrusted the country of India to thee. Go thither and settle in Ajmer. By God’s help, the faith of Islam shall through thy piety and that of thy followers be spread in that land.” He obeyed the orders which the holy Prophet gave him in vision, came to India and settled in Ajmer. Among his first converts here was a yogi who was a spiritual preceptor of a raja. Gradually his fame spread all over India, and Ajmer became one of the religious centres of the country. On his way to Ajmer he is said to have converted about seven hundred persons in the city of Delhi. His memory is still kept with great reverence, and in commemoration thereof an *urs* is held annually in Ajmer, when the people flock from all parts of the country to visit his tomb. Another important missionary whose activities have been conspicuously crowned with success is Sayyid Jalal-ud-Din, who is said to have been born at Bukhara in 1199. He came to India, settled in Uch, and converted quite a large number of persons to Islam. His descendants are still held in great esteem, and are in charge of his shrine. His grandson, Sayyid Mukhdum Jahanian, too, has been a successful missionary, and is credited with the conversion of several tribes in the Punjab.

Towards the end of the same century, there came another missionary into India from Iraq in Persia, and took up his residence in Panipat near Delhi. He is known as Bu

¹ *The Preaching of Islam*, p. 278.

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Ali Salinder, and the Muslim Rajputs of the city, forming quite a respectable proportion of the population, who are the descendants of a certain Amur Singh, ascribe the conversion of their ancestor to this saint. Similar missionary activities have been going on in more recent years as well; especially the second half of the nineteenth century saw a great revival of the proselytizing activity, with very brilliant results. But as the whole work was purely of an individualistic character, there is no detailed account of its system and success. The vague information which one can gather from different sources tends to establish the fact that the Muslim theologians were busy in preaching the tenets of Islam and getting converts in hundreds. A certain Haji Muhammad is said to have converted as many as two hundred thousand Hindus, and another missionary is also represented to have made one thousand converts in Bangalore. It is just possible that these figures might have been exaggerated, but it is beyond any doubt that the Muslim missionaries made vast spiritual conquests which owed no obligations to the temporal power of Islam in India.

The opponents of Islam have often said that it owes its propagation to force and not to convictions, but perhaps they fail to see that converts of Islam have been sometimes the most zealous preachers of their new faith, which is impossible if they had no conviction. In this point I should like to quote a passage from Dr. Arnold's *Preaching of Islam*, which gives an account of a conversion and runs thus: "In Patiala Maulvi Ubaydullah, a converted Brahman of great learning, proved himself to be a zealous preacher of Islam, and in spite of the obstacles that were at first thrown in his way by his relatives, achieved so great a success that his converts almost filled an entire ward of the city. He wrote controversial works, which have passed through several editions, directed against the Christian and Hindu religion. In one of these books, he thus speaks of his own conversion: 'I, Muhammad Ubaydullah, the son of Munshi Kota Mal, resident of Payal, in the Patiala State, declare that this poor man, in his childhood and during the lifetime of his father, was held in the bondage of idol-worship; but the mercy of God caught me by the hand and drew me towards Islam, i.e., I came to know the excellence of Islam and the deficiencies of Hinduism, and I accepted Islam heart and soul and counted myself one of the servants of the Prophet of God (peace be upon him!). At that time intelligence, which is the gift of God, suggested to me that it was mere folly and laziness to blindly follow the customs of one's forefathers and be misled by them, and not to make researches into matters of religion and faith, whereon depend our eternal bliss or misery. With these thoughts, I began

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to study the current faiths and investigated each of them impartially. I thoroughly explored the Hindu religion and conversed with learned Pandits, gained a thorough knowledge of the Christian faith, read the books of Islam and conversed with learned men. In all of them I found errors and fallacies with the exception of Islam, the excellence of which became clearly manifest to me. Its leader, Muhammad, the Prophet, possesses such moral excellences that no tongue can describe them, and he alone who knows the beliefs and liturgy, and the moral teachings and practice of this faith, can fully realize them. Praise be to God ! So excellent is this religion that everything in it leads the soul to God. In short, by the grace of God, the distinction between truth and falsehood became as clear to me as night and day, darkness and light. But although my heart had long been enlightened by the brightness of Islam and my mouth fragrant with the profession of faith, yet my evil passions and Satan had bound me with the fetters of the luxury and ease of this fleeting world, and I was in evil case because of the outward observances of idolatry. At length the grace of God thus admonished me : 'How long wilt thou keep this priceless pearl hidden within the shell and this refreshing perfume shut up in the casket ? Thou shouldest wear this pearl about the neck and profit by this perfume.' Moreover, the learned have declared that to conceal one's faith in Islam and retain the dress and habits of infidels, brings a man to Hell. So (God be praised), on the Id-al-Fitr, 1264, the sun of my conversion emerged from its screen of clouds and I performed my devotions in public with my Muslim brethren."

