

# *The* *Islamic Review*

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

---

Vol. XIV.]

[No. 9.]

**RABI'UL-AWWAL, 1345 A.H.**

**SEPTEMBER, 1926 A.C.**

Annual Subscription, 10s.

Single Copies, 1

---

## CONTENTS.

James E. Stookes .. .. .	Frontispiece
Notes .. .. .	PAGE
	317
The Bible and its Sale—Mexico and the Vatican— Church and State at War in Mexico—The Lausanne Treaty and the United States of America	
Christ's Doctrine. By Khwaja Kamal-ud-Din .. ..	327
Can We then Believe? By Khwaja Kamal-ud-Din .. ..	330
The Knot that Blunts the Sword. By A. Khalique Khan, B.A., M.R.A.S. .. .. .	333
Healthy Signs of the Times. By Lord Headley .. ..	343
Notice of Books .. .. .	354
A Correction .. .. .	354
What is Islam? .. .. .	355

---

## THE HOLY QUR-ÂN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, price £2 10s. ; Pluvinsin, £2 ; cloth, £1 10s. Postage and packing for all qualities: United Kingdom, 1s.; abroad, 2s. Prospectus and sample pages sent free on application. Apply to "Islamic Review," The Mosque, Woking, England, or to "Islamic Review" Office, Azeez Manzil, Lahore, India.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَسُودَةُ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

RABI'UL-AWWAL, 1345 A.H.

VOL. XIV.

SEPTEMBER, 1926

No. 9

## NOTES

### The Bible and its Sale.

While people at home are neglecting the Bible, while the churches are lying desolate, while men and women on Sundays are devoting themselves to pastimes more attractive than church-going, while even the bishops, and notably the Bishop of Durham, admit that the Church has been a colossal failure,<sup>1</sup> it is but natural to find that the report of the British and Foreign Bible Society is always anxiously awaited, for it at least affords a relieving feature for those who seek moral support to justify the continuance of their activities and to those whose hearts are breaking at the daily ever-diminishing influence of the Church over the community as a whole.

In the issue and sale of the Bible all previous records have been broken. The total issues of the Scriptures, in whole or in part, for the year numbered no fewer than 10,452,733, including 1,152,321 Bibles and 1,161,803 New Testaments. Seven new languages were added to the Society's list, thus making 579 languages into which the Bible has now been translated.

<sup>1</sup> *Freethinker*, May 9th.

## ISLAMIC REVIEW

If the stupendousness of the figures be the criterion of success of a Society, we concur with our Christian friends who exult over it as a great achievement. But if, on the other hand, success means quality and not quantity, we are constrained to differ. To us, these staggering figures are but one of the manifold manifestations of the sheer might of Mammon.

Dean Inge, in his address, "What Asia thinks of Christian Europe,"<sup>1</sup> ascribes the cause of the failure of the Christian Mission in the East to Christianity "being broken up into a dozen sects, each disliking and distrusting the other." We think he has missed the mark. It is in the inadequacy of the teachings of the man-made Bible that the real failure is to be found.

The Bible may be translated into any number of languages and each house may possess a dozen copies of it, but can its numerous translations and stupendous sales be taken as a remedy for the insufficiency and inadequacy of its contents!

### **Mexico and the Vatican.**

The situation in Mexico, in relation to the Church war, has now reached a climax. This conflict has been going on for half a century. It commenced fifty years ago, when the then President closed many convents and forbade the wearing of religious costumes in the streets, and seems to have developed into a permanent struggle between the civil and ecclesiastical powers in that troubled land. Mexico, since the loss of much of its territory to the United States after the disastrous campaigns in which she lost Texas, California, New Mexico, etc., has had a chequered and hectic history; since the time when the Emperor Napoleon III attempted to foist on her a European sovereign in the person of the Archduke Maximilian as Emperor, which attempt ended in a firing squad, and the insanity of his unfortunate widow, Charlotte, Mexico has had nothing but trouble. Brigandage, revolution, revolution and brigandage succeeded each other with monotonous regularity, and now comes the conflict between the Church and the people, in the form of the Labour Government party. The Church has

<sup>1</sup> *Sunday School Chronicle*, June 18, 1926.

## NOTES

amassed property in Mexico approximately valued at £500,000,000. The cathedral in Mexico City contains decorations and ornaments said to be worth £400,000. Many institutions and churches are decorated with gold and precious stones and some contain priceless works of art. It is unfortunate for the Church that it has come into conflict with the civil power. The past history of the Church from the early Middle Ages, has not exactly been a happy one. The Popes held and expressed the view that the kingdoms of the earth belonged to them and contended that they had the right and authority to dispose of them as they thought fit, and to crown and depose emperors. This idea they solemnly put into action when they gave Saxon England to the Norman Duke, blessed his gonfalon (banner) and quietly told him to start. They claimed the right to crown the sovereigns of the Holy Roman Empire after Charlemagne, and all went merrily until one disapproved. The result was a sanguinary European war; nevertheless they maintained supremacy in the councils of Europe, over which they held a firm grip. To return to Mexico. At its discovery by Cortes, he claimed and took possession of the country in the name of the King of Spain, and proceeded to establish the Catholic Church therein. When the priests discovered that the religion of the country resembled Catholic Christianity, inasmuch as the Cross was known and venerated, also a Saviour, born of a Virgin Mother, they promptly ascribed this coincidence to the machinations of the devil and set about destroying all vestiges of the ancient faith with bitter and relentless persecution. The rights of the King of Spain were claimed over land and sea in both the Americas, North and South, when Balboa, Pizarro and Alvarado conquered Peru, where the tale of cruel treatment is worse, if anything than in Mexico. The greed of gold in both cases was notorious; they were rich dependencies of Spain.

There existed in Mexico a form of Serpent Worship, called Nagualism, whose adherents were persecuted and hunted with ferocity; one of its chiefs was a woman, who fortunately escaped the fate which overtook many of her companions.

From the time of the death of the Emperor Maximilian to

## ISLAMIC REVIEW

the present, the country has been in perpetual turmoil. The pretensions of the Papacy when it claimed spiritual and temporal power were well enough in the days when Europe was ignorant, and in the Dark Ages brought about by clerical indifference to public weal and the destruction of learning ; but at the Renaissance and with the rise of Protestantism, when England and part of Europe threw off the yoke, and peoples freed themselves from the baneful influence, the outlook had changed. The attempt to exercise civil and religious power can only be beneficial when the ruler rules for the benefit of the subjects. This was apparent at the time when Garibaldi freed Italy and occupied the Papal States, for at that time Rome was one of the dirtiest cities of Europe ; its thoroughfares were in anything but a clean condition or safe. Brigandage existed almost up to the walls of Rome, but all that was changed with the abolition of the Temporal Power of the Holy See.

Of what use to the Church and the people are the treasures in Church property in Mexico ? Do they remember the teaching of the Master, " If thou wouldst be perfect, sell what thou hast and give to the poor " ? The treasures would do more good to the Mexicans. In recent times, the power of the Catholic Church seems to be waning, the conflict with the French Government, in which France may be said to have lost, Portugal has awakened, and now it is the turn of Mexico. Truly Nemesis overtakes and takes her toll.

The result of the struggle will be watched with interest, for this is the second time that the Catholic Church has come into conflict with a republican government.

### **Church and State at War in Mexico.**

The Catholic Church is now engaged in a struggle with the Mexican Government on the problem which has always exercised the Vatican—the question of temporal power, the motive itself being sometimes masked.

When such anti-clerical laws as declared that all priests must be of Mexican birth, and deprived the Church of all interest in real estate, and made all political activities on the

## NOTES

part of the Church illegal, were promulgated, the Pope issued instructions to the Mexican Episcopate to defy the Mexican Government and its Constitution, in the following words: "I condemn this and order you to disobey it."

The Church has always claimed that right in the Councils of the world, ever since the time when the Bishops of Rome claimed world-wide jurisdiction; but even in the early days of that claim it was disputed by the African Bishops, and through the history of Europe until now, there has been an unceasing struggle for the same idea, as history shows on many a dark page. Church and State should be, in the nature of things, in complete harmony. It is necessary to have that understanding and consideration for the common weal.

But it is with the unchanging Church, ever true to its historic past, that the Mexican Government has to deal. President Calles has realized that, if the Church, whose hallmark has been ignorance and religious fanaticism, exploitation of the poor, is ever to change, then it must be made to. He knows that the Church is the same to-day, yesterday and for ever. It is no wonder that the President asserted that the "sacerdotal caste" has failed to improve the social condition of the Mexican people during the last three centuries; because its guiding principle has been the one of Gregory I, the "slave of the slaves of the Lord," who used to say, "Ignorance is the mother of devotion." No wonder he has dethroned the "heaven-elected guardians" of the native population from the position which they had usurped.

