

Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—
ONLY QUR-AN, 33: 40. "There will be no prophet after me,"— PROPHET MUHAMMAD.

The **Islamic Review**

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

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JULY, 1945 A.C.

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A PAGE FROM
THE SOURCES OF CHRISTIANITY

Chapter I

AN ECHO FROM MAKKA

It is disquieting to find that religion, which should be the surest means of adhesion between the various units of humanity, has proved, on the contrary, to be a great factor of discord. Man is a sociable creature ; his civilization depends on his living amicably with his fellow men ; and yet no one can doubt that the power of unification possessed by religion is far stronger than that which can be claimed by social, colour, or race relations. If religion came from God, it must have been given in the same form to every race ; and more especially in those days when there were but scanty means of communication between nation and nation. If the God of the Universe could not well have shown any partiality in His physical dispensation for human sustenance, much less could He have done so in spiritual matters. If the physical requirements of all have been satisfied by the Divine Hand, religion, coming from God, should be given in the same form to the whole world. Many religions are at variance to-day over this simple truth, but the Holy Qur-ān accepts it, and states in the clearest terms that every nationality and race received Prophets and Messengers from God, and were given one and the same religion. A Muslim, therefore, cannot but accept every other religion as coming in its original form from God. If his religion has been named Islam, which means "peace," it has been so named rightly ; and, in this way, to acknowledge the Divine origin of every other religion, in its purity, is the best means of securing unity and concord.

All men come from the same source, and must drink from the same fountain ; but the pure elixir that descended from Heaven for our spiritual need in the form of Divine Revelation became polluted by human alloy, and has grown to be the chief cause of dissension in the human race. If we came from God, we must needs all have been treated alike by Him. The Holy Qur-ān says :

"By Allah, most certainly We sent (apostles) to nations before you, but the devil made their deeds fair-seeming to them, and he is their guardian to-day, and they shall have a painful chastisement. And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe."

(See cover pages 3, 4.)

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THE ISLAMIC REVIEW

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BY THE LIGHT OF THE QURAN

“Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Mary; and the Messiah said: O children of Israel! Serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

“Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one God, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.

“Will they not then turn to Allah and ask His forgiveness? and Allah is Forgiving, Merciful.

“The Messiah, son of Mary, is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.

“Say: Do you serve besides Allah that which does not control for you any harm, or any profit? and Allah—He is the Hearing, the Knowing.

“Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.

(Holy Quran, Ch. V. Verses 72—77.)

JAMALUDDIN AFGHANI AND THE MUSLIM REFORM MOVEMENTS

BY M. A. C. M. SALEH

The birthday anniversary of the Holy Prophet is a happy occasion for a review of the progress of Islam in the light of modern history. His advent in the 6th century of the Christian era marked the dawn of a new period in human activity. The whole of the Arabian Peninsula was sunk in abysmal darkness and ignorance. Sense of right and wrong was unknown. The virtues of moral courage, justice and righteousness were not practised and the dignity of man and his divine purpose not recognised. It was at this time the Prophet of Islam appeared and raised the status of man from animality to spirituality.

An analysis of the institutions which the Prophet of Islam established would reveal the fact that they have all been directed towards the realisation of the principles of unity and uniformity from a conglomeration of divergent entities in conformity with the universal Law of Nature which the Muslims are ordained to follow in their daily practice of the Shari'at of Islam. These institutions should be regarded as the greatest contributions to the solutions of problems affecting the well-being of society and have helped to remove man-made barriers which retard the natural development of the finer instincts in man prescribed in the Holy Qur-ān and in the Traditions of the Holy Prophet.

The influence of Islam spread far and wide and there had been progress and decadence in the Muslim Empire which expanded rapidly from one Continent to another. In the 19th century when the ideals and principles of Islam remained dormant there arose a vigorous personality in Kabul who transformed the Muslim World into a dynamic force with his wonderful political insight, causing considerable alarm and consternation among the European Powers. This great saint and savant of Islam, Sayyid Muhammad Jamaluddin al-Afghani replanted the seeds of liberty and self-determination in the East and followed in the wake of the Holy Prophet whom he faithfully represented at this distant age and his achievements have been so profound and far-reaching that at the instance of the Government of Afghanistan his remains were removed lately from Constantinople to his birthplace where he was honoured with a State burial in keeping with his greatness and in grateful acknowledgement of his unselfish devotion and duty to Islam.

