

# *The* **Islamic Review**

Edited by AL-HAJ KHWAJA KAMAL-UD-DIN.

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**RABÍ-US-THÁNÍ, 1345 A.H.**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

RABÍ-US-THÁNÍ, 1345 A.H.

VOL. XIV.

OCTOBER, 1926

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## NOTES

### Al-Qur-án's Novel Theory Proved.

Man is a geological agent. His object is to subdue the earth, and attain it, not by setting Nature and her laws at defiance, but by enlisting her in his service. It is with this end in view that Al-Qur-án wants man to know certain theories before actually seeking to explore the secrets of Nature, to help the cause of the Great Designer. This is a book that commands respect from friend and foe alike. It is a living testimony to scientific discoveries. It bids its readers explore Nature's mysteries, and in referring to the glory and majesty of the Creator, it asserts the existence of pairs in creation ; such as :—

“ Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know ” (xxxvi. 36).

“ And of everything We have created pairs that you may be mindful ” (li. 49).

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It is an obvious truth that human beings and animals have sex. It has been proved, beyond shadow of doubt, that plants, as well, exhibit sex. Every Morphologist knows that the Prothallium (fern-like plant) bears sex organs (Archegonia and Antheridia), both on the same individual in homosporous ferns, and on different individuals (male and female prothalia) in heterosporous types.

Minerals, up till recently, were considered an exception to the general rule that "Every object in Nature exhibits sex." But in the process of conducting research work, with a view to analysing sex in human beings, animals and plants, the Russian scientist, Dr. Manuiloff, has disclosed another important secret, that even minerals exhibit sex.

"Dr. Manuiloff is a member of Psycho-therapeutic Association in Leningrad, and recently addressed the Association on his discoveries." <sup>1</sup> The Scientist is of opinion that his recent experiments go to prove that the two typical forms of Cubic crystals and Octagonal crystals found in the same mineral must represent sexes. In order to establish the truth of his theory, he, with scientific accuracy, further experimented upon eleven different minerals, with the same result in each case, which experiments led to final and indisputable proof of the existence of sex in minerals; thus establishing the truth of the theory of Al-Qur-án presented long before Muslim scientists discovered sex in plants, and European research scholars hit upon sex in minerals.

The above remarks would remain incomplete if we failed to point out that the words "Glory be to Him Who created pairs of all things" emanated from the mouth of a person who was illiterate and had had no schooling at all, to say nothing of education in geology or botany. We do not know how the knowledge on the part of such an one that Allah has "created pairs of all things" is to be explained, unless we accept the truth that the source of Muhammad's revelation was Allah, the All-Knowing, the All-Wise.

There is an interesting comparison between the two religious books of two great communities—the Qur-án of the

<sup>1</sup> *Tit-Bits*, January 16, 1926.

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Muslims and the Bible of the Christians. The veracity of the one is being established with the dissemination of knowledge, and brought to the front ; the contents of the other are being proved to be adulterated and spurious ; the one has been instrumental in the spread of knowledge, the other the sole justification for the persecution and torture of those who wanted to devote their lives to the cause of learning.

Allah addressed, fourteen hundred years ago, to Muhammad these words : " Consider the inkstand and the pen, and what they write ; By the grace of Your Lord, you are not mad " (lxvii. 1-2) ; meaning thereby that the veracity of his claims will be established in proportion to the advance of knowledge and learning.

### **Translation of Al-Qur-án into Chinese.**

The Islamic world is changing, and changing for the better. After a prolonged inactivity, people have acquired great sympathy with sudden upheavals, if only they tend to promote real progress. What would have been impossible a few years ago is, to-day, performed, with but little exertion, and the gates are flung wide for a march ahead without obstacle or hindrance.

Muslim civilization is essentially the product of the natural and practical teachings of the Qur-án, which necessarily must be made known to races composing the world of Islam, in order to help them to shake off their present lethargy (which is utterly denounced by Islam), and to break down barriers that at present seem to form an unsurmountable hindrance in the path of general progress.

It is with pleasure that we write that Mr. U. L. A. Mohideen, 64, Queen's Road Central, Hong Kong, China, a Muslim of well-known personality, has undertaken very magnanimously to shoulder the great responsibility of publishing a Chinese version of Muhammad Ali's English rendering of the Holy Qur-án. He has already published Chinese translations of some of the interesting publications of the Woking Mission. The Chinese translation of the masterly preface of Muhammad Ali's Qur-án (along with the Arabic text), and of the booklet

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*The Ideal Prophet*, by the Khwaja Kamal-ud-Din, B.A., LL.B., are ready for free distribution among those interested in Islam and its culture. We congratulate Mr. Mohideen on this noble enterprise in the service of truth.

### **The Church Dignitaries' Plain Talk on the "Call."**

As stated in the *Sunday School Chronicle*, June 10, 1926, the popular Dean of St. Paul's, in a series of talks on "The Call of the Christian Church," expressed with modest frankness the failings of the Christian nations. The Dean said: "East is not calling to West for more light. At present neither our customs were wanted nor our religion." "The Moslem," said the Dean, "thought that Islam more truly represents the religion of Jesus Christ than do the Christian Churches." "I do not wonder," added the Dean, "after what the Eastern races have seen of the European nations, that they condemn our religion." "We note," the Dean further remarked, "that we may take it as quite certain that Asia will never become Anglican, or Roman Catholic, or Scotch Presbyterian."

The same idea is expressed by the Rev. C. E. C. Lefroy (*Surrey Advertiser*, May 22, 1926)—"that the Moslem creed was not altogether alien from our own faith." Outlining the life of Muhammad, Mr. Lefroy said "his was the only great religion which disputed Christianity and claimed to correct it, and which had gained two victories over the Christian faith." "It was a religion which was winning victories still, as it was doing in India and the Dutch East Indies. So far, efforts to secure converts from Islam had not been successful."

The Bishop of Kingston, on "The World Call," spoke candidly at the Lewisham Ruri-Decanal Conference—(*Kentish Mercury*, June 18, 1926): "Quite frankly and unequivocally, in the face of this extraordinary opportunity, this unprecedented demand, the missionary forces of our Churches are nowhere going forward, and in many cases they are definitely retreating. This is the answer that we are making to the Call of God."

In the *Methodist Recorder*, June 17, 1926, we find Mr. Basil

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Mathews, at the Layman's Missionary Lunch, saying: "We must wait and help the youth of the Far East to distinguish between the faith we hold and practise in our civilization." "We must express our faith in Christian terms." But a little farther on Mr. Mathews says: "Nothing in the world could bring salvation but that, through Western science, government and education might be tools in the hands of the Christians to lead the youth of the world, especially in the East, to the City of God." Christian faith and Christian life seem to be two separate things. Of what avail is that faith that does not reform life? It is a burdensome dogma.

Canon Dawson, in his address at Chislehurst on "The World Call to the Church," as stated in *The Bromley District Times*, June 11, 1926, surveyed all the potent factors that had gone to awaken the whole world to the consciousness of its own needs, and how the war had compelled us to treat different people as brothers in need, and now that they demand continuance of such treatment, we withhold it. A little farther on, the Rector expresses his opinion about the moral force of Islam, and says: "But the Moslem world offered, perhaps, the greatest challenge to Christianity. Islam means the Will of God; a Moslem is one who has surrendered to the Will of God. It (Islam) was the only one that disputed the truths of Christianity and claimed to supersede it; it was the only religion which had defeated Christianity in the past; and it was the only religion that in some places was forestalling Christianity to-day."

The Rev. W. Wilson Cash, who writes in "The East and West" of the *Review of Reviews* (May-June), 1926, says: "There is much in Christendom that we deplore. We do not wish to whitewash Western Civilization."

The Rev. E. W. Smith, writing on the African Problems, in his book, *The Golden Stool*, examines critically the aims and methods of the dominating nations, and generally condemns them. The old tribal allegiance, brotherhood, and solidarity are destroyed by the white man's individualistic theories and practices, and the simple altruism of the old order is shrivelled by the selfish commercialism of the invader who first com-

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mandeers the native's services and then taxes his meagre earnings. Though the native differs in type from the European, he is not socially his inferior. The African has shown himself capable of excelling in all the regions of human intelligence."