President Calles is reported to have said to a newspaper correspondent:—

The greatest defect of the Roman Catholic religion is its doctrine of infallibility, which prevents discussions of dogma. The Roman Catholic clergy are the most intolerant; they would prevent the existence of other religions if they could. Foreign priests who were outcasts from Rome and from Europe, especially the Spanish and the Italian priests, have been a calamity for Latin America by keeping the people in ignorance while they absorbed the economic strength of the country they entered (*The Times*, August 9, 1926).

Michil says (*China and Christianity*, page 37), that a diplomatic secretary of Pius VII declared that "it is of the essence

## ISLAMIC REVIEW

of the Catholic Religion to be intolerant." There never was a truer remark. It is the sign manual of the infallibility. But the surprising thing is that this infallibility is elastic. One infallible Pope suppressed the Order of the Jesuits as being a menace, and his successor, another infallible Pope, restored them to full recognition and favour.

The theocratic supremacy of Rome, said to have been given to St. Peter, is sadly lacking in its fulfilment of its high demands. The administration of the Papal States left much to be desired, even in Rome itself. A lesson in theocratic democracy can be learned from Islam, from incidents in the life of the Caliph Omar, and also from Ancient Egypt, where the Priest-Kings ruled with wisdom and justice, and built up the splendid culture of Early Egypt, of which, as the late Professor Flinders Petrie, the Egyptologist, says, "The further back you go, in time, the greater is the culture." But where is any culture that the Church gave? We know painfully much of the culture that the Church destroyed.

The Very Rev. Dean Inge, in the columns of the *Sunday Express*, August 8th, in his article, "Rome at War," after having discussed the use of the Pope's "rusty weapon" of interdict, at different occasions, says of the revolutions in Mexico :

**The revolution which followed the fall of Diaz was on the usual Latin-American lines. One ruffian after another made himself dictator and then fell. But it is now clear there has been a social revolution of a drastic kind. The large estates and much of the property of the Church have been confiscated and divided up; we can only hope that the unfortunate peon will benefit by the change. It is probable that the Church did little to win the respect or affection of the people. The immorality of the priests over nearly the whole of Spanish America is notorious.**

The above extract is illuminative. If there is a wild upheaval, what else can one expect? The custodians of the morals and ethics of the people—the landed clergy—have not set a brilliant example for their flock—the native Indians—whom they have treated like serfs. The "Religios" have exploited the people and amassed great wealth by holding Mexico's finest soil which otherwise could render comparatively im-

## NOTES

poverished Mexico better and more self-supporting. Is it, then, surprising to find that there is such an outbreak?

Again, the Dean of St. Paul's writes :—

**This is the way in which liberty, equality and fraternity are understood by the most modern revolutionaries. There is no pretence of freedom or democracy anywhere. Any expression of dissent, any criticism of the Government, is stamped out by violence. Nowhere in the world does there exist any tyranny comparable to that which "the Workers" have set up wherever they have the power in their hands.**

We thought we had seen the end of religious persecution ; but anti-religious persecution is the same in principle. There is, in fact, a great similarity between the Communist schools and the strictest Roman Catholic seminaries. In both, alike, the minds of the young are to be given a forcible twist, which it is hoped will determine their opinions for life.

Dean Inge says, " We thought we had seen the end of religious persecution." It would have been equally correct to say, " We thought the operation of the stern, inexorable law, ' as you sow, so shall you reap, had ceased." The Church has sown corruption, venality, tyranny, and persecution, and in the slow but steady order of things, it has been presented with its own gift in the form of anti-clerical laws. One has only to read the *History of the Popes*, by J. MacCabe, to find an ample verification of this law.

### **The Lausanne Treaty and the United States of America.**

It is with a sense of reluctance that we turn once more to the fantastic fiction of the slavery of 30,000 Armenian Christian girls by the Turks—a fiction which now reappears under the heading of " The Lausanne Treaty and the United States of America."

In our June number, while writing on " The Bishop of London and Islam " (III), we noticed how far-reaching were the sinister effects of an unwary remark of the Bishop concerning the slavery of 30,000 Christian Armenian girls in Turkey. We quoted, as an example, therefore, the protest entered by Bishop Manning, together with 109 Bishops of U.S.A., against the ratification of the Lausanne Treaty which is to come before the Senate of the U.S.A. very soon.

The grounds advanced by the protestors were :—<sup>1</sup>

<sup>1</sup> *Islamic Review*, June 1926, p. 227.



## ISLAMIC REVIEW

"We are asked to resume friendly relations with an avowedly and unrepentant anti-Christian government which . . . is now holding in slavery in Turkish harems, tens of thousands of Christian women and children. . . . We cannot forget that more than a million Armenian refugees have no country" . . .

In reply to the protest, the Hon. William E. Borah, Chairman of the Senate Committee on Foreign Relations, wrote :—

I beg to acknowledge with thanks the protest signed by yourself and 109 other Bishops, against the ratification of the Lausanne Treaty. . . .

Do I understand that you and 109 Bishops are in favour of establishing an Armenian home within the territory of Turkey and protecting Armenians by force? Are you in favour of employing an army and navy to effectuate "righteousness and justice." I must presume that you are not. . . .

Let us then follow after the things which make peace and the things with which we may edify one another.

Washington,  
April 5, 1926.

Very respectfully,  
WILLIAM E. BORAH.

Although, thanks to the spread of better knowledge, all the lies fathered upon Islam are, one by one, being nailed to the counter, yet while writing, we are fully aware that it is impossible to convince certain types of mind, who are unable to see an inch farther than their noses; and equally conscious of the fact that we are reverting to stupid theories—theories exploded times without number—theories of polygamy, slavery, and harems, along with their absurd and preposterous associations. Nevertheless, we think that the remarks of Mrs. Margaret Blake, who spoke at the annual meeting and dinner of the Council on Turkish-Armenian Relations, at the Astor Hotel, New York City, on Thursday, May 6, 1926, will prove illuminative to those whose mental vision is not yet befogged by religious fanaticism. We quote below, a refutation of the allegation, in her own words :—

. . . The other day I picked up the newspaper and I read just one little sentence in a speech of Bishop Manning's—it was a sermon. (It ought to have been a speech and not a sermon, it was too uncharitable for a sermon.) He said there were 100,000 Armenian women in

## NOTES

Turkish harems to-day.<sup>1</sup> That was apropos of the present campaign against the ratification of the Treaty.

I lived in Turkey for six months two years ago. I was back in Turkey again last summer and I spent some time there. I have been very anxious for a long time to find out something about harems. I searched Turkey for harems and I was not able to find any. If he knows of 100,000 I wish he would tell me, and let me go and visit some of them. As a matter of fact, I think probably you know that the American public does not seem to know that polygamy has been virtually non-existent in Turkey for the last one hundred years among the upper classes of Turkish people. The only place is among the Turkish peasants in isolated mountain districts, where a man often has two wives, that chiefly for economic reasons, because the women work in the fields. There are many more women than men on account of the many wars where millions of men have been conscripted to fight the battles of other people, and consequently there has always been a shortage, more or less, of man power. Conscription has taken a great many of the people off the soil. There have been more women than men for generations among the lower classes. I think that is one of the reasons that keeps polygamy alive. Another is, women greatly prefer to share the household duties with a colleague. It makes it so much easier. They don't mind it at all.

Among the middle-class and the upper-class Turkish people I have never seen a single harem. I stayed in Constantinople for a while with two companions.<sup>2</sup> I went to Angora in 1924, three years ago, when it was not nearly so modern as it is now. I did hear of a mythical gentleman who was said to have three wives, but I never saw him. I do not think anyone else did.

I went through Eski-Shahir, Broussa, Smyrna, and spent some time in those places. I spent seven weeks in Konia, which is the stronghold of old conservative Turkey. *I was entertained in many private houses and never heard of harems in the sense in which the word is used in the West.*<sup>2</sup> There are "harems"—the women's own private quarters. In every well-to-do house there are the "harem" and the "selamlık," which I think is much better than having a flat with a common living-room, and having your husband bring in friends when you want the baby to sleep or you want to sew on the sewing machine.

I think that statement of Bishop Manning's has absolutely no foundation. I would not like to give the lie to an eminent ecclesiastic. It seems strange that I have never found one. I have often been asked to write about such things, and if they existed in Turkey I would certainly have known something about them.