This survey will remain incomplete, if we omit the missionary activities carried on by Muslim faqirs or saints in Kashmir. With the exception of Sind, this part of India contains the largest number of Muslims, i.e. seventy per cent. of the whole population ; and the only explanation of this overwhelming majority of Muslims is to be found in the long-continued missionary movement. In the beginning of the fourteenth century, the King of Kashmir is said to have embraced Islam, and adopted the Muslim name of Sadr-ud-Din, through the preaching of a certain Bulbul Shah. In the reign of Aurangzeb, the Rajput Raja of Kishtwar was converted by the miracles of one Sayyid Shah Farid-ud-Din, and his conversion appears to have been followed by the majority of his subjects.

I have so far dealt with the proselytizing activities of Muslim theologians, resulting in the additions to the numerical strength of Islam. But there is also another aspect of the missionary work, viz., the defence of a religion against the hostile attacks from outside. During recent years, the Muslims of India have had to cope with this task as well.

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With the advent of the British rule there was a great influx of Christian missionaries in India, who did not only preach their religion but directed venomous attacks against Islam. They produced literature and issued periodicals, disfiguring and misrepresenting Islam. The Muslim, unlike the Christian writers, had no organized propaganda and had, therefore, to draw upon the individual efforts of their theologians, who wrote voluminous works refuting the objections of the Christian writers and the Arya Samajists—a section of Hinduism formed under the leadership of the late Pandit Dayananda, who introduced some reforms in the old religion of Brahmanism. Amongst the Muslim writers who defended Islam against the hostile critics, the notable figures are Sir Sayyad Ahmad Khan, the founder of the Aligarh College, his two friends Nawab Mahdi Ali Khan and Maulvi Chirag Ali of Hyderabad, and—the last but not the least—the late Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya movement, and his learned friend Hakeem Maulvi Noor-ud-Din.

What distinguishes the missionary activities of Muslims in recent years from those of the past is the spirit of organization. The Muslim community is on its way to recognize the principle that in modern times, when all forces are working towards democratic organization, their missionary activities should also be brought under well-organized public bodies. It is a healthy sign indeed, and if the work is carried on with consistent vigour, very brilliant results are to be expected.

Khwaja Kamal-ud-Din quite recently began the missionary work in this country; and he and his co-workers have not only succeeded in getting about three hundred souls from among the Christians to join the ranks of Islam, but a great deal of misconception about Islam has also been removed.

Before the establishment of the Working Muslim Mission the holy Prophet and his followers were generally held as enemies of Jesus Christ; but now, Mr. Bernard Shaw, while addressing a Christian gathering in Walsall, can proclaim that "Mahomet was a man who held Christ in much higher esteem than do most British manufacturers to-day."

I cannot close this article without a word to my co-religionists in India, and that is this. The verdict of history is that Islam has invariably made progress through peaceful means. It has never spread through the sword, as is often misrepresented by its opponents. The great majority of Muslims which is found in some parts of India is the result of the missionary activities on the part of the Muslim saints and writers, and not of any pressure from the Muslim Government. And if you still cherish the great hope of the progress of Islam, the only way for its realization lies in the propagation of Islam in the Western countries.