Professor Delafosse, a writer on Islam, formerly a French Governor in Africa, as stated in the *Review of Reviews*, July-August, 1926, expressed his unbiased opinion concerning the intensive spread of Islam in Africa: "Self-respect, the desire to rise in the world, are the strongest factors in the Islamization of Negro countries."

If some weight is given to the above statements of the responsible and experienced heads of the Church, then, we suppose, we are at liberty to conclude from the foregoing that Christianity is dwindling, in spite of its extensive propaganda work and vast sums of money it spends. The rapid progress of Islam among oppressed races is, on the one hand, attributable to the unchristianlike treatment of Western nations (who profess one form of religion and practise another), and on the other hand, to the humane treatment meted out to those human sufferers at the hands of a Muslim, to whom petty barriers of caste, creed and colour, seem ridiculous and repugnant.

### A Questionnaire on Religious Belief.

The *Daily News*, in conjunction with the *Nation*, have undertaken to fathom, as it were, the religious views of the British people, by issuing an interesting questionnaire consisting of fourteen points which it says "have been drawn up in consultation" with Mr. H. G. Wood, Director of Studies at Woodbrooke Settlement, near Birmingham, and author of *Living Issues in Religious Thought*; Mr. J. M. Robertson, the ablest of living Rationalists; Mr. Augustine Birrell, famous as an essayist and as a former Minister of Education and Chief Secretary for Ireland; and Mr. Bernard Shaw; and is, further, of opinion that "when the plebiscite is completed, the data obtained should prove of immense value and interest to the religious and social leaders of the country." We have our scruples as to whether this hope of the organizers of this

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campaign will materialize. For the answers to the questions are to be simple "Yes" or "No" without stating the considerations involved in such replies.

We print below the questionnaire *in extenso* for the benefit of our readers.

1. Do you believe in a personal God ?
2. Do you believe in an impersonal, purposive, and creative power of which living beings are the vehicle, corresponding to the Life Force, the *élan vital*, the Evolutionary Appetite, etc. ?
3. Do you believe that the basis of reality is matter ?
4. Do you believe in personal immortality ?
5. Do you believe that Jesus Christ was divine in a sense in which all living men could not be said to be divine ?
6. Do you believe in any form of Christianity ?
7. Do you believe in the Apostles' Creed ?
8. Do you believe in the formulated tenets of any Church ?
9. Are you an active member of any Church ?
10. Do you voluntarily attend any religious service regularly ?
11. Do you accept the first chapter of Genesis as historical ?
12. Do you regard the Bible as inspired in a sense in which the literature of your own country could not be said to be inspired ?
13. Do you believe in transubstantiation ?
14. Do you believe that Nature is indifferent to our ideals ?

Some of the questions, as will be seen from the above, are simple, while others seem pedantic and well over the head of the "man in the street."

The answer to the question : "Are you an active member of the Church ? ", had it been accompanied with reasons, would have been disconcerting to priestcraft and have sounded its death-knell. It would have set at rest many an uneasy question and nailed to the counter the antiquated doctrines and dogmas of the Pauline Christianity. It would have at the same time shed some light on the causes that have led to the vacant pews and empty benches in the churches.

The denominational papers quite reasonably and understandably have not welcomed this encroachment on their province. Condemn this form of investigation, which has been advertised like a commodity for sale in the *Daily News*, by calling it "a mere futile newspaper stunt"<sup>1</sup> or an impudent "prying into people's private affairs,"<sup>2</sup> or "hail

<sup>1</sup> *Catholic Times*, September 3, 1926.

<sup>2</sup> *The Christian Life*, August 21, 1926.



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it by taking it as a further instance of the growth of Free-thought,"<sup>1</sup> one thing is certain, that this canvass of opinion will lead many—especially the Britishers who seem to believe in advertisement—to find their beliefs, if they are truly Christian, rudely shaken, and may ultimately help them to prune their religious views.

The questionnaire, which has unhinged the pious papers, has been pooh-poohed by them for the simple reason that they see in it a foreshadowing of the doom of their influence and a serious set-back to their cause. The *Church Times*<sup>2</sup> says "it is impossible to take this kind of thing as of any real value," and concludes by remarking: "as a test of the religious condition of the people at large the whole thing would be worthless." We have no desire to dissent. But one wonders why it goes so far as to seek to influence its readers by suggesting that "there will be very few replies from Catholics, from Anglicans, and from the more earnest members of the Nonconformist bodies." Perhaps it believes in the slogan of "Forewarned is forearmed"!

### Paris Mosque—a Difference in Treatment.

On the 16th of July the solemn opening of the new and unique Muhammadan Institute in Paris, which is to serve more than 30,000 Mussulmans in and about Paris, was celebrated in the presence of the Sultan of Morocco and the President of the French Republic and delegations from North Africa, Egypt, Syria, Palestine, Iraq, Persia and Kurdistan. That the official head of the French nation was present in his official capacity is an event whose significance cannot well be overrated.

France's Colonial Empire is limited in extent, at least in comparison with that of Great Britain, and her Muslim population bears no numerical comparison with that of the British Empire, where Muslims outnumber Christians. Yet Great Britain has, as yet, done nothing to show that she appreciates responsibilities of this kind.

<sup>1</sup> *The Freethinker*, August 29, 1926.

<sup>2</sup> September 3, 1926.

## NOTES

Repeatedly, in these columns, we have urged upon the Government the advisability of assisting, or at least encouraging, the efforts that have for years past been made towards establishing such a "Mohammedan Institute," on a suitable site, in London—the centre of the World's Muslim Empire.

Whether the Mosque in Paris has been erected on grounds of political expediency, or on account of the realization of the responsibility which the French Government thinks it owes to the Muslim people living under its suzerainty, matters little, and it is not for us to venture an opinion. The step in itself is commendable and is sure to deepen the feeling of amity and good will between two nations, for it is an outward manifestation of one nation's respect for the feelings of another.

Might it not be worth while for the British Government to bring itself to review the subject, if only for a moment, from the same angle ?

### Showing the Candle to Others.

The *Daily Express*, dated August 18, 1926, prints the following remarks from the sermon of Prebendary Mackey, under the heading "Britain a pagan nation," which he delivered at All Saints', Margaret Street, London, W., on the 17th of August.

"Most English people have abandoned Christianity, but have not yet adopted any other form of religion."

One likes to know why, after all, the Church of England Assembly is so anxious to carry the Message to the East, especially to Muslim countries, whose barriers they would fain think have been broken down, especially at a time when people are forsaking it at home.

Perhaps it is an easy task to show the candle to others while there is no light in one's own home. One indeed requires the cultivation of the sacrificial spirit, and the love characteristic of a Christian missionary to undertake a task so unselfish and detrimental to his own interests !

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### The Khwaja's Successful Tour in South Africa.

That true exertion in the cause of Allah bears fruit is borne out by the following excerpt which we cull from *The Latest*, Durban, August 14, 1926 :—

“ That distinguished Islamic scholar and philosopher, Khwaja Kamal-ud-Din, B.A., LL.B., who came out to this country with Lord Headley, has returned to Durban after a successful tour of the Union. Last night he addressed a European gathering at the residence of Mr. Mohamed Ebrahim in Pine Street, and was listened to with rapt attention as he explained the tenets of the Islamic religion. The distinguished visitor presently leaves for East Africa and India, and expects to return to England early next year.”

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## AN OPEN LETTER TO THE BISHOP OF SALISBURY

### III

#### GOOD AND EVIL<sup>1</sup>

##### DOCTRINES AT THE ROOT

TO THE RIGHT REVEREND THE LORD BISHOP OF SALISBURY  
MY LORD,

In my first letter I observed that the remarks of your Commissioners as to the moral superiority of Christianity fell, with us, on deaf ears. I feel the same when I hear the Bishop of London saying, in this connection, that people must realize that no faith could be regarded as a rival to Christianity. This is mere lip-talk and claptrap, and carries no weight under the searchlight of investigation. I am not unconscious of our present economic and political shortcomings, and you, My Lord, cannot deny the moral canker that is corroding the very moral structure of Christendom. I admit that nations

<sup>1</sup> For a verification of the statements and quotations contained in pages 368-377, the sources of which have not been mentioned, the reader is referred to the pages of Andrew W. White's *Warfare of Science with Theology*, London, 1896; Draper's *The Conflict between Religion and Science*.