I will tell you where I think there may have been a foundation for this startling speech of Bishop Manning's. (I will call it a speech—it was not a sermon.) In the recent disturbances in Turkestan when a number of Christian women were driven out of the country, and in the various disturbances that have taken place along the frontier on account of the Mosul frontier dispute, also in 1921 and 1920 when there was the trouble with the Armenians which was partly provoked by the Armenians themselves, when there were massacres

---

<sup>1</sup> Cf. the remarks of Professor Vambéry, *Islamic Review*, August, 1926, p. 295.

<sup>2</sup> The italics are ours.—Ed. I.R.

## ISLAMIC REVIEW

and large numbers were driven out, a great many of the Armenian women from this district, and a great many women from the district where the Assyrian Christians live, wandered across the line down into the mandated areas of Syria. In the northern part there are a great many nomad tribes. When I was in Aleppo there were forty-five thousand Armenian refugees, and numbers of women strayed into Aleppo from the harem of nomad Arab tribes. There were any number, and I have reason to believe there are still probably hundreds of Christian Armenian women and Assyrians in the harems of the nomads, who were captured and carried off. This was formerly Turkish territory, and anyone without investigating statistics could easily say that. We have to be charitable to the Bishop and to assume he meant something like that.

I am not going to add anything more in favour of the ratification of the Treaty. Every one must know I am in favour of it. People have given much better arguments for it than I can possibly give. I would like to say one other thing. We talk about the vast improvement that Turkey has made. . . . I think we are prone to forget that the Turk has a great many virtues we would do well to imitate ourselves. . . . The family life among the better class is very fine. I have lived in a village guest-house among the most delightful, most hospitable, kindly gentlemen and broad-minded people I have ever seen. Those old Turkish people up in that village were perfectly delightful. They gave me and my two friends living quarters and all our food, and they would not allow us to spend a penny in the village. It was with great difficulty that we persuaded them to let us pay for the horses we used to take excursions on. I visited in the private Turkish home, where the affection was beautiful between parents and children. I know of no place where filial sentiment is stronger.

The old-fashioned Turk is so honest. He is so honest in business, in every way, and he is such a fine fellow that I do not think we want to go patronizing him too much when we talk about him. There are a great many lessons we could learn from Turkey, and many experiments in the educational line that we might try based on the Oriental ideas of hospitality, courtesy and justice. I just want to say that because I think we do overlook these things. I feel that in talking about Turkey we do not always want to present formal arguments, but just to make people realize that the Turks are human, that they are fine, that they have splendid and noble qualities.

I think if we who are, as we think, more or less intelligently in favour of the Treaty, if we could tell people some of these simple things when we try to make propaganda for the Treaty, perhaps it would do a considerable amount of good (*The New Orient*, New York City, July, 1926).

The sensible remarks of Mrs. Blake hardly need any comment. Yet there is one thing which we cannot help noticing, and that is this: In the English papers the number was 30,000, and this figure seems to have swollen into 100,000 after traversing a distance of a few thousand miles. These are indeed the conjuring tricks of an organized, well-equipped

## CHRIST'S DOCTRINE

propaganda for distorting facts. The Bishop of London asserted—unfortunately for him—on the authority of some friend that there were being kept as slaves 30,000 Christian Armenian girls in Turkey, and the Bishop Manning, who is but his echo, or, still better, a magnified loud-speaker of the Bishop of London, converted 30,000 by a single stroke of the pen, as it were, into 100,000, which was the easiest way of doing it !

How many differences will be rounded and wrong notions eradicated if the people of the West only tried to understand another people, and followed the advice couched in the concluding words of Mrs. Blake. An average European does sometimes try. But what an irony of fate ! It is the garbled versions of the clergy that deal a severe blow at his efforts.

---

## CHRIST'S DOCTRINE

*"Christ would not be acceptable if he visited the world to-day."*

WE read the following in *The Star*, Johannesburg, dated 28th June, 1926 :—

Speaking at the "flower service" at the Welsh Baptist Chapel, London, Mr. Lloyd George said that the equality of the individual and the brotherhood of man, which were the doctrines of Christianity, were the most subversive and revolutionary doctrines ever preached in the world. He was not sure that Christ would be acceptable if He visited the world to-day. If He had come during the general strike, Mr. Lloyd George was certain that His utterances would have been excluded from the columns of the *British Gazette*. Mr. Churchill's editorial blue pencil would certainly have cut right through the Sermon on the Mount.

"I rather think that Mr. Joynson Hicks would have had Christ watched as a dangerous character, preaching doctrines and principles subversive to our institutions. You would then probably find the next edition of the Gospels, published in the twenty-first century, would be compiled from a recollection, not of His disciples, but from notes taken down by police attending His addresses."

It was in the Christmas week of 1919 when a world message came from Mr. Lloyd George, the then Premier of England, that the salvation of the world and its betterment lay in the acceptance of the Christian faith. His views were endorsed by some other European Premiers. The coming seven years

## ISLAMIC REVIEW

—a well-marked period of progress in evolution—relieved him from the onerous and engrossing duties of a Premier. Nevertheless he has been given an opportunity to give closer thought to the matter he said in 1919. The above quotations show a revolution that seems to have occurred in his religious belief, but we cannot help deprecating the language in which he tries to express what he conceives to be his feelings. It may be true that the ethics preached in the Sermon on the Mount are simply the vision of an Essene student who had just emerged from a seminary and had not seen much of the world but whose mind was agog with visionary ideas. The ethics of Jesus could not be brought into practice during the last two thousand years and the case would still remain the same till the end of the world. But they do open a window into his mind which shows beauty, fellow-feeling and gentleness. It is nothing short of blasphemy to call him “a dangerous character, preaching doctrines and principles subversive to our institutions.” He was a Prophet of God and was under a watch and ward of Angels, and it is wickedness to think that his addresses were of such a nature that the police were needed to take down notes of him.

But who can vouchsafe the genuineness of the whole of the Sermon on the Mount, for it appears in a book admittedly of a dubious character. Besides, most of the Sermon can easily be traced to Essene literature and other sources.

The Essenes were a Jewish sect in the days of Jesus. They believed in community of goods and property and in living the spiritual rather than the material life. They lived in seclusion. They were the ascetics of the time, and did not concern themselves with material matters. “Sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven.”<sup>1</sup> This admonition which Jesus gave to a rich young man was only an expression of an Essene doctrine. His life in the wilderness was also after the fashion of the Essenes. Whether the Sermon in question comes from Jesus, or was written for him when the Gospel was composed, is of no consequence. It decidedly discloses an Essene mode of

<sup>1</sup> Luke xviii. 22.

## CHRIST'S DOCTRINE

life which was respected by the people of those days as a life of piety. Even in these days of sordidness and material civilization we come across some ascetics in the East who preach similar doctrines of life. They live in places far from civilization and culture, and are intent upon the studies of the soul. But these principles are more a matter for preaching than for practice. We cannot afford to relinquish so many of the blessings of God. They have been created by Him for some use. No Prophet from God could deprecate them. It is for such an one to teach us their proper use.

The root of the matter lies in the claim of the Christian Church for the universal application of these doctrines, in spite of the fact that many of the dignitaries of the Church themselves have never dreamed of acting upon them. The strictures passed by Mr. Lloyd George upon the gentle philosopher from Nazareth are more applicable to the Church dignitaries than to their Master.

This leads me to think of the necessity of a Divine Revelation that may enable us to appreciate the spirit underlying these Essene or Christian doctrines and to apply it when dealing with things which are the product of modern civilization and "Culture."

Men differ in their natural gifts. Some are advanced in intellect, others are not. Again, activity and laziness exist side by side which lead to an unequal distribution of wealth in society, which creates more misery and privation than affluence and comfort. Some sort of humanitarian principles are needed to alleviate man's hardships. A portion of the wealth of the rich should go to ameliorate the condition of those stricken with poverty. But the solution of the problem does not lie in the application of Socialistic principles as they are preached at present. They, in fact, are a garbled re-hash of what Jesus preached in the Essene tenor. Islam came with a specific remedy in this respect. No sooner does a person become a Muslim than he has to pay  $2\frac{1}{2}$  per cent. of his gains for the benefit of the poor, and that from motives of religion and not under the compulsion of the State that Socialism demands. Islam appeals to the religious side of

## ISLAMIC REVIEW

our nature for other charities as well, that must go to remove the hardship of the less favoured classes.

On one side stands Capitalism, on the other Socialism, which is no remedy. It will increase inactivity and leave no incentive for self-application. Some golden mean is needed, and that is supplied by Islam.

KHWAJA KAMAL-UD-DIN.

2, KIRK STREET,  
JOHANNESBURG.  
Dated July 12, 1926.