THE BIRTH OF JESUS CHRIST

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THE theory of the Immaculate Conception of Jesus Christ has been rejected almost unanimously on biological grounds. From the point of view of ethics it has been declared to be valueless. In Christian theology, however, it still holds a position of supreme importance. But the question lies properly within the domain of history. Ethics and theology start from hypotheses which want proof. They drag Logic into their service, but logic is powerless unless it has provable facts to go upon. The science of Biology may indeed give us enormous help to arriving at a reasonable solution of the problem; but biological theories, like all scientific theories, are based upon known and proven facts of nature. They are mere statements of relations observed by us to be working constantly, consistently, and uniformly between the various phenomena of nature; and if certain facts come to light the truth of which is beyond dispute and they do not happen to fit in with a theory, that theory shall have to be modified in order to account for those facts; the facts themselves cannot be rejected to keep the theory intact. Biologically conception is impossible without copulation. But if there were sufficient historical evidence to prove conclusively that Jesus was conceived without male agency, biology shall have to concede to the stern logic of facts and admit the possibility of the phenomenon. The uncompromising character of biological discovery, however, makes the task of the historical enquirer a bit more difficult. If the biological possibility of the occurrence were admitted, the task would be much easier. As it is, it requires historical evidence of an overwhelming character to establish the fact that Jesus was born of a virgin without the intervention of a male parent. The word "immaculate" has a theological flavour about it and is based upon misconceived notions of hymenical relations; it must, therefore, be avoided in all sober discussions. And if historical evidence of the character required is not forthcoming; if on the contrary it is weak and otherwise unworthy of acceptance, the theory must be rejected without the least hesitation and without the least regard as to how the rejection affects theology. From the nature of the case and with regard to the collective experience of humanity and the findings of biology, the burden of proof lies upon the positive side; and if that proof is wanting the contrary is established, and Jesus stands revealed as an ordinary mortal and the son of a mortal.

Unfortunately, we have no first-hand information. The records that could be expected to throw light on the subject are removed several generations from the date on which the event is said to have occurred. Of the two narratives which mention the circumstances of the Nativity one comes from

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an unknown hand ; the other, more literary and showing considerable proficiency in the art of historiography, as it was known to the ancients, is based upon traditions more than a century old, handed down through unknown channels whose veracity we have no means of judging. The Gospels, like all other books of the Holy Bible, have suffered severely from interpolations, and interpolations once admitted render the whole uncertain. Add to this the fact that these narratives contradict one another ever and anon. According to Matthew, Jesus was born in Bethlehem in order that a certain prophecy in Micah that had been fulfilled in the person of the Maccabeus should find a second fulfilment in Jesus. Luke gives the simple reason of taxation. Matthew conjures up a number of sages from the East, but Luke contents himself only with a few shepherds. Matthew sends him out to Egypt because he thinks a certain verse in Hosea (" Out of Egypt have I called My Son ") which mentions God's special mercy on Israel which He showed in the deliverance of the Israelites from the Egyptian bondage was in reality a prophecy of the return of the infant Jesus back from that country. Luke is silent on this, as well as on the massacre of infants, which Matthew introduces to heighten the effect with a quotation from Jeremiah lamenting the Captivity. According to Matthew, Joseph turns into parts of Galilee, and settles in Nazareth in order to escape the cruelties of Archelaus the Ethnarch of Judea, while Luke thinks they belonged originally to that place which they never left except for the purpose of census and the annual feast. Examples of contradictions may thus be multiplied to any number. Many things mentioned in these narratives find no support from contemporary history. Matthew places the nativity in the days of Herod the King, while almost all historians since Whiston agree that he had died four years before. Luke thinks Jesus was born in the year of census. But census for the purposes of taxation was ordered on the banishment of Archelaus, ten years after the death of Herod, when the Ethnarchate of Judea and Samaria was formed into a separate province of the Roman Empire and placed in charge of a Roman Procurator. The census was limited to this newly-formed province and did not extend to Galilee. The family of Joseph could not be taxed in this census. The city of Nazareth was within the jurisdiction of the Tetrarchate of Galilee, and it was for this reason that Pilate sent Jesus to Antipas for trial (Luke xxiii. 7). And it is on these flimsy records that the theory of the miraculous birth of Jesus is based.

The unhistorical character of the Gospel narratives, their coming into existence at a very late date, their contradictions, and their variance with contemporary history are enough to vitiate the theory through and through. But

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whatever their historical worth, I will limit my enquiry to the sacred Scriptures alone. They are the standard works on the life of Jesus, and must not be treated lightly.