According to historical records available Sayyid Muhammad Jamaluddin was born in Asadabad near Kanar, a dependency of Kabul in 1838-9 A.C. He claimed his descent from Sayyid Ali al-Tirmizi through his father Sayyid Safdar, who moved to Kabul during the

JAMALUDDIN AFGHANI

childhood of his son, Jamaluddin. As a student he evinced a keen interest in Muslim sciences and showed signs of his genius in his early boyhood. He acquired a comprehensive knowledge from a wide range of subjects. His proficiency in arts and science made him the greatest hero of the 19th century. Having visited India in his teens, he proceeded to Egypt on his way to Makka for pilgrimage. On his return he entered the services of Amir Dost Muhammad Khan, the Ruler of Afghanistan. When Muhammad Azim ascended the throne after the Amir's death, Jamaluddin became Prime Minister of the Government at Kabul. Conditions in Afghanistan rapidly changed but Jamaluddin remained at Kabul and shortly afterwards he left for Hijaz under trying circumstances.

Consensus of opinion among the learned men of to-day favours that the interpretation of Islam should be such as to change the order of things to suit the needs of the time without violating the spirit of the sacred principles enunciated by the Holy Prophet. But the tenacity with which the bulk of Muslim theologians holds fast to the old doctrine with its literal meaning leaves no room for advancement consistent with the spirit of the teachings intended to be highly comprehensive in its application to the progressive ideals of Islam. Similar had been the fate of Jamaluddin in his time when he had to break through the orthodoxy of conservatism which he found inimical to the highest aspirations of the Islamic confederacy based on the fundamental rights of humanity.

Jamaluddin al-Afghani travelled widely and in his inimitable style he inspired the people of Arabia, Egypt, Turkey, Persia, Afghanistan and Europe with results which made him jealous and suspicious. He migrated from one country to another in the hope of restoring Islam to its pristine glory but the men in authority feared him and checked his activities. He conducted journals and contributed articles dealing with a variety of subjects for the consolidation of the Muslim Empire and the creation of the Khilafat as the radiating centre of Islam. His treatise on the Refutations of the materialists is his only monumental work that has been treasured to this day.

Almost all the modern movements in Muslim countries owe their origin to Sayyid Jamaluddin who spared no pains to instil in the minds of his hearers the great mission of Islam in its varied form. Muslim India, too, received his attention. The main currents of political reform which he introduced have already taken root in Muslim States. He had been the father of the Egyptian National Movement, the author of the Constitutional Movement of Persia and the great Reform Movement of Turkey. He did much to awaken Muslim India and Pakistan idea too has much in common with the ideals for which Jamaluddin al-Afghani dedicated his life.

ISLAMIC REVIEW

The credit of the cultural invasion of Europe is due to Jamaluddin al-Afghani who with the aid of his friend and collaborator Shaikh Muhammad Abdula started a paper in Paris and enriched Muslim culture in its columns for the enlightenment of the West. It was his initiative which culminated in the spiritual conquest of the West by some of his eminent successors like Abdulla Quilliam, Sir (Dr.) Abdullah Suhrawardy, Sir Sayyid Ahmad Khan, Sayyid Ameer Ali, P.C., Dr. Sir Muhammad Iqbal, Khwaja Kamaluddin, Maulana Muhammad Ali, Maulvi Muhammad Ali, Marmaduke Pickthall, Allama Abdullah Yusuf Ali and M. A. Jinnah. Europe is beginning to understand the true light of Islam through the tireless efforts of these great and good soldiers of Islam.

A reference to Jamaluddin al-Afghani by Edward Browne in his booklet on the "Prospects of Islam" contains some illuminating pictures of this remarkable personality. He influenced the course of Muslim East more than any of his contemporaries for a period of 20 years. Browne describing him observes that he drank tea continuously and he slept little, rising early and retiring late. "He received those who came to visit him with kindness and courtesy, the humblest as much as the most distinguished but was chary of paying visits, especially to persons of high rank. In speech he was clear and eloquent, always expressing himself in choice language, and avoiding colloquial and vulgar idioms, but carefully adapting his words to the capacity of his hearers. As a public speaker he had hardly a rival in the East. He was abstemious in his life caring little for the things of this world, bold and fearless in face of danger, frank and genial, but hot-tempered, affable towards all but independent in his dealings with the great. His intellectual powers and his quick insight and discernment were equally remarkable, so that he seemed able to read men's thoughts before they had spoken. He possessed a wonderful personal magnetism and power of carrying his hearers with him. His knowledge was extensive and he was specially versed in ancient philosophy, the philosophy of history, the history and civilisation of Islam and all the Mohammedan sciences. He was a good linguist, and learned French in three months without a master sufficiently well to read and translate. He knew the Arabic, Turkish, Persian and Afghan languages well, together with a little English and Russian. He was a voracious reader of Arabic and Persian books. He appears never to have married, and to have been indifferent to female charms."