---

### CAN WE THEN BELIEVE?

*"No Three-storeyed Universe."*

DR. GORE, the late Bishop of Oxford, has recently written a remarkable book entitled *Can We Then Believe?* He declares that Adam and Eve never existed in history, and doubts whether Christ ever descended into hell. A few years ago, when Dr. Barnes, the Bishop of Birmingham—then a Canon of Westminster—said the same thing, though in different terms and in stronger accents, he was reported to have said that if the legends of the Book of Genesis were introduced into the curriculum of schools, the coming generation would think that their predecessors had a very low standard of truth.<sup>1</sup> Dr. Gore, as well as Dr. Barnes, is among the profoundest thinkers in the Church of England, and they could not fail to appreciate the implications involved in their declarations. If the story of Adam and Eve, as given in the Book of Genesis, is a piece of fiction, the whole structure of Church Christianity crumbles into pieces. The New Covenant, as the Church faith goes, simply came to redeem the children of Adam from the perdition that overtook them in the Garden of Eden. The Biblical story of Adam is the pivot on which hinges the dogma of sin being washed away in the Blood of Jesus. If the story itself is false, all that St. Paul has emphasized in his writings for the purpose of founding the formal Christianity, *ipso facto*, becomes beside the mark. "Can we then believe?" we ask Dr. Gore, in the corner-stone teaching

<sup>1</sup> *The Star*, Johannesburg, July 9, 1926.

## CAN WE THEN BELIEVE ?

of the Church belief in the Blood of Jesus—to which he subscribes.

“ We have to think out all the consequences of this change of position,” says Dr. Gore, “ and adapt all our popular teachings to it, and it is not so much an innovation as a return to the position which sometimes received expression in the early centuries of the Church.” The learned Bishop has rightly hit the nail. The first consequence of “ this change of position ” demands the demolition of the Church dogmas. We do not, consequently, see our way to believe in the theory of “ sin in nature ” or sinful birth, nor do we need redemption from it through the blood of a crucified Deity. We say so advisedly, because there have been many a slain god, before Jesus, in the Pagan world, whose blood was believed to wash away human sin. We request Dr. Gore to be more explicit in mentioning “ all the consequences of this change of position.”

Dr. Gore simply speaks the truth in saying that the change is only a return to the faith of the early Christian Church. The Holy Qur-án said the same when it declared that Jesus did not teach that he was God, or the Son of God in the received sense, nor did he teach the Atonement. He was a Messenger of God and brought light to the world, basing the salvation of his followers on observance of the Law and obedience to the Divine Commandments, which means Islam. But is it imaginable that God could wait for some nineteen centuries for Dr. Gore and his fraternity in the Modernist Movement to find out the fatal error, in the form of the Church dogmas, that ruined the whole faith of the Master ? Would not Divine Economy send another revelation, in the form of the Qur-án, to nip the evil in the bud ? Does not this very fact, among several other things, justify the Qur-ánic revelation and prove its necessity ?

Dr. Gore agrees with Dean Inge, “ that the three-storeyed view of the universe—earth in the middle, heaven above and hell beneath—has been demolished,” though he rejects the effect on the Doctrine of the Ascension, which Dean Inge ascribes to the said demolition. Dr. Gore thinks that Christ’s descent into hell was not evidenced by any person, but the



## ISLAMIC REVIEW

Ascension was witnessed and should be accepted as a fact. What a medley of logic and credulity ! If the universe is not the three-storeyed structure, where then is the Descent and the Ascension ? Can Dr. Gore locate the Heavens to which Jesus is supposed to have ascended ? If not, as the demolition of the three-storeyed universe theory shows, the belief in the Ascension is as false as the one in the Descent.

Dr. Gore says that the Descent was symbolical. The same must then be true as to the Ascension. The Qur-ân speaks of the spiritual Ascensions of all the Prophets of God and of those who have true belief and do good actions. The evidence of the Ascension, as recorded in the Bible, is not conclusive. Those around Jesus were admittedly men of low intellect and unable to understand realities. They had their own impression of things that may be wrong and not binding on the coming generation. They say that Jesus was enveloped in clouds on the Mount and disappeared. Hence the Ascension. But they speak of a common phenomenon in hilly lands : tops of the mountains are usually covered with clouds and people who are on them, walk in clouds, when they sometimes disappear from the eyes of those who stand at the foot of the mountains.

Dr. Gore believes in the miracles recorded in the Bible. " Without such belief," he says, " the conviction of Christian faith would not hold its ground." It may be so, but should we perforce believe in the occurrence of such miracles simply because they help us to establish a certain faith ? It amounts to believing in means because they justify the ends. The miracles should stand on their own merits and be based on evidence that must be conclusive. " Miracles," as Huxley says, " are a possibility, but they should be proved on the most trustworthy evidence." Dr. Gore should first sift the evidence and then accept the Gospel miracles. It is not sound logic to believe in them simply because, without them, the conviction of the Christian faith would not hold its ground.

KHWAJA KAMAL-UD-DIN.

2, KIRK STREET,  
JOHANNESBURG.  
*July* 14, 1926.

# THE KNOT THAT BLUNTS THE SWORD

## THE KNOT THAT BLUNTS THE SWORD

By A. KHALIQUE KHAN, B.A., M.R.A.S.

EVER since the final break-up of the Roman Empire nationalities have been forming and merging from the political fermentation by revolution or evolution. As England rose to national consciousness in the thirteenth century, along with it the volcanic force of nationality has been shaping and reshaping the map of Europe, propping up France and Spain and Portugal, and in the nineteenth century—the era *par excellence* of nationality—rending Greece from Turkey, Italy from Austria, and Belgium from Holland, uniting Germany, freeing Hungary, until the end of the European earthquake left the Turkish area still the storm-centre of international disputes and a stumbling-block for many an intriguing diplomat.

No wisdom of missionary or Christian statesman could ignore, oppose or suppress such national evolution. To ignore or belittle the advent of a new spirit such as nationalism in the world is as unwise as to ignore or belittle the possibilities of a newly discovered electrical or chemical force or law. It is an absolutely wrong idea cherished by some persons that the national spirit is seeking to escape the net of Islamic conceptions of the State. Some people show an indifference to these movements, which springs sometimes from lack of interest in human events, but sometimes from the fear, often a very honest and real one, that the missionary is all too easily diverted from his primary task of winning souls to Christ by becoming engrossed overmuch in the routine work of organization, administration, education and social service.

The spirit of nationality is nothing more nor less than group consciousness. Like individual consciousness, it is a force which may be consecrated to good or to evil ends. It may be narrow, dogmatic and weak, or it may be broad-minded, intelligent and strong. Some have seen it at its worst, and have boldly cried, even to their own detriment: "Away with it." Thus has Rabindranath Tagore declared:

## ISLAMIC REVIEW

“ This Nationalism is a cruel epidemic of evil that is sweeping over the human world of the present age and eating into its moral vitality ” ; while others have caught a vision of what it might be at its best and perhaps to their advantage—like Mazzini, who wrote : “ Nationality is sacred to me, because I see in it the instrument of labour for the well-being and progress of all men. Countries are the workshops of humanity. A nation’s life is not her own, but a force and a function in the universal scheme of Providence. Humanity is a great army, marching to the conquest of unknown lands, against enemies both strong and cunning. The people are its corps, each with its special operation to carry out.” The former thought, if I may be allowed to say so, is too philosophical and pessimistic, while the latter errs, perhaps, on the side of optimism.

To appreciate present-day unrest, however, it is necessary to realize that Islam’s conception of nationality and internationalism are one and the same thing, for both have a moral basis of unity. The Muslim races may evolve a national consciousness ; but they will through the institution of Haj—the Muslim League of Nations—keep reviving their old vigour and retain their old spirit of brotherhood which, consequently, will bring the whole framework of political and civil order together for a common good and the uplifting of humanity.

If the driving power of Islam, in its initial conquest, was religious in character, so it is to-day, and our readers must clearly understand that, while in Europe the State may rule the Church or the Church may rule the State or they may stand side by side in somewhat dubious amity, in Muslim lands, on the other hand, Church and State are one indissolubly and until the very essence or spirit of Islam vanishes. Theirs is a unity that cannot be relaxed. The law of the land, too, is in theory the law of the Church. The fundamental conception of Islam is supra-national and supra-territorial. This results immediately from the dominantly religious character of the Islamic world.