St. Matthew and St. Luke agree that Mary was espoused to Joseph before she was found big with child. According to Luke, the angel came to apprise Mary of the birth of a child to her *after* she had been engaged. According to the well-established custom among the Jews betrothal amounted, as far as hymenical relations between a husband and wife are concerned, to marriage. The *fiancé* had free access to his *fiancée*. Hymenical relations were permitted, and children conceived during that period were considered legitimate. Hence if a betrothed damsel was found pregnant, it was a matter for neither surprise nor scandal. There would be every presumption for legitimacy unless there were clear and overwhelming evidence to infer the contrary. Now we do not find even a hint of a scandal against Mary in the New Testament, because—and that is the natural conclusion—everybody believed that the conception owed its origin to Joseph. Mary is not much surprised in receiving the message from on high that she would have a child, because she thought that conception might take place any time. And when she does conceive she sings psalms of thanksgiving like all Jewish girls. Sterility was regarded as a curse among the Jews, and her “reproach among men” was removed. From the circumstances narrated in St. Luke, therefore, it is impossible to draw the inference of a miraculous conception. St. Matthew alone says in plain words that Joseph did not know her before she brought forth her first-born. It should be noted in this connection that the author of this Gospel is an unknown person writing about a hundred years after the event. It should also be remembered that hymenical relations between a husband and a wife are not things which people talk of among their friends and acquaintances. And it is abundantly clear from Matthew (i. 24–25) that Joseph kept his counsel after he had been warned by the angel in a dream (i. 20). How did, then, the writer come to know of the miraculous conception? We do not know. The case is indeed so entirely out of the common order of nature that if anything of the kind had happened it would have attracted everybody's attention, and the matter would have become a subject of street talk. But, apart from the narratives of birth given in the Gospels, we do not find even an indirect passing reference to Jesus' miraculous birth. This conspiracy of silence on the part of everybody is indeed exasperating. Jesus says not a word about it. The people of his household at least ought to have known the truth. About the parentage of a child nobody knows better than the mother. Mary ought to have been the first person to believe in the claims

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of Jesus, and through her his brothers and sisters would have believed in him at once. But they do not believe. The conclusion is irresistible that they did not believe—not even his mother—that his birth was in any wise out of the common course of nature.

Rather there is abundant material in the New Testament itself to show that his contemporaries believed him to be the son of Joseph. "Is not this the carpenter's son?" (Matt. xiii. 55). It was during the time of his ministry, and he does not deny. At least Mary knew for certain that Joseph was the father of Jesus (Luke ii. 48). See also Luke iii. 23, in which the writer speaks of Jesus as "being (as was supposed) the son of Joseph." Over and over again he is called the son of David in the Gospels. And St. Paul settles the question of his parentage beyond dispute. "Jesus Christ our Lord, which was *made of the seed of David* according to the flesh; and *declared* to be the son of God with power, *according to the spirit of holiness*, by the resurrection from the dead" (Rom. i. 3-4; italics are mine). Now Jesus could not be said to have been *made of the seed of David* unless he were made of the seed of Joseph. Mary belonged to a priestly family, and Joseph was from the progeny of David.

To sum up, then, the collective experience of humanity, the scientific discovery and the clear testimony of the New Testament amply bear it out that Jesus was the son of Joseph in the physical sense of the word, born in the common course of nature, and there is not a shred of historical evidence for the opposite view that could stand any examination. We cannot, therefore, believe in the idea of miraculous conception without doing extraordinary violence to common sense. The personality of Jesus Christ is common to two religions: Christianity and Islam. It would not, therefore, be out of place to examine what the Holy Qur-án has to say in this matter. No doubt the Qur-án is not a book of history and is not a contemporary record. It came into existence more than six centuries after the event of the Nativity. But to the Muslim who reveres it as the literal revelation of the word of God it carries more weight than any book of history. Its Christian critics say that it is the work of Muhammad (may peace and the blessings of Allah be upon him!), which he compiled from the stories and ideas current in his time. To such critics, therefore, the story narrated in the Qur-án would represent the traditions current in the time of the Prophet about the birth of Jesus. For in the absence of any contemporary record, traditions of one age or the other are the only things we have to rely upon.