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who are shown as Christians, in census reports, though more than half of them have renounced their allegiance to the Christian Faith, do make progress in material sciences and culture, which only a few centuries before were our exclusive possession, and that at a time when absolute ignorance and barbarity characterized Christendom. I admit that we Muslims have fallen behind in Western civilization, but the social evil, the flagrant curse in the West, is not our blemish. But we, however, cannot attribute these achievements or deficiencies to any religious system, unless and until we trace them to some religious doctrinal basis. To do otherwise would be unscientific and illogical. Similarly, you cannot, My Lord, claim merits for Christianity and disown the demerits, if both coincide and are concomitant in Christendom. If Christianity can be claimed to be bringing forth modern culture in the West, then she cannot shirk the responsibility of the evil as well that prevails there. But this, I say, is not good logic. I just remarked that Christendom was the seat of ignorance and barbarity for centuries, when Islam was a torch-bearer of culture and civilization throughout the whole world, and if the tables have become turned in some degree, some external factors must be responsible for the change. The safest and most rational course is to sift the truth, examine and come to a right conclusion in the matter, overhaul the whole situation and the respective teachings of Islam and Christianity with a view to finding in them such doctrinal basis which can stand responsible for the conditions obtaining to-day in Muslim and Christian lands. Christianity cannot be accredited for the cultural, economic and political preponderance of the West, if it lacks principles conducive to present-day European attainments. Similarly, Islam cannot be blamed for the mundane blight that has overtaken its people, nor can it be responsible for the present lack of some civilizing influences in Muslims, if its very teachings go otherwise.

It is all very well for your missionaries to point to the great charitable institutions, hospitals, schools, etc., for suffering humanity run on Christian lines. "But one fails to

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see why these charitable institutions should be ascribed to a religion which could not give birth to them for more than seventeen hundred years. They are the growth of modern culture and owe their origin to quite different external causes, the greatest among them being Islam in Spain. Islam speaks highly of these charities in its teachings, and brought them into existence in all Muslim countries within two centuries after its birth. Islam can claim superiority to modern culture in one respect—Muslim Universities opened their doors at Baghdad in the days of Nizam-ul-Mulk, and in Granada in the days of Abdul Rahman to students without distinction of caste, colour or creed, where they were looked after, boarded and lodged at the public expense.”<sup>1</sup>

You cannot deny, My Lord, that the greatest opposition that the rise of culture received in the West, at each stage, came from the Church camp. Perhaps you will say that it was an outcome of the mediæval savagery and ignorance. But such is not the case. The teaching of the Bible, I am afraid, fanned the fires of opposition. The Church saw the justification of their hostility to science in the sacred writ.

The Christians, who were the inheritors of the civilization of the ancients, *pace* the teachings of Holy Writ, not only did not continue the researches of their predecessors, but destroyed them, so that, as Draper points out in his book, *A History of the Intellectual Development of Europe*,<sup>2</sup> nearly two thousand years had to intervene between Archimedes and Newton, nearly seventeen hundred years between Hipparchus and Kepler, nearly twenty centuries between Hero, whose steam-engine revolved in the Serapion, and James Watt who revolutionized the industry of the world. What a fearful blank!

Dogmatized Christianity placed an embargo on freedom of thought. The Church destroyed all that it believed it could not turn to its own advantage. History can multiply proofs in support of this characteristic of the Church, but I would content myself with quoting one—the destruction of the

<sup>1</sup> Cf. *Three Great Prophets of the World*, by Lord Headley, p. 14.

<sup>2</sup> Vol. i, p. 387.

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invaluable library of Serapis, at Alexandria, in 389, by the Archbishop Theophilus of Alexandria. Gibbon says, in his *Decline and Fall of the Roman Empire*:<sup>1</sup> "The valuable library of Alexandria was pillaged and destroyed, and nearly twenty years afterwards the appearance of empty shelves excited the indignation of every spectator whose mind was not totally darkened by religious prejudice."

Exaggerated miracles and superstitions—those mental cankers—together with persecution and suppression, represented the sum total of what was offered as a substitute for the learning and scholarship of the ancients—and full one thousand years had to pass before Europe once more attempted to scale the same heights from which mankind had been pushed back down into the deepest abyss of mental depravity.

Instead of turning the mind of the people towards intellectual development and thought, the Church—the pious intolerance of the Church—on the contrary, penned it in, within very close, narrow boundaries, to transgress which was nothing less than a sacrilegious crime against the sanctity and holiness of the words of Holy Writ, which was regarded as infallible, and everything spoken against it as tantamount to heresy.

Now let us search the pages of Holy Writ and we would see that it is in them that lie embedded the baneful seeds of pious persecution, of the branding of learning as magic to be punished like treason, of a justification for sending Galileo to prison, Bruno to the stake, and of the murder of Hypatia, the renowned commentator on Plato.

Neither the theory of evolution, nor geography, nor geometry, nor mathematics, nor astronomy, nor the science of education—in fact, nothing that could be classed as knowledge and which we in the twentieth century are proud of—escaped the ravaging hands of the Fathers of the Church, who found a fertile field for persecution in the words of Holy Writ.

There are two conflicting descriptions of the Creation as contained in the first and second chapters of Genesis, and

<sup>1</sup> Chap. xxviii, p. 132. London (Dent's).

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they have led some to believe in the six-day theory, and others in the instantaneous idea. Luther declared, "the world, with all creatures, was created in six days," but he also believed that it was done in an instantaneous way. Calvin preached the six-day idea. The Church presented the Bible as infallible, and all ideas regarded as against the cosmogony of the Bible were punished severely. A certain Vanini had the misfortune to believe in the theory of evolution. He was at once branded as an Atheist; and on the evidence of De Francon, the Judge de Catel in the tribunal of Toulouse, found Vanini guilty and sentenced him to have his tongue torn out from his mouth and to be burnt alive. The priests, not satisfied with this sentence, added insult to injury by taunting him as a coward. Vanini, steadfast and resolute, in his turn, laughed the priests to scorn, and said he would die like a philosopher and would not show the fear displayed by their Saviour, who cried on the cross, "My God, My God, why hast Thou forsaken me?" The priests being in no way a match for such resolution, satiated their fury by pulling out his tongue with pincers. Vanini groaned, and it is said that a great shout of high glee went up from the assembled priests! Then they burnt him alive.

The spheroidicity of the earth is denied by the Bible. There are many passages which uphold the geocentric theory, i.e. that the earth is the centre of the solar system and that the sun and the stars revolve around it.

"The world also shall be stable, that it be not moved" (1 Chron. xvi. 30).

"Who laid the foundations of the earth, that it should not be removed for ever" (Psa. civ).

"And after these things, I saw four angels, standing on the four corners of the earth" (Rev. viii. 1).

"The Devil taketh him (Christ) up into an exceeding high mountain, and sheweth him all the kingdoms of the world" (Matt. iv. 8).

The Christian Fathers taught that Jerusalem was the centre of the world, and quoted Ezekiel v. 5, which reads: "Thus saith the Lord God: This is Jerusalem, I have set

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in the midst of the nations and countries that are round about her."

St. Paul taught that the Gospel had been preached to all nations, and that, therefore, there were no more nations to be discovered. This teaching discouraged any attempt at geographical investigation and the finding of new continents. It was to the Muslim universities in Spain that Columbus learned that the earth was a spheroid, for one of the Muslim educational appliances was the globe. Columbus was convinced of the spheroidicity of the earth, but the Bishop of Ceuta showed him his error by quoting from the Bible, and a Bull was issued by Pope Alexander VI, in 1493, to the same effect, but he was not deterred from his aim. The idea that there were people on the opposite side of the earth had long before been taught by Cicero and Pliny, and believed by many in Greece and Rome, but when it was taught in Christendom, it was met with the severest criticism. Lactantius, speaking with reference to the heretical doctrine of the globular form of the earth, said: "Is there anyone so senseless as to believe that the crops and the trees on the other side of the earth hang downward and that men have their feet lighter than their heads? If you ask them how you defend these monstrosities, how things do not fall away from the earth on that side, they reply, The nature of things is such that heavy bodies tend towards the centre, like the spokes of a wheel, while light bodies, such as clouds, smoke and fire, tend from the centre, to the heavens, on all sides. Now, I am at a loss what to say of those, who, when they have once gone wrong, steadily persevere in their folly and defend one absurd opinion by another."