Islam presented its simple and practicable creed to the members of the Arab race, and later on its wider conquests

## THE KNOT THAT BLUNTS THE SWORD

led it to aspire to become a unifying force for brushing aside not only petty quarrels and tribal differences, but also national prejudices and racial distinctions on a world-wide scale. A world-wide religious Empire was established, transcending all geographical boundaries, all phases of nationalistic self-realization or consciousness. If the Muslim races ever try to shake off their present lethargy and develop national consciousness, it would be on the same principle of unity and with the same international conception, and never on the basis of the European conception of nationalism that clashes with internationalism and which is lacking in religious or moral force (as dissolution of pacts prove). The chief cause of the break-up of the Muslim Empire was the exhaustion of the individual as well as the national store of energy, for the supply could not cope with the demand of so vast an Empire that extended its wings from continent to continent. Degeneration and disintegration set in, after centuries of co-operation and glory—for there is a limit to each physical or mental power or individual or national activity—after which comes protracted stagnation, till at last some great mind brings the jarring elements together for a general upheaval. Islam stands untarnished, unalloyed, and in its pristine purity. It is ameliorative, with principles elastic and adaptable to circumstances that keep pace with the advance of human thought and action. This religion has a vast reserve of stimulus to impart to its followers—not in theory but in practice.

Some people argue (an erroneous notion) that the supra-national unity in Islam was only temporary and that quickly—long before modern times—there set in a counter-current of national and racial sentiment. The disintegration of the Muslim Empire into separate Caliphates, the rise of the Abbaside Caliphate at Baghdad, then of the Fatimite Caliphate at Cairo, then of the Spanish at Cordova—what do these connote but racial, or sectional, or national aspirations opposing the real religious uniformity of spirit? But it is not so. No abrogation could ever take place in Islam. Al-Qur-án is the final code to mankind. There is nothing complicated about religion. It is simple and elastic. Islam has historically been,

## ISLAMIC REVIEW

therefore, true to type, international, more accurately supra-national, even anti-national. But the sons of Islam could never be judged by the present-day inertia of the Muslim world.

If we study the history of Islam, we find that each race in it loved its common religion, for its broad-mindedness brought them into a close bond of unity ; but beneath that great cosmic thought, nationalism worked quite naturally but smoothly, never allowing any disparity to creep into it to rend the Islamic elements asunder, for each year the Haj (the real bond of unity) washed away those undercurrents and never allowed the nascent nationalism to come to the surface. The Muslim League of Nations kept the old spirit alive and curtailed any overflowing selfish motive that meant an impediment in the social evolution of Islam.

The Absolutism of the potentates ; the aristocratic feelings amongst the courtiers and other men of high rank and position ; the Ulama sect (like the Christian clergy)—the followers of strict ritualism and formalism—posing as demigods between the creatures and their God—stood in the way of real progress in Islam, and sweeping aside the democratic spirit breathed into its followers at its inception, crushed the sense of individuality so strongly emphasized by that religion.

Certain customs that have grown up in Muslim society have been among the many causes of decay. The Baktashi Doctrines (in Albania) preach Metempsychosis—a thought borrowed from their Greek neighbours ; Sufism amongst the Druses and Kurds ; undue reverence of saintly personages amongst the Turkomans and Afghans ; and the attraction that the outward structure of the creed has for the illiterate Arab or the Sufi Persian is a real cancer in the Islamic world, and must be uprooted : the sooner the better.

No one could deny that self-expression consists in the development of those faculties in man which distinguish him from the lower animals. The development of mind depends upon contemplation, and the latter is only possible through silence and calm meditation. But this seclusion could never be a universal law, and could not serve a broadly human

## THE KNOT THAT BLUNTS THE SWORD

purpose. It was the religion of the chosen few, the Prophets and the Sages, but that was also for half the life—the first half in seclusion and the latter half amongst those to whom they were sent to spread the message of God.

Another strong argument against seclusion and solitude lies in the very nature of man, who is sociable by instinct. We prize the development of will-power, but could we get it in its different phases in a secluded life where we are never called upon to face evil temptations? If no injustice is done in our presence or no one molested or injured, how can we bring into play our sense of equity, justice and sympathy? The Muslim divines never encouraged such seclusion, as it does not in any sense represent the goal of life. Among those who have practised it are to be numbered no literary geniuses, no leaders, no men of action; but its votaries have fallen a prey to monasticism (which is quite antagonistic to Islam) and celibacy—borrowed from early Christian Fathers and utterly denounced by the Prophet; along with it also has come the terrible habit of drug-taking that has sapped the energy of the young and turned them into wrecks as a result of their nightly potations.

Enlightened Muslims have come to realize that this lethargy means self-annihilation, so far are they behind in the race for national evolution; consequently they have set to work seriously to eradicate such destructive customs as have crept into the society from Jewish, Christian or Buddhist superstitions. But it is merely distortion of fact to depict those worthy followers of Islam as “secularizing” religion or as assuming a garb of materialism, as do some ignorant writers.

What is worth noticing is that the majority of our Western readers show a touch of nervousness, and a large majority of Western statesmen seem puzzled at the present-day movements and sudden upheavals in the Muslim world; while some who have a deeper insight into such matters, and especially into the spirit of Islam, exhibit a dignified silence.

But, unfortunately, we find the public struck with a craze for reading books written by travellers, who, to enjoy a week-end or short holiday, run through a Muslim country and pick

## ISLAMIC REVIEW

up what scanty information their pockets afford and what deliberate fabrications their shrewd guides serve up to them during their brief sojourning. These travellers continue to make that scanty information the basis of a species of semi-political authority whereby they earn riches or fame, or scatter poisonous propaganda for the purpose of inflaming public opinion. Alas ! the pen that might have produced noble literature and true history for posterity serves an ignoble end and is to-day thus vilely defiled in the name of God and Religion.

But the most far-reaching crime of all is to produce such propaganda work on the Screen, whereby the Film Companies, sometimes backed by their respective Governments, amass huge fortunes ; nor have they any moral scruples as to the trash they put before the simple public, who are soon led into a feeling of repugnance towards those human beings who are deliberately depicted in the darkest possible colours and whose far-off lands the occupants of pit and stall never have the opportunity to visit. The people are drawn to such shows through attractive advertisements—an art peculiar to Europe, which we can never admire from the moral point of view, for such work has incalculable consequences and degrades the public taste.

The men and women who, after a hard day's work, throng such places for a little pleasure or recreation, are soon inoculated with the virus of that propaganda and, unfortunately, get no time for that serious study which might act as an antidote.

If some Muslim States do not want the European races to supplant them, it does not mean that the Muslim world has deviated from the path of the faithful ; or if they do not allow foreigners to intrude on their internal affairs, it does not follow as a consequence that Pan-Islamism has given rise to national movements, in those lands, as some diplomats have taken to be the case.

Let us try to tickle the sense of superiority which, unfortunately, the average European seems to enjoy over his Oriental fellow-being. But we regret that he has never given serious study to the origin of his present civilization, and that

## THE KNOT THAT BLUNTS THE SWORD

is, perhaps, the necessary outcome of his arrogance, which is to be shaken off, sooner or later, to his utter disappointment.

The lovers of truth are to-day sorting out the writings of different poets and philosophers of Europe. Miguel Asin, for example, a Catholic priest and Professor of Arabic at the University of Madrid, has devoted twenty-five years of his life to the investigation of the philosophic and religious thought of Mediæval Islam—the Islam of the Orient as well as of Spain—and its great influence on the culture of Christian Europe. He had to make important discoveries regarding the influence in theology of Averhoes on St. Thomas Aquinas, of Ibn Arabi of Murcia on Raymund Lull, and of Ikhwan-us-Safa on Fr. Anselmo de Thurmeda, and so forth.

It is an undeniable fact to-day that much of the thought ascribed to the creative imagination of the Italian poet Dante is from Ibn Arabi's work. One of Ibn Arabi's works presented a striking resemblance to the *Convito*. Dr. Asin has depicted the history of all such events in his book under the title of *La Escatologia Mussulmana en la Divina Comedia* (Madrid, Imprenta de Estanislao Maestre, 1919). Had all this come forward from a German or a Protestant, an Englishman might have rejected the thought, but, fortunately, it has appeared from the pen of a Catholic, a man of literary fame.

Such candid truths are leaking out to-day, and we realize that Europe owes its present civilization to those torch-bearers of Islamic culture who crossed to Gibraltar to bring their ethics to Spain and Italy to scatter it broadcast, as Dr. Asin says: "To attempt to enumerate the many other channels of communication between Christian Europe and Moslem Spain we should require to re-create in our imagination the wonderful picture of Moslem society in Spain. As the centre of Western culture, Moslem Spain irresistibly attracted the semi-barbarous peoples of Christian Europe. From all parts came travellers, bent on study as well as trade, and eager to behold the wonders of this new classic civilization of the Orient" (p. 243).