To begin with, then, the Holy Qur-án does not utter a word about the miraculous conception of Jesus. It is a most

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scientific work and treats of every subject in a most systematic way. Over and over again it declares that the course of Allah never changes ; that is, to use the modern scientific language, the laws of nature are immutable, inexorable. " You shall never find a change in the course of Allah " (xlvi. 23). The law of procreation is laid down explicitly in the Holy Qur-án in several places (xvi. 5, xlix. 13, lxxvi. 2, lxxxvi. 5-7, etc.) that man is born of a small life-germ that issues out of man. According to the Holy Qur-án Jesus is only a man ; and he, therefore, must have been born as all men are born. Chapter xix. 16-35 gives the account of his birth. When the angel of the Lord appeared to Mary, she pleaded virginity. But she was under no vows of celibacy (iii. 34-35). She conceived, we are not told how. It is the way of the Holy Qur-án to omit such details as are unnecessary. When the law is laid down clearly which everybody knows well enough from the common experience of humanity, it becomes superfluous and redundant. It is the miracle of the Holy Qur-án that it mentions such things in a way that even the prudest maid may read it over and over again without a blush. The same principle has been kept in view here. But all doubts as to the nature of conception are dispelled by the mention in the next verse of the painful throes of child-birth that Mary experienced. The verse contains a reference to the curse pronounced in Genesis iii. 16, and shows that the conception in this case was, too, under the same curse and therefore the result of the same process. Mother and son go to their people, and the scribes and Pharisees take her to task. She refers them to Jesus. If it had been a question of legitimacy or otherwise of the birth, it was for her to reply. Jesus could have no say in the matter, and the Pharisees would have told her that Jesus could not be expected to know how he was conceived. On the contrary, their refusal to talk with Jesus is based on his youth. They do not say he is unable to speak ; they do not say that he could not be expected to know the way of his conception. They rather plead that he was too young for them to talk to. The reply of Jesus, however, that he had been made a prophet, had been given the book, and enjoined to keep up prayer and pay the poor-rate, and serve his mother, settles the nature of the dispute beyond doubt. It shows conclusively that the talk took place when he had been made a prophet, and that it concerned his preachings and denunciations of the immorality of the age and not the legitimacy or otherwise of his birth.

To conclude, then, there is not a shred of evidence, historical or otherwise, to show that Jesus was born without the agency of a male parent ; and in the absence of any

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such evidence one cannot but believe that he was the son of a mortal father. God bless the Prophet Jesus!

FAZAL KAREEM KHAN.

ST. JOSEPH, TRINIDAD.

UNITY OF GOD

SINCE the dawn of Creation, in the shoreless ocean of universe, the essence of every human being has been to dedicate his sublime aspiration of life and soul to the ideal of a "Supreme Being." The guidance of every religion that has appeared on the horizon indicates this natural truth in coherence. Every individual's noble thought and pure aspiration streams towards this focal centre and merges in its profundity. It is, therefore, serene that the conception of a Supreme Being lies deep in the core of human heart. And the ideal indeed illuminates the culmination of every religion. But when this fundamental truth is viewed from the summit of the mount of vision of all the religions of the universe it is obviously perceived hued in diverse colours of manifestation. So a great truth in religion deplorably clings to the shadow of dissent.

From time immemorial, innumerable religions have streamed out from the divine fountain. Their mission of life has been to drift mankind to the endless ocean of truth and reality. They manifested the divine nature in its true colour in the light of dawn. Their manifestation of divinity was not mingled with the shadow of dissent when it shot up from the verge of horizon. The message revealing the divine nature was running through the solitary stream of similitude. The tendency of divine conception in every heart was full to the brim of uniformity. But as ages passed over the waves to Eternity great evolution of fatal nature sprang out in the conception of the doctrine. The gloom of human negligence stealthily crept through the hollow of remote period, and enfolded the originality of the ideal in its pathetic shadow. Thus its spirit of natural purity declined and the eternal beauty faded away. The doctrine was then shaped in the machine of human thought, and the production went fiercely contrary to the spirit of the original truth. Thus the strong barriers of dissent came into existence.