St. Augustine quoted the Scriptures to prove that there could be no Antipodes. He said that the Almighty would not allow men to live on the opposite side of the earth because they would not be able to see Christ at his second coming. He said, "Scripture speaks of no such descendants of Adam." He quotes the 19th Psalm and St. Paul's saying that the Gospel has been carried "to the ends of the world," and contended that as those teachers had not gone to the opposite sides



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of the earth, there was no such place. He quotes Job xxvi. 11 about "the pillars of heaven" in support of his argument.

The new ideas were denounced as "empty and false." "The miserable fiction of Eusebius had subverted the chronology of Manetho and Eratosthenes, the geometry of Euclid and Appolonius was held to be of no use, the geography of Ptolemy a blunder. . . ." (Draper). In 1316 an Italian physician, named Peter of Abano, was called to account for the new heresy of the spheroidity of the earth by the Inquisition; he fortunately escaped the torture by the intervention of a natural death. Cecco d'Ascoli, a noted astronomer, was compelled to vacate his professorial chair at Bologna, and was burned alive at Florence, 1327.

Cosmas said: "The earth is a parallelogram, flat and surrounded by four great seas. At the edges of these seas rise immense walls, closing in the whole structure. These walls support the vault of the heavens, whose edges are cemented to the walls; walls and vault shut in the earth and all the heavenly bodies." He supports his description by many passages from Holy Writ, e.g. "It is He that sitteth upon the circle of the earth, . . . that stretcheth out the heavens like a curtain, and spreadeth them out like a tent to dwell in" (Isaiah xl. 22).

Passages in the Bible, as, "The earth standeth fast for ever," "Sun, stand thou still upon Gideon, and thou moon, in the valley of Ajalen," made the Fathers of the Church uphold that the earth was in the centre of the solar system. Pythagoras, the Greek philosopher (580-500 B.C.), taught what is known as the heliocentric system of astronomy. His system placed the sun in the centre and around it in circular orbits the planets revolved in the following order: Mercury, Venus, Earth, Mars, Jupiter, Saturn. Philolaus and Aristarchus followed with the same theory, but it was not heard of again till the fifth century A.D. when Martianus Capella resuscitated it. Then it disappeared for another thousand years, till it was rediscovered and established by Nicholas Copernicus. Its sporadic appearance and disappearance was due to no other cause but Holy Writ. Copernicus's book, *The Revolu-*

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*tions of the Heavenly Bodies*, was first published in 1543, when its author was on his deathbed. The great astronomer had not dared to publish it for thirty solid years, for the blood-thirsty vengeance of the Church loomed large before his eyes. He sent it to a friend, Osiander, who wrote a soporific preface to the book, whereby he sought to camouflage the views of the author by saying that they were to be taken rather as fiction than as fact. The book, when published, was placed in the feeble hands of the astronomer, who smiled and died in peace. But in spite of the lulling precautions taken by Osiander, it was seized and condemned and excited furious comments. Fromundus, from the Cathedral of Antwerp, said: "The Copernican theory cannot be true, because the wind would constantly blow from the east; we should with great difficulty hear sounds against such a wind; buildings and the earth itself would fly off with such a motion." Martin Luther wrote: "People gave ear to an upstart astrologer, who tried to show that the earth revolves, not the heavens, or the firmament, the sun and the moon . . . this fool wishes to reverse the entire science of astronomy, but Sacred Scripture tells us that Joshua commanded the sun to stand and not the earth." Calvin was equally loud in his denunciation of the Copernican theory.

Among the many poor victims of the Church, who took up the Copernican theory and advanced it, was Giordano Bruno. He was hunted from country to country. From Italy, his native land, to Switzerland, France, England, Germany, his persecutors ever on his trail. Upon his return to Venice, he was apprehended, and imprisoned in the Piombo for six years. During his travels, he had delivered lectures in England and written many books, and had criticized the teachings of the Bible. He said: "The Bible teaches that the earth is a flat surface supported by pillars; that the sky is a firmament—the floor of heaven. But the truth is that the universe is infinite, and that it is filled with self-luminous and opaque worlds, many of them inhabited; that there is nothing above and around us but space and stars." Bruno was transferred from Venice to Rome on the demand of the spiritual authorities

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and handed over to Cardinal San Severino. He was arraigned before sixteen cardinals, who put him several questions and demanded a recantation. Bruno replied, "I neither ought nor wish to recant." They tried to exact a recantation through torture, but they failed, for mental strength cannot be broken by material weapons. They declared this magnificent character to be an "impenitent and obstinate heretic" and sentenced him to death in 1600 by a fire made slow, to increase the torture. How time has mocked at the Church is shown by a splendid statue of Bruno, unveiled by the Rationalists in 1899, on the very spot where he was burned alive.

Galileo Galilei, who adorns the list of the Church victims, was another well-known martyr to the cause of science. His crime was that he had demonstrated the truth of the Copernican theory. The Church was set, also, against mathematics, and had denounced the geometry of Euclid. Caccini was promoted by the Church for his brilliant denunciation of geometry and mathematics, such as "geometry is of the devil" and "mathematicians should be banished as the authors of heresies." Pope Paul V, fortified by his archbishops and cardinals, condemned Galileo and his teachings. They said: "If there are other planets, since God makes nothing in vain, they must be inhabited; but how can their inhabitants be descended from Adam? How can they trace back their origin to Noah's ark, and how can they have been redeemed by the Saviour?"

Galileo was summoned to Rome by Pope Paul V in 1616, where he tried to convince them by requesting the Fathers of the Church to look through the little telescope which he had invented. Many declined, and those who did "denounced the satellites as illusions of the devil." Father Clavius declared that "to see the satellites of Jupiter, men had to make an instrument which would create them." Another bold statement made by Galileo was that the moon shines by reflected light. The wrath of the Church knew no bounds, for this statement of his contradicted the "truth" of Genesis that the moon "is a great light." He was tried by the Holy Inquisition and his opinions condemned. In defence Galileo

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said that the Bible was not intended to serve as a book on science. But it seems this is what they wanted the Bible to pass for. And should we blame them for this, in view of the fact that they did nothing else but give their due to the infallible words of Holy Writ? Pope Paul V issued a decree in the following words: "The doctrine of the double motion of the earth about its axis and about the sun is false and entirely contrary to Holy Scripture." But again, in 1652, Galileo published his book, the *Dialogo*, thinking that the new Pope Urban VIII would be more tolerant than his predecessor, but he was just as bigoted. He placed Galileo and his book, the first edition of which had been exhausted and had found great favour with thinking minds, in the hands of the Holy Inquisition. Galileo had a friend, named Castelli, who had to forfeit his benefice for trying to save his friend Galileo. The aged Galileo was thrown into a dungeon, and forced to recant in the following words: "I, Galileo, being in my seventieth year, being a prisoner and on my knees before your Eminences, having before my eyes the Holy Gospel, which I touch with my hands, and abjure, curse and detest the error and the heresy of the movements of the earth."

What else could the broken-hearted, aged Galileo do under the circumstances? He recalled to memory how the Church had burned Bruno alive, and that if he would not recant the same fate awaited him. What the Inquisition was he knew well!

Nevertheless the Holy Inquisition was not content with a mere recantation. It sent him into exile for the rest of his life, persecuted his friends, suppressed his writings, and went so far as to torture those, like Campanella, who had the temerity to write in defence of Galileo.