It was the sons of those fathers, the benefactors of Europe, who hated the common enemy of France and England and



## ISLAMIC REVIEW

waited in hopeful expectancy to see those two countries put into practice the ideals of freedom and self-determination which they had preached, and to fulfil the promises which they had made. But national aspirations, roused by the war and encouraged by the Allies, found their cause everywhere opposed by European interests.

The paltry benefits conferred by Great Britain and France have failed to command the gratitude of the peoples concerned because of the irritation and resentment aroused by the policies which they have pursued in the Near East. Both powers are faced with serious problems at home and abroad. When these two civilized Powers—rather two Christian neighbours, for moral prestige and material interests cannot run on smoothly together—pursue such a line of policy, it does not behove the English and French writers to upbraid the Islamic States for growing self-conscious, and acquiring national aspirations which those writers denounce as against Islamic unity.

The one point to emphasize here is the fact that the Islamic world is changing. It is roused from its long slumber. Islam, in the last few years, has passed through some epoch-making events. Most persons look upon Islam as a religion, a system of doctrines, dogmas, ethics and ritual practices. But for twelve centuries it has been a moral code, and still is a civilization, a system of government, far superior to any other existing system affecting every department of private and communal life, for in it individual and communal life is disciplined and regulated under the same moral law, which some centuries ago had developed a democracy unique in history.

It was the common boast of nineteenth-century complacency to speak of the Western European system of life as a "Christian" civilization, though it is doubtful whether the scientific and industrial systems that grew up in those days had anything very definitely Christian about them. Had it been so, we should probably experience fewer labour troubles to-day, for love then would have been the motive power of social life.

But the Muslim civilization of the past and present was

## THE KNOT THAT BLUNTS THE SWORD

always essentially the product of Islam, and not borrowed from elsewhere. Thus, despite continuous wars, the result of the rivalries of rulers and potentates, the Muslim world was always a definite entity, Al-Islamiyah, the component parts of which bore a sympathy one with another which was quite irrespective of racial or national distinctions. The sympathy of the Afghan and Turk goes out to the Riffi who is still fighting France and Spain, while in the Russo-Japanese War the sympathies of Western Europe were largely with the Japanese, for material interest, which shows how loose a hold Christianity has got over her sheep.

There is no cleavage in Islam, for its Five Pillars—the common religious ideal—has stood the ravages of time, and commands respect all over the Muslim world, just as the “Ten Commandments” are the essence of all religions. The petty quarrels due to the springing up of different schools of thought cannot last long, for as soon as the Muslim races are advanced in education they will come to realize this weakness and will try to follow their pure, progressive and elastic Islam.

The Islamic world is not inoculated with the views of modernism ; only, on the contrary, it is reverting to pure and simple faith, the cause of its past glory and achievement, the cause of its magnanimity and broad-mindedness not yet achieved by even the greatest Christian moralists. The reactions in Turkey, Persia and Afghanistan are another bold step to suppress the fanaticism of the Ulama sect which is at the root of all troubles, and from which has accrued more evil than good ; just as the power of the clergy was the cause of the inertia of Mediæval Christianity.

Islam has always been regarded as a militant religion, but it is not so. We invite the seekers after truth to find for themselves how rapidly Islam, without brandishing that unfortunate “sword,” is progressing, after setting aside those deep-rooted misconceptions under which the majority of mankind has been labouring—misconceptions due to the rancour of religious propagandists—for the last two centuries. The East has so much to teach the West with regard to matters of the mind and soul that it is deplorable that the attitude

## ISLAMIC REVIEW

of superiority and contempt should be so much adopted by Westerners towards the Orientals.

Much of the hostility between Christians and Muslims dates from mediæval days, a period when a series of Crusades was preached and orders of military monks were established quite against the spirit of the "Prince of Peace." The history of European wars against the Muslims does not make pleasant reading for a Western Christian. Time and again militant ecclesiastics advocated the breaking of solemn treaties made with the Muslims, and plenary indulgences were granted by Rome when such disgraceful actions did take place; and on the whole it was the Muslim who observed his treaty obligations the more scrupulously. True, the expression "the word of an Englishman" has for many years stood as an example of perfect trustworthiness, and it is an Englishman's proud duty to see that his heritage is not dragged in the dust; but the expression has never been "the word of a Christian," for such would not, in most cases, be quite justified.

Let us reproduce as a contrast to the above attitude of the Crusaders towards Muslims that which was meted out by the latter to their Christian fellow-men and is still meted out by the (so-called ferocious) noble Turk who has extended his hospitality to the sons of the treacherous and mercenary Armenians and Greeks, tools though they be in the hands of the European diplomat. Those who a few years ago pillaged and ravaged Turkish homes and massacred children in cold blood are to-day sheltered and treated honourably under cosy Turkish roofs, a treatment which must serve as a model to the Europeans in their treatment of prisoners of war.

Muhammad (Peace be with him!) granted the monks of the Monastery of St. Catherine, near Mount Sinai, and to all Christians, a charter which has been justly designated as one of the noblest monuments of enlightened tolerance that the history of the world can produce. This remarkable document, which has been faithfully preserved by the annalists of Islam, displays a marvellous breadth of view and liberality of conception. By it the Prophet secured to the Christians privileges and immunities which they did not possess even under sovereigns

## HEALTHY SIGNS OF THE TIMES

of their own creed, and declared that any Muslims violating and abusing what was therein ordered should be regarded as a violator of God's testament, a transgressor of His Commandments, and a slighter of His faith.

He undertook himself, and enjoined his followers, to protect the Christians, to defend their churches and the residences of their priests, and to guard them from all injuries. They were not to be unfairly taxed ; no bishop was to be driven out of his bishopric ; no monk was to be expelled from his monastery, no pilgrim was to be detained from his pilgrimage ; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Muslims. Christian women married to Muslims were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Muslims were to assist them. Should the Muslims be engaged in hostilities with outside Christians, no Christian resident among the Muslims should be treated with contempt on account of his creed (" There is no compulsion in religion "—Al-Qur-án). Any Muslim so treating a Christian should be accounted as a foe to the Prophet.

An individual or a nation may develop to any state of consciousness ; but it can never ignore Islam or overlook its moral influence, which is at the back of all material and spiritual progress.

---

## HEALTHY SIGNS OF THE TIMES

BY LORD HEADLEY

THERE are indications from all quarters that superstition is losing its power in the world. Ignorant and unreasoning dread of the unknown can no longer be relied upon by the crafty as a means to an end. In the earliest days of his pathetic simplicity, primitive man, finding himself surrounded with things he could not understand, and harassed by mis-

## ISLAMIC REVIEW

fortunes and incessant struggles for bare existence, was prone to fly to something he knew something about, or thought he could understand. Thus he knew about the river or the sea, and might be found drowning his children or his friends to propitiate the river-god or sea-god, or to stop floods or send more rain, as the case might require. He could feel the heat of the sun, and knew that light and darkness were brought about by the rising and setting of the great globe of fire. In his ignorance, our poor savage ancestor groped his way about this earth in company with prehistoric animals millions of years ago ; but he was in possession of an intelligence which had been denied to all other animals, and it led him to reason things out. One of the results of his reasoning was that by means of a bribe certain deities might be smoothed down and rendered friendly instead of hostile. Give the god enough blood to drink and enough burnt-offering to smell, and protection from any special evil would result.

All through the Old Testament—which is, of course, very modern history compared with the times I am dealing with—there is abundant evidence of the way in which a certain class of men called priests made use of mysteries and “ signs ” to hoodwink the ignorant, and no doubt these sacerdotal powers were the outcome of past ages of trickery and deception. It is a system which is probably as old as human nature—that strange medley of good and evil instincts. Even as there are now certain men who are knaves and a vast number more who are fools, so then, in those prehistoric times, the priests found that they could by means of tricks bring all the terrors of the unknown to bear on, say, 99 per cent. of the community, and feather their own nests into the bargain. Small wonder that they made the bid for power, and still less that they completely succeeded.

Somewhere away in the remote Dark Ages it was the custom of a certain tribe of primal savages to feed up a youthful member of the tribe for a whole year until he was in what we should call “ prime condition.” Then on a certain date, probably connected with the stars or the moon, they escorted him to the top of a mountain, where they bound him tightly to

## HEALTHY SIGNS OF THE TIMES

a stone altar. The sacrificial priest then advanced upon him with the sacrificial flint knife and cut the heart out of the living victim and then held the bleeding and almost palpitating trophy up to the sky shouting : " Now is the angry god propitiated."

Thinking over this and the records of even greater cruelties, which seem to have clung like wax to Christianity and certain other religions, I wrote the following lines in 1918 :—

### THE SACRIFICIAL VISTA.

To pacify an angry god  
The primal savage poured out blood,  
From victims, innocent and young,  
And deemed such murders right and good.