If a reflection of observance falls over every religion, then the truth and reality would become transparent. It would be observed that the divine nature in all the religions is not coloured in unanimity. Every religion attributes a peculiar nature to the ideal of divinity. Every religion manifests it in different manner. If in one religion it is seen wrapped in Duality, in another the identical conception

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would be found incarnated in Trinity. Such manifestations have apparently violated the true divine nature and made religions shapeless and deformed. Such tremendous evolution in the ideal of divinity is concealed in the depths of every religion. But they proclaim that their doctrine of divinity reveals the Supreme Being in the light of Unity, although "plurality" emanates from it. The solution of this mysterious problem has ejected the pensive human intellect in the whirl of perplexity.

The manifestation of the glorious dawn of Islam on the horizon has radiated the light of reality in the depths of obscurity. The veil of darkness tore into fragments and dropped on the dust. The gloom of thought vanished away, and the clouds of perplexity, heavy with darkness, were dispelled by the glorious advent of Islam. The truth wrapped the world in its silent glory. Islam proclaims the divine nature in the light of Unity. Its clear illuminating message runs like a clear stream in the universe. Its voice fills the world with its splendour and glory. Its light of universality spreads its illumination towards every shadowy corner of the world. Its simplicity drips from every solitary word and fills the heart with its sweetness. The message, in the depths of which lies the true and vivid portrait of divine nature, says that—

"There is no deity but God. . . ."

It is the message that bears within its capacity the pure spirit of Islam. It reveals the true colour of divine nature and dispels the clouds of darkness that hung over the doctrine for long centuries. It leads mankind to the eternal threshold of divine knowledge. The reflection of the elegant beauty of Islam falls in this mirror. It is the solitary light which is illuminating in the sphere of Muslim thought. Every Muslim heart is full to the brim with its splendour. Every page of the Holy Book of Islam pours vocal words filled with the fragrance of divine Unity. Its voice of the great message of divine nature to all mankind proclaims:

"Say, The Lord is One."

This message that has been dripped here is a solitary drop of the endless ocean of divine Unity in Islam. It sprinkles the splendour of the light of Unity throughout the universe. Its sweet redolence perfumes the pleasant breeze of Islam. The current of its illumination ever runs through every Muslim heart. The light of its immortality leads to the path of life. And indeed this soul-animating breeze vivifies every human life. It ever shines as a glorious star of purity and serenity; and its light has not mingled with darkness to be lost in the depths. The sublimity and grandeur of this doctrine of divine Unity in Islam is transparent from this fact—that those religions which had con-

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tributed their essence of preaching to the manifoldness of divine nature have wrested their doctrine in the shape of Unity. Such manifestation is indeed the result of the mighty force of the magnetic attraction of Unity.

A deep study of the order of the universe would amply testify to the beauty of the doctrine of divine Unity in Islam. And when the light of vision is thrown on the pleasant scenes of the field of nature, then the truth becomes serene—that the silent stars shining in the obscurity of the depth of night, the vast ocean flickering and wavering, the celerity of the strong tempest, the celestial light illuminating the universe, the great alternation of gloom and light, and the various seasons adorned with beauty, are all caused at the command of a single Power and Will. The whole machine is at motion and movement through a Mighty Force. The feathered songsters from the high boughs of trees pour melodious song of divine Unity. The rustle of foliage produces the sweet music of divine Unity. The birth and death, life and mortality, are all a sense-ravishing miracle of the supreme power and will of Unity. Every atom of the world proclaims in silent voice that none is apprised of the secret Infinite Knowledge and Wisdom; and had a being been in cohesion of the Great Will, then surely the universe would have been crushed to pieces. The Holy Book of Islam, declaring this great truth, says:

“Had there been two gods in the universe the whole system would have collapsed.”

Undoubtedly the universe, with its systematic order, beauty and elegance, would have been lost in the depths of destruction. But from Eternity the Supreme Being is shining in the light of Unity. The divine nature reflects in the mirror of Unity. The whole Universe is being illuminated with the light of Unity. Every creature bows its head at the threshold of Unity. Every weary soul, tired with the heavy burden in the path of life, takes shelter in its shadow. All the wrecked hearts stretch their arms towards this solitary ray of hope.