Now let us see what it was which the Church wanted the people to believe instead. Cardinal Barberi says: "Animals which move have limbs and muscles; the earth has no limbs or muscles, therefore it does not move. It is angels who make Saturn, Jupiter, the Sun, etc., turn round. If the earth revolves, it must also have a centre to set it in motion, but only devils live there; it would therefore be a devil who would impart motion to the earth."

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The Bible dabbles in anthropology as well! The Bible contains a so-called chronology, childish as it is, by which it is claimed we can trace the antiquity of man and his pedigree. The Christian Fathers were generally agreed that man had his beginning about six thousand years ago, and would not tolerate any other view but that Adam was the first man. The advancing of any other view was looked upon as a contradiction of the apparent chronology of the Bible, and its criticism a crime. When La Peyrère, about the middle of the seventeenth century, published his work, *Pre-Adamites*, in which he claimed that men existed before Adam, the Parliament of Paris burned his book. La Peyrère was imprisoned by the Grand Vicar of the Archdiocese of Mechlin until he retracted the statement.

The pagan world of the Greeks and Romans had made a beginning in geological knowledge, but when Christianity appeared on the world's stage all such beginnings were nipped in the bud. In the middle of the eighteenth century Buffon published the results of his studies in geology. The Faculty of Sorbonne compelled him to make and publish a recantation, which ended with these words: "I abandon everything in my book respecting the formation of the earth, and generally all which may be contrary to the narration of Moses." But a century later the tables were turned, and the power of the Church had waned in 1830, for by this time science had made so much progress, and people had begun so far to recover from the Christian blight, that Charles Lyell, the author of *Antiquity of Man* (1863) and *Principles of Geology* (1830), was not made to suffer from the Holy Inquisition.

Gregory I—who has won the attribute of the Great—distinguished himself by his rage for destruction, for his enmity towards all higher education. This "Slave of the Slaves of God" had one principle in view: "Ignorance is the mother of devotion"; and with this standpoint not only did he commit to the flames all the mathematical studies of Rome, but also burned the precious Palatine Library, which was founded by the Emperor Augustus. He destroyed the greater part of the writings of Livy; he forbade the study of the classics; he

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maimed and mutilated the architectural remains of the ancient days.<sup>1</sup>

The schools of philosophy were closed, the last of them in 529. The renowned commentator on Plato, Hypatia, was cruelly put to death by St. Cyril, in 414, in the open market of Alexandria. Draper says: "She was assaulted by Cyril and a mob of many monks, stripped naked in the street, she was dragged into a church and killed by the club of Peter the Reader. The corpse was cut in pieces, the flesh was scraped from the bones with shells, and the remnants cast into the fire. For this frightful crime Cyril was never called to account."<sup>2</sup>

The hatred of learning was such that, in the words of Draper, "every manuscript which could be seized was burnt." Throughout the East, men in terror, destroyed the libraries for the fear that some unfortunate sentence contained in any of the books should involve them and their families in destruction."

But to ascertain the truth of our statement, we need not go so far back. We can always expect the Church to live up to its historic past. It is in our own living memory that Francisco Ferrar was murdered in 1909, in Spain, for the sole offence that he wanted to educate the people. And the Church hated education, as it has always hated it. It is said he was stood against the prison wall, and before the shots were fired he said in a clear and fearless voice: "Aim straight, my brothers. Long live the modern school!" No regretting, no cringing, no recanting ever escaped his lips. And the fact that only very recently one of the Italian cities has decided to remove the street name of Francisco Ferrar from one of its thoroughfares, intensifies the truth of this statement that the Church is the same to-day, yesterday and for ever. The only condition is opportunity.

There is one thing that is remarkable in the history of material science in relation to Christianity and Islam. In the case of the former, as long as religion kept its hold on its

<sup>1</sup> Draper, vol. i, p. 357.

<sup>2</sup> Draper, vol. i, p. 324.

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adherents, Europe made no progress in any way, but when the Western mind became emancipated from canonical rule and Church thralldom, civilization came in leaps and bounds in every form. On the other hand, Islam, at its very advent, gave a tremendous impetus to science and culture. In its various departments, modern civilization owes its salient factors to Islam, but unfortunately, in modern days—notably in the last two centuries—our mundane prosperity and success began to prove too intoxicating to keep our steps sober and steady; we ceased from treading in the footprints of our ancestors, and turned our backs on Muslim principles of life. The Western economic pressure on the East, on the other hand, aggravated the situation and brought forward the present backwardness there. This contrast between Islam and Christianity in matters of civilization and culture, though convincing enough and borne out by history, may not be considered as conclusive in an adverse critic's eyes. But the truth could be sifted in another way. The real point at issue in this respect would be: Have Islam and its Holy Book laid down such principles as will produce civilization in its most desirable form? I say, Yes; but you, My Lord, cannot say the same as to the Bible. The subject needs a volume, and I hope to write on it in the near future. I, however, intend later on to print in these pages a lecture given by Lord Headley in Durban, which gives enough material to substantiate my statement.

But the most nauseating thing that has dwindled the beauty of Christianity in the eyes of the non-Christian world is the social evil prevailing in Christian nations. God forbid, if I make the teachings of the great Nazarene responsible for it. His tenets are admittedly too sacred to give countenance to an unrighteous life. The whole blame goes to the door of dogmatized Christianity which you intend to inflict on us. Wherever it has been introduced, it has brought evil in its train and played havoc with the morals of the people. I may refer to Zululand for illustration. With all his backward mentality, purity of life was the pride of the Zulu, but it has suffered extremely since he became a Christian. I am writing

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these words in a place that borders on Zululand, and make these statements from personal knowledge. Has Your Lordship tried to probe this moral ulcer? The religion of sacraments that came as a legacy to the Christian Church from paganism is at the root of it.

We all, whatever creed or persuasion we may belong to, look for some better and more blissful condition in the life after death. Entry into the Kingdom of Heaven is for us the goal of a religious life. Every religion has declared a heavenly life as dependent upon the observance of Divine Commandments and good actions. The Lord of Christianity preached the same.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

But the self-created apostle of the Gentiles had to respect the susceptibilities of the pagan Gentiles in order to bring his mission to some success. St. Paul, as he himself admits, became out of the law with those who were "out of the law." They did not believe in the religion of "obedience" and commandments. It has always proved too irksome to follow. The Gentiles led an easy life and were given to self-indulgence. They saw their salvation in "sacraments." The blood of the slain Deity was sufficient, as they believed, to wash off their sins. In the whole pagan world the belief was symbolized by baptism and participation in Eucharistic meals. The eating of the "sacred elements" represented the blood and flesh of the suffering Deity. It secured a passport to the heavenly life. Such beliefs can in no sense contribute to the maintenance of moral order. It cannot be denied that these



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believers in sacraments were often enough thoroughly moral persons, and it is idle and foolish to pretend that they were not, but such moral conduct is not the product of religious consciousness. Public opinion and the demands of social order bring forth that sort of morality. Belief in the life after death is the chief incentive to true morality with the man in the street. But if heaven can be secured through the magic of sacraments—which, of course, it never can—all inducement to lead a moral life is lost. Will Your Lordship attempt to differentiate between the pagan belief in sacraments and the current Church belief in Baptism and Holy Communion? This, in my humble opinion, causes libertinism in principle and licentiousness in action.

It hardly needs much logic or explanation to bring home the truth which I am seeking to emphasize. Which of the two principles, I ask, will help the fulfilment of righteousness and the exile of evil? Belief in good actions or belief in sacraments? The former saddles man with the responsibility for his actions, the latter weakens the very sense of it. It is for this reason that social morality is weaker in Christendom than in the non-Christian world. "Thy faith hath saved thee" has been grossly misconstrued. Belief in a principle means its translation into action. Belief with no action to confirm it is a dead letter. Islam has laid down this dictum in every stress and accent. But the "Doctrine of Blood" has given quite a new construction to the word "belief," and it is not without its logic. If belief in the Crucifixion is sufficient to wash away sin, and if the Deity, angered by misdeeds, has become propitiated through the Atonement, all inducement to lead a righteous life is lost. I am not simply theorizing. Men like Luther have been of the same opinion. Their faith in the Blood has obviated the necessity of action. That social evil pervades nations who adhere to such dogma is an undeniable fact. If what I say here does not explain the situation, what else will explain the laxity of morality in some form or other amongst the followers of the Church? Nay, they go against the teaching of the Master; for instance, Jesus preached love; he tried to establish a sort of brotherhood

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in mankind under the Fatherhood of God. For the interest of poor people, he would not own even individual proprietary rights. Do Christian nations observe these morals? Is it not an inexplicable anomaly that the followers of one who preached and practiced self-abnegation are self-motived in their ways? The Christians in the colonies furnish a most despicable example of this sordidness. They will not allow their fellow-beings even to tread upon Christian ground, simply because they do not belong to their race, even though they may be their co-religionists. We have seen the House of God, for the worship of white people, closing its doors against coloured Christians, but to-day even the earth of God, happening to be under white Christian dominion, has become inaccessible to other races. If these are the fruits of Christianity, it is not a matter of surprise that "the tree" has aroused universal dislike. It is against the very teachings of Jesus.