Then idols rose and priestly power  
Increased, and Moloch's victims cried—  
The altars reeked from hour to hour  
As " substitutes " in torture died.

Then, later still, we find the rack,  
The thumbscrews, pincers, red-hot knife,  
Applied to make men change their faith  
In God, the Author of our life.

This avenue of senseless crime  
Is trod to-day, just as of yore—  
Men laud that murder as sublime  
Which killed the Being they adore.

With ruthless pertinacity  
The pagan cult still holds its sway ;  
And death and blood on Calvary  
Alone for us could win the day.

To make " wrong " " right " by added wrong  
Is tried at every point adown  
The sacrificial vista long  
With craven fear, lest God should frown.

## ISLAMIC REVIEW

O God, whose mercy shineth forth,  
Wilt Thou wreak vengeance on Thine own ?  
Can murders foul appease Thy wrath ?  
Can cruel deaths for sin atone ?

The man-made dogmas of the past,  
In many forms still hold full sway—  
We pray that change may come at last,  
When darkness meets the light of day.

It is sometimes urged that the case is altered when the victim is a "willing" victim ; but surely brutal cruelty is equally loathsome in either case ?

Possibly I may not have the right kind of brain to discriminate, but at present I fail to detect any very great difference between the angry god of the early savage and the angry god of the educated, twentieth-century Christian, who persists in believing that nothing but the murder of the poor Carpenter's Son could save mankind from everlasting damnation and propitiate the Great Creator of all Things in Heaven and on Earth ! As a child I always resented the idea that the "Eternal Father, strong to save," could be in need of a sort of propitiatory bribe or "sop to Cerberus" ; as a man I am lost in wonder that a large proportion of the human race have been induced to nurse the absurd figment for so many centuries and that even now the Christian God is but a copy of the ancient Moloch.

A distinction must be drawn in the case of punishments for the commission of crimes. For instance, we hang or shoot a murderer simply as a deterrent and to prevent the recurrence of the crime. The laws must be enforced, and it is necessary for the good of the whole community that the guilty should suffer ; it is quite another matter when we kill an innocent person because someone else has done wrong, for, in this case, we emulate the principle of the "whipping boy" in a school, which is an absurdity. How can it be held that there is any fairness in a Being who will first of all create mankind in His own Image ("in the Image of God created He him") and place the created in situations also

## HEALTHY SIGNS OF THE TIMES

of His own making, and well aware of all the pitfalls and temptations, and then, in consequence of a few failures in the course of an infinitesimally short period (the span of human life), pass a sentence of everlasting damnation. Such a deity would have to be approached by the suppliant, "hat in hand," with some such remarks as the following: "I know that you are cruel and vengeful, and for that very reason I cannot respect or love you, but I am told that if I satisfy your lust for blood and sacrifices you may to some extent mitigate the severity of the tortures you have prepared for me in the next stage of my existence." It is a healthy sign of the times that all such miserable ideas concerning the Almighty are rapidly fading away.

Modern Christianity has failed to keep the churches filled because education and enlightenment have advanced by leaps and bounds during the past century. More inventions useful to mankind have come to the front within that short span of a hundred years than in all the previous ages since the first appearance of man upon the earth. Only think of it: it is said that over one hundred millions of years were required before men found out the use of steam and electricity, the existence of the atom and the electron, radium and the Hertzian waves, and countless other previously unsuspected phenomena.

In the present day men of science, besides being far more learned than their fellow-workers of a hundred years ago, have spread out before them an enormous field of established facts from which to select materials when engaged in working out some fresh marvel. In other words, *the potentialities of to-day's scientist are enormously greater than those of their predecessors of a few years back.* Remember also that every fresh advance, every turning over of the leaves of Nature's Book, brings us nearer the Truth, and that is why I have so often stated that Science is the greatest ally to true religion. Everything which tends to remove darkness and ignorance may be regarded as a milestone on that path which leads to a truer understanding of the Glory of God. So that it almost follows that when, by the healthy use of our intelligence, we have definitely cast aside all pagan ideas about atonement and



## ISLAMIC REVIEW

washing out of sins by the blood of the innocent we shall have divested ourselves of the impedimenta with which true Christianity has been hampered and swathed for so many centuries.

Less than three hundred years ago "witches"—poor old women merely suspected of necromancy and enchantment—were burnt alive or drowned in horse-ponds in our own happy land of England! At one time it was unsafe to express an opinion about the shape of the earth, or what the sun did in the night. The Holy Inquisition stretched on the rack, mangled, tore out with red-hot pincers the eyes of those refusing to express a belief in certain religious dogmas. Martyrs to their faith were burnt at the stake by the score for similar obstinacy in mere matters of human belief!

Now look at the healthy signs of the times; look at what science has done for us in a few years, and how it has helped us along that road which leads to the Citadel of Truth, which cannot be far removed from the Throne of God.

Everything which makes for Truth must be healthy, but the devil—the tempter!—whether in the loathsome form of Beelzebub or in that of the more beautiful and refined Satan or Lucifer, is ever on the watch. He is the father of lies, he hates the truth and is ever on the look-out for our downfall, but when hard pressed by the fiend, we have only to say,

Dear Father, Thou art very near—  
I feel Thy Presence everywhere,  
In darkest night and brightest day  
To show the path, direct the way,

to feel that blessed assurance that Allah, our Almighty and Ever-present Sustainer, is indeed with us—nearer than our jugular vein—and the devil will instantly depart.

It was as recently as 1913 that I openly declared my faith in Islam. It was no sudden conversion, because from childhood's earliest days my whole nature had been in revolt against the ruthless cruelty of the Supreme Being as represented by the Christian God, an almighty and omnipotent ruler of the universe who was so like a human tyrant that he required heavy bribes before he would save one from perdition.

## HEALTHY SIGNS OF THE TIMES

I was fond of my parents and bitterly resented being told that I was "born in sin" and was a "child of wrath." Both my father and mother were good and God-fearing people, i.e. they were not afraid of Him, but they feared to do anything they felt might be contrary to His wishes. And so they taught me to speak the truth and never to do dirty, mean or dishonourable acts; and so far so good. But, later on, there came the time when I was expected to confirm all that my godfathers and godmother had promised for me at my baptism. Here was a definite step to be taken one way or the other. Either I was to back up my sponsors and please my father by being "Confirmed," or I was to obey the dictates of my own conscience and intelligence and refuse to ratify what I felt was but a figment of idolatry and superstition. It was a severe struggle, since on the one hand I had the desire to do what my father wished, and on the other I had to go in a line diametrically opposed to my own knowledge and belief. At eighteen years of age one is apt to follow the line of least resistance, and it is not to be wondered that, in order to prevent a row and much unpleasantness, I agreed to attend the Confirmation Class at which my three sisters were already receiving instruction at the hands of a High Church priest. As soon as I began to attend the class I found that this individual had provided my sisters with little books in which some of the sentiments were far from orthodox according to the Protestant ideas. For instance, the Virgin Mary was constantly alluded to as the "Mother of God," which seemed to me to be rank blasphemy, and I said so to the instructing priest, and asked him for definite information as to the authority for such expressions. He replied that "the Church" sanctioned it, and when I said "Which Church?" he replied: "The Anglican Church." He then wrote to my father and said: "I am very much pleased with your daughters' progress, but your son shows a spirit of controversy." My father showed me the letter, and I explained that I presumed I was attending the class to gain information and that for that purpose I had asked questions. Well, to make a long story short, I gave in to my father's wishes, partly because I wished to avoid a

## ISLAMIC REVIEW

lot of quarrelling and bother which would have ensued if I had refused, and partly because I honestly wished to obey my father. The result was, I freely admit, most unsatisfactory, for I have never forgiven myself for the deception I practised before God in Putney Church on that day when I knelt down at the altar-rails and the Bishop of London laid his hands on me and I received my first "Holy Communion." I despised myself as a cur, for had I not presented myself in the House of God and stated my belief in what I well knew to be a made-up ceremony which meant nothing and could have no possible effect upon the God I loved and to whom I addressed my thanksgivings and prayers?

It was not till my own sons began to grow up that I realized fully the unwisdom of trying to force young people into any form of religious belief against their will. They should *from the very earliest date* be taught the Commandments, certain prayers of a non-sectarian character, such as the Muslims' Fatiah and Christian Lord's Prayer, and they should be strongly imbued with the *necessity of doing to others as they would wish others to do to them*. Nothing else is needed for their salvation, and I always say I shall love my children just the same whatever faith they embrace *provided they are quite honest in their conviction that it is the best*. As a sufferer from compulsion I can speak feelingly, and I will never try to influence anyone to go against his conscience and so lay up for himself nothing but regret and remorse.