Muslims are fascinated by the music of divine Unity. The immortal touch of Unity in the centre of heart makes it overflow with joy. Their life and hope revolve round this common centre of Unity. Thoughts and desires like moths flit round the light of Unity. Unity is the desired destination in the travels of life. It is the zenith of hope and the ultimate goal of desire's perfection. It is the impediment of the vision of reality. And it is the primal and the glorious attribute of God. The message of Unity in Islam comes across thirteen long and silent centuries, wrapped in the enfoldments of original purity. The past glories have merged in the depths of Unity, and the glorious hope of future world dawn on this horizon.

MOHAMED NAJIB.

SLAVERY

SLAVERY

By KHWAJA NAZIR AHMAD.

GREAT deal has been said for and against the practice of slavery. It has been, however, universally condemned by those who find themselves under the sway of the modern civilization, but the pity is that their condemnation is more in theory than in practice. We all say with the vehement force of eloquence and oratory that every man must enjoy perfect freedom which is his birth right ; but still we are, in practice, invariably striving to deprive man of his liberty. Why are we at war with each other ? Why are we keeping and maintaining huge armies, navies and air forces ? Are we not inventing new weapons of war which are in reality the means of crushing the God-given freedom ? But still the modern civilization approves of all these inventions without the least consideration of the destructive results associated with them. It was the same idea that forced a learned theologian to remark while commenting on the subject that "slavery has been condemned so often and so unconditionally that a writer, who must look at things with a calm and dispassionate mind, and condemn every evil though it wears the garb of virtue and praise every virtue though it is generally denounced as an evil, may be excused for saying at the very commencement of such a subject that slavery has been a necessity in the evolution of mankind, and that society in certain circumstances was not only justified but even bound to have recourse to it. There are many institutions still prevailing in the world which have to be tolerated for other ends. Not a tear comes to the eye of an exultant victor when he sinks thousands of men in the bottom of the sea or bombards a town of innocent women and children in it, but it is not just always to denounce him as a hard-hearted tyrant for the terrible loss which he thus inflicts on humanity. Why is it, then, that men who shudder at the cold-blooded murder of a single individual are not horrified, nay, are sometimes pleased when they see hundreds of thousands of their enemies falling under their own fire ? This is because war has ever been a necessity of life, and it is to this day." The learned writer has based his arguments on the fact that war always forms an important factor in the organization of human society. "It appears to be true," writes a Christian scholar, "that in the words of Dunoyer the economic regime of every society which has recently become sedentary is founded on the slavery of industrial professions." Curious as it may seem, slavery has always been upheld by the *defenders* of various denominations. They merely support it because their religions have permitted it to be practised to a certain extent.

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That the establishment of the theocratic organizations rendered slavery, in the ordinary sense, a vital element in the social system, remains to be seen through the pages of the history. We find that it was in the communities, in which the military order obtained, and which were directly organized for war, that slavery had its natural and appropriate place. It is an established fact that in its introduction slavery was an immense and necessary advance in the social progress from the immolation of captives. It will not be out of place here to add a few words as to the origin of the word "slave." One of the many theories put forward, the most striking is that "slave" was originally a national name, meaning a man of Slavonic descent captured and made a bondman to the Germans. Gibbon, the well-known historian, in his *Decline and Fall of the Roman Empire*, says : " From the Euxine to the Adriatic, in the state of captives or subjects, they (the Slavonians) overspread the land, and the national appellation of the slave has been degraded by chance or malice from the signification of glory to that of servitude."

We find, however, that the institution of slavery discharged an important function in the social evolution. It not only enabled military action to prevail with the degree of intensity and continuity requisite for the system of incorporation by conquest which was its final destination ; but also " by forcing the captives, who, with their descendants come to form the majority of the population in the conquering community, to an industrial life, in spite of the antipathy to regular and sustained labour which is deeply rooted in human nature, especially in the earlier stages, of the social movements, when insouciance is so common a trait, and irresponsibility is hailed as a welcome relief. With respect to the latter consideration, it is enough to say that nowhere has productive industry developed itself in the form of voluntary effort ; in every country of which we have any knowledge, it was imposed by the strong upon the weak, and was wrought into the habits of the people only by the stern discipline of constraint. From the former point of view the freeman, then essentially a warrior, and the slave were mutual auxiliaries, simultaneously exercising different complementary functions, each necessary to the maintenance and furthering the activity of the other, and thus co-operating, without competition or conflict, towards a common public end."