Then why this utter disregard of the teachings of the Master? The reply is a simple one. Jesus Christ came to fulfil the law. He fulfilled all righteousness, not for kin only, but on behalf of those who accepted the "Grace of the Blood." If this is the belief, and it is, decidedly, then it has absolved its adherents from all good actions. They need not show any fellow-feeling, as belief and not action will secure them salvation.

I hope Your Lordship will consider these few thoughts, and will relieve the non-Christian world from a cult that has created such undesirable religious consciousness.

Your Commissioners are either misled or try to mislead such good people in England as know very little of the affairs in Muslim lands, but I am quite sure that if Your Lordship will give a second thought to the problem, you will not believe that there is a call to your Church from the Muslim or other lands. Would not Your Lordship endorse my opinion that such kind of sordidness arouses disgust rather than any inclination towards this so-called Christianity?

KHWAJA KAMAL-UD-DIN.

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### HEALTHY SIGNS OF THE TIMES

By LORD HEADLEY

*(Continued from p. 354.)*

MUCH of the religion of the West is the outcome of the superstitions of mediæval times—a relic, indeed, of the Dark Ages, and not much in sympathy with the teachings of Moses or Christ. In those cloudy and troublesome times—say between the third and fifth centuries and later—when Europe was the vast arena over which hordes of wild and warlike races vied with each other and spread terror and desolation on all sides, the great rulers of States, like the warlike barons or lords in England, were often men more conspicuous for their prowess with sword or battle-axe, wielded in defence of their estates, their hearths and homes, than they were for any book learning and culture. In order to keep things going at home they had to employ clerks or clerics, who were able, by means of their superior learning, to maintain a sort of stewardship over the establishments, to keep records of current events, etc., etc. These clerics in time became necessary adjuncts to large establishments, and exercised great power, and had great influence. Opportunities then often occurred for increasing this influence by using the mysteries of the unknown as a fulcrum against which to place those astonishingly long levers—dread of hell and terrors of future punishment. Skilful handling of these terrors produced in the minds of the credulous a feeling not far removed from panic, which was, however, soothed and smoothed down by the assurance that, on embracing a certain form of religion and swallowing some craftily evolved dogmas, salvation might be gained. But it was somehow contrived that absolute security as regards a safe and high place in the next world could not be obtained unless by very handsome gifts to “the Church,” and these gifts took the form of large grants of land, palaces, cathedrals, and rich endowments. Here we saw the birth of sacerdotalism, and the determined bids for temporal authority have been very noticeable ever since, and right up to the present date. The advent of Muhammad,

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some six hundred years after Christ, exposed the unreality of all such ideas as atonements, priestly interventions, supplications to the saints, and those other cumbersome and involved methods of approaching the Almighty. However grand the Mosaic laws, however beautiful the gentle and forgiving precepts of the Holy Prophet of Nazareth, it must be admitted that the Islamic teaching contained the most sublime message, overriding by its very simplicity all obstacles in the way of the believer on his path to God.

In chapter ix. of the Qur-án lines occur which leave no doubt as to their meaning and applicability to all who are under sacerdotal domination and insist on taking human beings for their guides:—

“They take their priests and their monks for their lords, besides God, and Christ the son of Mary,<sup>1</sup> although they are commanded to worship one God only: there is no God but He; far be that from Him which they associate with Him.” . . . “O true believers, verily many of the priests and monks *devour the substance of men in vanity, and obstruct the way of God.*” [The italics are the writer's.]

The religion of Christ is not quite the religion of St. Paul, who seems to have added to it and altered it very considerably, and various authorities have interpreted these later teachings and varied them from time to time. There is, in fact, not much uniformity in so-called Christianity, but we find in Islam that which should satisfy the longings of the created to be at one with and return to the Creator—the ever-present and omnipotent protector of all creatures. According to Islam there is only one God we may worship and follow. He is before all, above all, and no other, however holy and pure, may be named in the same breath. Indeed, “it is surprising that human beings with brains and intelligence should have been so foolish as to allow dogmas and the tricks of sacerdotalism to obscure their view of Heaven.”<sup>2</sup>

<sup>1</sup> Jesus said to the young man who asked what he could do to inherit eternal life: “Why callest thou me good? There is none good but one, that is God.”

<sup>2</sup> *Thoughts for the Future.* By “A. W.” (Walter Scott Publishing Co., Ltd., Felling-on-Tyne, Durham.)

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My chief object is not so much to attack any particular branch of the Christian religion as to point out the beauty and simplicity of the Muslim faith, which, in the writer's humble opinion, is free from the objections so apparent in many other religions. Granting, for the sake of argument, that Islam is free from sacerdotalism with its attendant dogmas and greed for power, we must concede that the government of a nation or empire would go on more smoothly if such a peaceful religion were universally adopted. It seems impossible even to imagine the government of, say, the British Empire under such conditions, though 'tis "a consummation devoutly to be wished."

It is indeed, a much to be deplored fact that "religion" has been responsible for more bitterness, cruelty, and shedding of blood than any other cause we know of. Is it possible, then, that a religion can be found which can ever bring all mankind to be unanimous in the simple worship of the One God Who is above all and before all? Imagine for a moment if everyone in the British Empire became a true Muslim in heart and spirit—an Utopian idea, indeed! Government would be much easier, because men would be actuated by true religion and there would be no Church parties to consider, no dissenters to conciliate, and no heavy bills to pay the tolls on the path to heaven. There is some simplicity in religion as taught by Moses, Christ, and Muhammad, but the confusion which has been brought about by others who have tried to improve on God's Holy Revelations is inextricable and hopelessly bewildering to the single-minded and earnest inquirer for truth.

One form of religion incited the Crusades, in which our ancestors sacrificed tens of thousands of human lives—for what? An unseemly quarrel over a sepulchre in which it is believed Christ laid for a short time. Was it worth while? Another form of religion taught us to burn alive and otherwise torture those who did not agree with us on quite minor points of religion. Was it worth while? Another very common form is that of those whose intolerance is so great that they consign all their fellow-creatures to everlasting perdition if

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they will not swallow certain dogmatic ideas. Is it worth while? Is it desirable to show a want of charity which must be hateful to the God of Mercy, and which either Christ or Muhammad would condemn in no measured terms? General Gordon said: "I do not see the sect of Pharisees among the Mussulmans. Whatever they may think, they never assume, as our Pharisees do, that A and B are doomed to be burned; and you never see the unamiable features which are shown by our Pharisees." Gordon had lived long amongst the Muslims in the East and the beauties of Islamic teachings had not escaped his notice, and there seems to be no doubt that in writing the above he truly felt that there was more real Christian charity in Islam than there was at home. In much the same spirit he wrote: "No comfort is equal to that which he has who has God for his stay, who believes not in words but in facts, that all things are ordained to happen and must happen. He who has this belief has already died, and is free from the annoyance of this life."

In reply to the above it will probably be advanced that Eastern ideas do not blend with Western ideas, and there can be no "fusion," so to speak, and that to attempt to govern the nations of the West whilst an Eastern religion was recognized and influenced men's minds and actions would be quite incongruous and out of the question. Well, in reply, the writer wishes to point out that for nearly two thousand years every country in Europe has been governed under the religions of the East—i.e. Jewish and Christian.