<sup>1</sup> In this fast-moving age religion is looked upon as rather a bore, and men are either atheists or blind followers of dogmatic lines of thought which their reason rebels against, but which they outwardly profess because they think it looks well and they find it pays. One of the best men I ever knew—an excellent husband and father—assured me he was an atheist, and that he looked forward to nothing but annihilation. Yet he was perfectly happy, and nothing I could advance had the slightest effect in making him change his terrible belief. Another man I heard of took religion in quite a cheerful spirit.

<sup>1</sup> *A Western Awakening to Islam.*

## HEALTHY SIGNS OF THE TIMES

He was very rich, and a friend once remonstrated with him on his rather free mode of life, and asked him if he ever thought of the future state, and what would become of his soul in the next world. He replied : " Not I. Why should I worry about such things ? I pay my doctor so much a year to attend to my physical health, and the priest gets about £600 a year for looking after my spiritual wants. Why should I bother my head ? " This man, too, was quite happy in his own way, and had reconciled himself to the payment of a certain annual sum, for which he was relieved of all " bother."

So much has been written, thought, and spoken for ages past on the all-absorbing and all-important subject of religion, that it may well be that there is nothing fresh to be advanced from any human quarter. That there is good in *all* religions must be admitted, as also that some forms are better than others.

If it were only possible to get a sound " non-professional " opinion in the selection of our religion it would be a grand step in the right direction. If we go to the priests or monks, or others, who make it their business to supply a particular kind of article of which they approve, we cannot get much assistance, because the various tenets or dogmas are so diametrically opposed to one another.

Take the Christian Church alone—we shall have such bewilderingly different directions to Heaven from the Church of England, the Church of Rome, and the Nonconformists, that we shall gain nothing at all. What we want is the assistance of some *outside* and *unbiassed* onlooker who has had opportunities for contemplation, and who has nothing whatever to gain by an openly expressed and honest opinion.

What we really want is a religion which will recognize and support the laws of the country. In these days the law is constantly brought into ridicule : there is abroad an unhealthy and maudlin sympathy with nearly every form of wrong-doing and crime. A just sentence has but to be pronounced and it will call forth shrieks from the sentimentalists for remission or reprieve. Let there be full justice in religion ; as it is, the backbone of the country is being softened by this soppy

## ISLAMIC REVIEW

sentimentalism, which is not by any means humane or likely to improve the character of the nation. "Mercy but murders, pardoning those that kill," applies to all this sympathy with wrong-doing, and though we may feel the deepest sorrow for the criminal whose bringing up and miserable environment have led up to the trouble, we must punish in order to deter others and prevent repetitions. It is often the most cruel action to "turn the other cheek"—cruel because it encourages the evil-doer in his course of crime, and other members of society suffer through our misplaced kindness. Unless I am much mistaken, the milk-and-water justice we often see dispensed in the present day in this country is responsible for half the evils we so bitterly complain of. It would be far better to go back to the old *lex talionis* than go on as we are now doing.

We cannot quite look upon Christ as a Lawgiver. He presented to the world gentle and beautiful precepts, but the Devil, as he walks abroad to-day, will not be put down by soft answers and turnings of the other cheek: nothing short of the strongest measures should be used with all emissaries of the Evil One. Moses was a lawgiver, and Muhammad was a lawgiver, and we now need something of the firmness and absolute justice of the Holy Prophet—stern but altogether *free from the savagery of Old Testament vengeance*.

The laws we have are good enough if they were only enforced. Truckling to vice only leads to further vice. We don't want any return to the methods of torture or of any form of cruelty, nor would we shed one drop of blood to enforce our views on religion or politics, but we should like to see the laws obeyed and justice meted out to all. I firmly believe that if the teachings of Muhammad through the Qur-án were carefully followed there would be far less difficulty in governing the country, and it would not be very strange either, since so many of His Majesty's subjects in his vast Empire are Muhammadans. The age has altogether passed when it will be sought to establish any religion by force of arms, and, even if they had the power to do so, I am certain that the Muslims—who are all loyally inclined—would never attempt to establish

## HEALTHY SIGNS OF THE TIMES

Islam by any violent methods. *Sedition and rebellion are absolutely forbidden by the Qur-ân.* "Let there be no violence in religion" is one of the maxims of the Muslim faith.

To secure attention and fair hearing is all the Muslims want ; and I feel certain that, if the people of England fully grasped what Islam really means—common sense, and the natural desire we all possess to have appeals made to our reasoning side, as well as to our feelings—would help to put away the shameful misunderstandings which at present exist. Europeans very commonly look upon Islam as barbarism—when they learn all that Muhammad did to mitigate the savagery and barbarism he met with in Arabia they will alter those opinions. It is the Christian missionaries who have spared no pains to misinterpret the Muslim faith : this is greatly to their discredit, though according to their lights they may mean well, and it has often occurred to me that if they would talk a little less about salvation and a little more about the importance of veracity, they would meet with more favour and be more respected. What a contrast there is between this wilful *suppressio veri* and the manner in which the Muslim missionary approaches his work !

The Governments of this country have often been sadly harassed by having to accede to the demands of religious bodies. The Church of England, the Roman Catholic Church, the Nonconformists, and many others, all have to be considered, for they all have power, and all want more.

There is, as far as one can see, no class in the Muslim religion or Church which bids for the temporal power. The grandeur of Islam is uninfluenced by any such sordid considerations. Every true follower of the Holy Prophet looks to a reward which is as far above mere mundane advantages and riches as the light of the sun is above that of the *ignis fatuus*. There are no popes, no bishops, and no ministers requiring large endowments and emoluments, for God Himself is the Head of this Church of the Spirit. History tells us of Christian Churches making heavy bids for the temporal power, and we can point to the sale of indulgences and the not always impartial distribution of fat livings to show how terribly

## ISLAMIC REVIEW

matters which should only be connected with the highest aspirations of the soul have been mixed up with sordid considerations of purely worldly profit. It is not going too far to say that the vast majority of so-called Christians regard "religion" as a good, respectable, Sunday institution, which offers exceptional opportunities for showing off their best clothes and talking about their neighbours. This curious religion is also going to take them to some heaven—the position in that heaven depending in many cases on the amount paid, just as certain coins admit to the boxes and stalls, and others to the pit and gallery of a theatre.

(*To be continued.*)

---

### NOTICE OF BOOKS

*Islam and Force.* By S. QUDRAT SHAH. Pp. 16.

This is a short treatise, dealing with one of the most common accusations against Islam—to wit, that Islam was spread by the sword. The writer shows, on the authority of history, that it was the straitened circumstances that drove the persecuted Muslims to take up arms against the enemy, who in mad fury for plunder and vice wanted not only to massacre the defenceless Muslims, but to annihilate the noble mission of Universal Brotherhood. In the latter part of the same booklet are produced some interesting criticism from Solomon Ramalingam, who, in attempt to underrate Islamic teachings, has not only failed utterly, but exposed his unjustified propaganda in favour of a religion which the majority of Christians themselves do not think worth while following.

---

### A CORRECTION

It is with much regret that we have to call attention to an oversight which escaped our attention. The date July 5, on page 277, line 2, August number of the *Islamic Review*, should read June 20.

---

**Friday Prayer and Sermon.**—At the London Muslim Prayer House—111, Campden Hill Road, Notting Hill Gate, London—every Friday at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-án and Arabic Classes**—every Sunday at 3.30 p.m.

**Service, Sermon, and Lectures** every Sunday at the Mosque, Woking, 3.15 p.m. Every Friday at 1 p.m.

## WHAT IS ISLAM ?

### WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teaching. For further details please write to the IMAM of the Mosque, Woking.]

**ISLAM, THE RELIGION OF PEACE.**—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

**THE PROPHETS OF ISLAM.**—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

**THE QUR-ÂN.**—The Gospel of the Muslim is the Qur-ân. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-ân, the last Book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state, in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

**PILLARS OF ISLAM.**—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

**ATTRIBUTES OF GOD.**—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the



## ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

**FAITH AND ACTION.**—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

**ETHICS IN ISLAM.**—"Imbue yourself with Divine attributes," says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

**CAPABILITIES OF MAN IN ISLAM.**—The Muslim believes in the inherent sinlessness of man's nature which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

**THE POSITION OF WOMAN IN ISLAM.**—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainment. Islam places man and woman under like obligations, the one to the other.

**EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.**—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

**PERSONAL JUDGMENT.**—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

**KNOWLEDGE.**—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

**SANCTITY OF LABOUR.**—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

**CHARITY.**—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.