Military action worked out the social reform, and thus justified the introduction of slavery in the Roman Empire. When the State reached its zenith and was split up into the various principalities which had grown up under it, slavery began to be modified. As the system of defence, characteristic of the Middle Ages, was substituted for

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the aggressive system of antiquity, slavery gradually disappeared, and was replaced by serfdom, which again, with the rise of modern industrial life, gave way to personal freedom.

The effects of slavery from a moral point of view were profoundly detrimental. It did not only mar the happy effect of habitual industry by preventing the development of the sense of human dignity which lies at the foundations of morals, but also the culture of ideas and sentiments. The spontaneous education arising from family relations was also altogether denied to slaves. The evil influences of slavery were not confined to slaves only, but they told disastrously upon the morals of the masters as well. Absolute authority, always dangerous to human nature, was especially corrupting when it affected every avenue of their daily life, particularly when there was no external interference to check individual caprice in its action on the feelings and fortunes of inferiors. It also exposed them to the baneful influence of flattery, and destroyed the power of self-control. The inevitable result was the deprivation of domestic morality. The sons of the family were familiarized with vice, and their intimate association with a degenerated class resulted in their degradation. The habits of cruelty and harshness came to them as a matter of course. In fact, the tender-hearted infants became petty tyrants. Hume, dealing with "the little humanity commonly observed in persons accustomed from the infancy to exercise so great an authority over their fellow-creatures and to trample upon human nature . . ." says in his *Essay on the Populousness of Ancient Nations*, that, "Nor can a more probable reason be assigned for the severe, I might say, barbarous, manners of ancient times than the practice of domestic slavery by which every man of rank was rendered a petty tyrant, and educated amidst flattery, submission and low debasement of his slaves."

Position of Slaves under Greeks.

During the Greek Heroic period slavery was in vogue. The war prisoners were retained as slaves, or sold as such. Not infrequently free persons were kidnapped by pirates and sold in other regions, like Eumæus in the *Odyssey*. The slave might thus be of equal rank with his master, who knew that the same fate might befall himself or some other member of his family. The institution was very harsh, especially as Grote suggests that "all classes were much on a level in taste, sentiments and in instructions." The male slaves were employed in the tillage of the land and tending of cattle. But they often enjoyed the confidence of their masters, and were frequently put in possession of a house and property of their own. Even hired-freemen,

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usually termed as the "wretched class," were often employed for agricultural work.

In the Historic period we find ample documentary evidence to safely infer that though slavery was in full swing, yet slaves were rarely ill-treated, and most of them enjoyed the rights of freemen to a great extent. They were either employed in domestic service as household managers, attendants, or personal escorts, or in agricultural work. Speculators either directly or indirectly employed slaves as commercial banking agents, or sometimes hired them out to work in mines or factories; others were appropriated at the service of magistrates or other public works. They also served in fleets and armies.

The number of slaves in Greece cannot be ascertained. The census of Demetrius Phalerius gave for Athens 21,000 citizens, 10,000 foreign residents, and 400,000 slaves. It is stated by Athenæus that Corinth had possessed 466,000 slaves and Ægina 470,000. H. Wallon (*Histoire l'Esclavage dans l'Antiquité*) estimates the number of slaves employed in Attica in domestic service at 40,000; in agriculture at 35,000; in the mines at 10,000; in manufactures and commerce at 90,000. To this must be added 600 old persons and 2,000 children under twelve years of age, also the public slaves, of whom 1,200 were Scythian archers. Thus the servile population of Attica was comprised of 188,000 and 203,000 souls, the free being 67,000 and the metics amounting to 40,000.

The condition of slaves in Greece was not in general a wretched one. A slave was introduced, with certain customary rites in his position, to the family; he was permitted to attend religious associations of private kind; he was allowed to take part in certain festivals. His remains were deposited in the family tomb of his master, who sometimes erected monuments in his remembrance. He could purchase his liberty with the master's peculium by a mutual agreement. He could be liberated by will, or, during his master's life, by a proclamation in a theatre, the law courts or other public places, or having his name inscribed in the public register. Slaves, who had rendered eminent services to the public, were at once admitted to the status of citizens in the class of Platæans.

(To be continued.)