The spirit of Islam soars far above petty jealousies and the racial distractions of East and West, and if Eastern Christianity led by the great Prophet of Nazareth has gone so far towards enlightening mankind, there seems to be no valid reason why the more extended and simpler Islamic faith expounded by the great Prophet of Arabia should not continue the good work. There is a great similarity between the characters of the leaders, as anyone will find out on inquiring into Muhammad's life. Also a study of the Qur-án will reveal the fact that there is nothing antagonistic to previous revelations—Muhammad's instructions, as laid down in the book, com-

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pletely back up the Bible teachings, extending them to suit the requirements of the time. On the principle that it is unfair to condemn a man unheard, so it is unfair to do what 99 out of every 100 Christians do—i.e. condemn the Muslim faith without even finding out the meaning of the word "Islam." The *laissez-faire* principle is often applied by those who do not want to be enlightened; being enlightened means being worried, and they would rather remain in darkness than stretch out a hand to open the door letting in light. "What I've got is good enough for me, I don't want to look at anything else," they say in effect, thus refusing to make an effort to advance even in the knowledge of God and His messages to mankind.

For years past one of my chief thoughts has been, How can the Muslim faith be "Westernized" so as to bring it into practical touch with the nations of Europe? Or, in other words, How can we Westerns apply ourselves so as to gain a better comprehension of what Islam really means? Then followed a second thought: How is it that we do not complain about the nationality of Christ, who we must believe was a swarthy Asiatic? His mother, the Virgin Mary, was an Asiatic, and Moses and nearly all the inspired Prophets were Easterns. The Holy Prophet Muhammad was, like the others, an Eastern, and was given his instructions from on High: the Holy Qur-án contains the Word of God like the Bible and other inspired works, and confirms the Bible and previous revelations. The Qur-án gives additional teachings, emphasizing the importance of those teachings, and *above all* insists on the abandonment of all that savours of idolatry; the SPIRIT of the revelation being that no other name should be even mentioned along with the holy name of Allah our All-Mighty Father—the All-Seeing, the All-Merciful.

"Then Mahomet, Thy chosen son,<sup>1</sup>

Inspired by fire Divine,

Laid down the law, the greatest one,

Which must for ever shine.

<sup>1</sup> The word "son" is not here used as the Christians use it when alluding to Christ. Muhammad claimed *Divine inspiration*, but never claimed *Divinity*. He was a man and, as such, a son of God—God's creation.

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That Thou alone most merciful,  
Our Father dear dost reign,  
And that we must all time throughout  
From other gods refrain.

No other must approach to Thee,  
However great and pure,  
No savour of idolatry  
Can Thy dear heart endure.

Thy ways are not our ways, O God,  
Tho' near Thy mercy seat  
Are many souls of purity  
Thy loving eye to greet."

The spirit of praise is the essence of the Muslim creed—the main supplication is for Divine direction and guidance. Though my gratitude for God's favours and loving care has been profound from my earliest youth, I cannot help observing that within the past few years, since the pure and convincing faith of the Muslims has become a reality in my heart and mind, I have found happiness and security never approached before. Freedom from the weird dogmas of the various branches of Christian Churches came to me like a breath of pure sea air, and on realizing the simplicity, as well as the illuminating splendour, of Islam, I was as a man emerging from a cloudy tunnel into the light of day.

" For Moses, Christ, and Mahomet  
Did each Thy love proclaim,  
And we must not their words forget,  
Or judge them not the same :

For though their words have twisted been  
By those who Thee profess,  
Their revelations can be seen  
In simple blessedness.



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Of human birth they all proclaim,  
In happy language clear,  
Thy one Eternal glorious Name,  
Which is to us so dear.

Contention should not rise between  
The followers of these,  
The greatest prophets ever seen  
Who lived but Thee to please.

They gave in all humility  
Thy messages of love,  
That all mankind might clearly see,  
*Nor from Thy precepts rove."*

The above quoted simple lines were written many years ago by one who was always at heart a follower of Muhammad, though at the time of writing he was almost entirely ignorant of the main features of Islam.

Having definitely decided that no comfort could possibly be obtained from dogmatic teaching, the thought came to me that God certainly watches and controls every desire and every action. He has always done so, no doubt, but the teachings gleaned from the pages of the Qur-án have enabled me to grasp that wonderfully comforting thought in a way previously impossible. If every move in life is directed by the Almighty there may be true comfort for those who are not only sore let and hindered in running the race of life, but are heavily weighed down by sorrow for their many foolish and evil actions. All such may have hope that God will—in His infinite wisdom and goodness—use them as an example for others, showing them what to avoid. It is a rather terrible thought, but the true believer will face any trial, any disgrace, or any degradation in God's service. His ways are not our ways. The spirit of Islam points to salvation for the unfortunate, the unhappy, and the wicked when there appears repentance, and obedience, and resignation, and desire to assist our fellow-creatures to the greatest possible extent. Even through the greatest

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suffering we should feel happy in having been allowed to be the instruments to carry out Divine instructions.

Bigotry and fanaticism have wrought havoc in the contending Christian Churches, but this cannot be said of Islam, which is a united church, save only for some minor disputes as to the descendants of Muhammad. How much better, then, would it be if we in the West made up our minds to abandon the complicated forms of religion at present obtaining, and to adopt Islam ?

Some years ago the rulers of a very enlightened nation in the Far East had serious doubts as to whether their form of religion was the right one or not, so they appointed certain wise men to examine all the leading religions of the world and report thereon. The wise men deliberated and came to the conclusion that their own religion was as good as any of the others, and they therefore declined to advise any changes. Following up this idea I firmly believe that if all the best intellects of Europe could be brought into play in a search for a religion which should be based on worldly reason or common sense, no less than on the inspired writings of Divinely inspired prophets, the unanimous selection would be in favour of Islam, the simplicity and grandeur of which is quite without question. Is it not a blessing to be very grateful for to have the chance of embracing a religion which appeals to the reason as well as to the heart and inward longings of mankind, and is at the same time free from sacerdotalism and other complications ?

There are those at present living on this earth, both in the East and in the West, to whom revelations establishing the truth of Islamic teaching have been made in the clearest manner, and it is possible that the time may not be far distant when God will allow these revelations to be made clear to all His children on earth ; but this is a matter for Divine guidance, for no man knows the appointed time of God.

In an age of scepticism like the present, if one of the divinely inspired Prophets were to now reappear in the person of any ordinary individual and repeat the statements or utter truths at all similar to those he uttered when on earth hundreds of

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years ago, he would be immediately regarded as insane, and possibly be either imprisoned or placed in an asylum.

The many "Churches" of Christianity are so much at variance one with the other, and their "Divines" have made such an inextricable tangle of Christian teaching, and the dogmas are so hopelessly bewildering, that the clear reasoning mind and open ingenuous heart of man both crave for a religion which is tangible and convincing, as well as simple.

"The dogmas of the Christian Church—I care not whether Roman Catholic or Protestant—have repelled me ever since earliest childhood, and I do not know whether my boyish distrust of the Creed as laid down by St. Athanasius was less strong than is my contempt to-day for the man who lays down the law from a pulpit and consigns millions of his fellow-men to everlasting perdition because they do not agree with him. It has always seemed to me very remarkable that educated gentlemen should be found who, in order to get into the Church, will cheerfully subscribe to the Thirty-nine Articles and that horrible Creed, well knowing in their hearts that they do not and cannot believe one half they put their names to. After forty years of thought and prayerful effort to arrive at a correct view, the dominant idea in my mind is that the whole fabric of so-called religion is of man and not of God. I must also confess that visits to the East have filled me with a very deep respect for the simple faith of the Muhammadans who really do worship God all the time, and not only on Sunday, like so many Christians."

The above extract from a little book entitled *Thoughts for the Future*<sup>1</sup> probably finds an echo in the more inward feelings of many who consider the question of religion and the future state.

Islam is the religion of grand simplicity; it satisfies the noblest longings of the soul, and in no way contravenes the teachings of Moses or Christ.

It is certainly a very healthy sign that modern scientific thought has had such an influence on the religious world.

<sup>1</sup> *Thoughts for the Future*. By "A. W." (Walter Scott Publishing Co., Felling-on-Tyne, Durham, 1913.)

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I feel confident that the day is not far distant when the blind acceptance of weird dogmas will be looked down upon as foolish and unworthy of intelligent beings. The Modernist views openly expressed by Church authorities go far towards demonstrating a realization of the affinity between the original Church of Jesus Christ and the Muslim faith, which has in no respect altered in its principles since the days of the Holy Prophet of Arabia.

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### WHY THE DEVIL IS CALLED "IBLIS" IN THE QUR-ÁN.

By PROF. ABDULAHAD DAVOUD, B.D.

It is one of the characteristic features of the Qur-án that almost all the proper and common nouns contained in it possess a plain meaning, and that they are introduced into all the languages spoken by Muslims, in their original Arabic forms without the least change of pronunciation or orthography. The wisdom of such a course is obvious; for most of such words as were revealed by Allah and uttered by His Apostle can have no equivalent terms in pagan literature. The old Prophets of Israel would have been horrified to see, for example, the name "Ilohim" rendered "Baal," "Mardukh," or any other heathen god. The names "Khuda" and "Tanri," as used by the Persians and Turks respectively before their conversion to Islam, either because of disputed etymology or mythological association, do not express the comprehensive meaning of the holy name of Allah.

The New Testament, on the other hand, contains numerous names and words which were unknown to Jesus Christ and to the Jewish multitudes that listened to his sermons and parables. For this book is not written in the language spoken by Jesus and his disciples. Consequently such names as God, Devil, Paraclete, heaven, hell and so forth, are not scriptural expressions, but borrowed from pagan mythologies.

The reason why I have selected the name "Iblees" (or Iblis) for the present article is, because it is connected with

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the first promise made by the Supreme Being concerning the "Seed" of the woman who should bruise the "Serpent's" head (Gen. iii.). I cannot enter here into the questions concerning the authenticity, the date, and the composition of the book of Genesis, nor discuss the theory of typifying man as an image of his Creator and the Serpent as a type of the Evil Spirit, which may be ascribed to a late editor imbued with Zoroastrian views. But I believe in the promise, because I see its fulfilment in Muhammad (upon whom be peace). There are innumerable prophecies and predictions in the sacred writings of the Jews which are literally fulfilled in the Prophet Muhammad, otherwise they would remain senseless absurdities. The word "Iblis" is derived from an old Semitic verb "beles"—that is, from three consonants, *b, l, s*, which when pointed read "beles," which means "to bruise to death," or "to crush underfoot." Therefore the name "Iblis" signifies "the bruised one."

Of course it would be useless for any scholar to attempt to discover the exact word used by Jesus for what is rendered in the Greek text of the Gospels as "Diabolus"—or Devil. The Assyrian version called "Pshitta," which is only a translation from the Greek text, has rendered the word "diabolus" "Akhil-Qarsa," which literally means "an eater of strife," and therefore "an accuser" or "adversary." The analogous name for "Iblis" in the Aramaic tongue is "Blisa," just as "Islam, Ahmad, iqlim, ikkil," correspond to the Aramaic "Shlama, Himda, qlima, klila" respectively.

It is very remarkable that neither the word "Devil" nor "Iblis" occurs in the Old Testament; and it is very strange too that the authorities of the British and Foreign Bible Society have borrowed from the Qur-án the name Iblis in their translations of the New Testament into Muhammadan languages, forgetting the fact that the Devil was not in the time of Jesus "the bruised one," but the very opposite: he was then the "Bruiser"!

The truth is that no prophet, not even Jesus Christ, ever ventured to use the appellation "Iblis" for the fallen Archangel before the appearance of the last Prophet, Muhammad.

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Now let us briefly contemplate the fulfilment of this divine promise. There is a series of divine promises, often repeated, and prophetic allusions concerning a great prophet who, among many other things, would *bruise* the head of the Devil, whom Christ calls the "Liar" and the "Father" of the Jews (St. John viii.). Elsewhere in the Apocalypse, the Devil is described as "the ancient Serpent."

The Holy Apostle of Allah *bruised* the head of the Devil, by the utter destruction of his abominable cult, by the complete uprooting of idolatry from all the lands where his great ancestor Abraham had set his foot; the lands which were promised to this very Muhammad in the person of Ishmael, long before Isaac was born! These lands included all the territories between the Nile and the Great Euphrates (Gen. xv.). In fact, the Covenant between Allah and Abraham was made and sealed by the Circumcision of Ishmael some thirteen years before the birth of Isaac (Gen. xvii.). The only account of the Sacrifice of the "only son" of Abraham, as reported in the book of Genesis (xxii.), and the significant silence of the rest of the Old Testament—and, moreover, the very mention of the tetrogramme MoRIaH, which is the same in root and meaning as the Qur-ānic MaRWaH (chap. ii.)—leave no room for doubt that the boy taken to Merwah was not Isaac, but Ishmael. The two adjacent hills in Mecca, called Safa (meaning, like "Sion," a stone or rock), and Marwah (the same as Moriah, i.e. "the place where the IaHWaH was seen"), were two ancient monuments where the Sacrifice of Ishmael was commemorated by the pagan Arabs and is still perpetuated by all Muslims.

No Muslim ever denies that special blessings were also granted to Isaac, and that the land of Canaan was assigned to the people of Israel; but either that land or the royal "Sceptre" and the gift of Prophecy (Gen. xlix. 10) would cease from Judah after the coming of Shiloh—a name which, if not corrupted in its orthography, means exactly the popular epithet of Muhammad before his Apostleship, namely "Emin." But most probably the last letter is not "hi" but "het" and then the correct form would be Shilohah, or S'hilohah,

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meaning the Ressul Allah! It is quite evident from the prophecy of Jacob (xlix. 10) that Shiloh would put a stop to the Power and the Law of the Jewish people, and that he would belong to another nation. However, the truth is safeguarded by the history of the People of Israel, which shows that their greatest kings, David and Solomon, were never able to subdue and possess all the territories extending from the Nile to the Euphrates; that the Jews during their two monarchies were rather idolaters than monotheists; and that they never purged the "Promised Land," including Egypt, Arabia, Syria, Palestine, and Mesopotamia (Gen. xv. 18-21) of idolatry.

All the lands above mentioned were entirely cleansed and purged of idols; so they remain as an inheritance for the Muslim Unitarians, called by the Prophet Daniel (ch. vii.) "the Holy People of the Most High"!

It is wonderful that this vision of Daniel (vii.) is literally fulfilled in Muhammad, who destroyed the fourth Beast, which was the Roman Empire; that the eleventh "Horn" could be none but Constantine the Great; and that the "three centuries and a half" therein predicted correspond to the epoch between that Emperor and the utter destruction of idolatry and the establishment of Islam in the Promised Land by Muhammad and his disciples. Any other interpretation is scarcely tenable.

I am cognizant, of course, of the old Christian archæology, depicting the skull of Adam and the figure of a serpent under the foot of the cross of Jesus! If the fable of the Crucifixion and all the mythological doctrines attached to it are to be persistently believed as truths, then the Churches and their innumerable sects must indefinitely wait for a second advent of the Christ of their imagination in order to bruise the head of the Serpent! The impartial reader should answer this question for himself: Both Christ and Muhammad found the world in general, and his own country in particular, dominated by the Devil and the practice of idolatry; which of the two, then, rendered more service to the cause of the religion of the true and One Eternal Being, and the extermination of idols

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from the Promised Land? Did Jesus bruise the head of the Serpent? If you answer in the affirmative, then: Whose servant was Titus, who destroyed Jerusalem? whose servants were the ten Roman Emperors called "ten horns" (Dan. vii.) who persecuted the early Christians? These were all pagans, and consequently the servants of the Devil! It must be logically admitted, therefore, that Muhammad extirpated idolatry or the cult of the Devil once for all, and thus saved not only the Jews, but also the Christian inhabitants of the Promised Land from the persecutions of the pagans, as well as from the Trinitarians.

Is not the Qur-án, then, absolutely justified in naming the Devil "Iblis," or the "Bruised"?

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