The author whom I have quoted cannot altogether be free from bias. Nevertheless his description of Jamaluddin al-Afghani singled him out to rank foremost among the distinguished Muslims of his time. The world of Islam owes him a great debt of gratitude which cannot be prepaid adequately. To do full justice to his life and career and to evaluate the true perspective of Islam in the light of his varied

activities, this is not the time. But the occasion of the removal of his obsequies back to his fatherland after half a century of his death in grateful recognition of his services to Muslim East by the Afghan Government, is a thoughtful reminder to his many admirers that this saintly son of Islam deserves a fitting tribute at an appropriate occasion in the years to come in commemoration of the Muslim renaissance in the 19th century. The late Dr. M. Iqbal closely associated himself with the political ideology of Jamaluddin and envisaged a world in which Muslims formed a solid block engaged in the struggle for the establishment of peace and democracy sacred to the cause of Islam in fulfilment of the mission of Allah Who has promised spiritual perfection to those who raise their moral and mental standard. It is gratifying to note that the British Government has rightly adhered to the Muslim principle in their dealings with groups of Muslims throughout the British Empire without yielding to the whims of race protagonists.

Every change in the life of an individual as in a nation involves the assumption of new responsibility and the readiness to sacrifice what has been long cherished. The profession of the faith in Islam should have the hall-mark of submission to changes of environment and outlook. Man who is endowed with higher faculties, has a free will to exercise and the choice of his path of guidance in his conduct of life is governed by the code of Islam from the cradle to the grave. It is in this sense the acceptance of the faith should be regarded to restrict the activities of a Muslim within the code which is complete and comprehensive. A Muslim who dares to dismember the structural edifice of Islam shall do so only to incur the displeasure of Allah and to forfeit the *Shafa'at* of the Holy Prophet who has promised it to those who stand upright for unity in its majestic simplicity.

CHRISTIANITY AFTER THE WAR

BY MAULVI AFTABUDDIN AHMAD

The Daily Express, London, in its issue for 17th January, 1945, publishes an interesting discussion :

“To what extent Christian belief will survive World War No. 2.”

The persons who took part in the discussion were : Dr. H. A. Wilson, Bishop of Chelms'ord, Rebecca West, the novelist, and Dr. C. E. M. Joad. Dr. Joad insisting on a clarification of what Christianity actually means now and suggesting that there was an extraordinary divergence of opinion as to what Christian belief was, seeing “that Christ being the son of God—whatever that means—seems to be questioned by some modernists”—Bishop Wilson quite naively remarked : “I should say that 99.9 per cent. of Christians would say you have in the Apostles' creed a doctrine

upon which all Christians agreed from the Salvation Army Captain to the Pope of Rome."

We are tempted to ask, "Is that really so?" Let us quote verbatim this Apostles' creed for the 99.9 per cent. Christians to decide if what the Bishop says about them is true:

"I believe in God, the Father Almighty, maker of Heaven and Earth."

"And in Jesus Christ, His only son, our Lord; who was conceived by the Holy Ghost, born of Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell. The third day He rose again from the dead; He ascended into Heaven, and sitteth at the right hand of God, the Father Almighty. From thence He shall come to judge the quick and the dead."

"I believe in the Holy Ghost, the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body and the life everlasting."

Now, whatever may be the faith recorded in the Army Register of persons of British parentage, we should like to know, if individually questioned, many persons with some amount of education and capacity for thinking will give their intellectual assent to all that is said in this creed. Nay, we dare say, it will be difficult even for many Bishops to give the assent of their heart and brain to many things that are stated in this much-vaunted creed. And that is why, as Dr. Joad rightly remarks, "the Christian belief has had practically no effect upon human conduct."

Bishop Wilson seems to have no answer to this charge excepting that, "Christian ideal is too hard."

Nay, the Bishop goes to the extent of saying that "Christianity was never intended to be a majority religion."

If we were in the meeting we must have asked the question:

"If it was ever really the religion of any group of people in the world not excepting the members of the Holy Catholic Church?"

Indeed, if non-violence and other-worldliness are to be regarded as the central moral teaching in Christianity, followers of non-Christian faiths have a far better account to render of themselves on this score than those who have made themselves believe in the Apostles' creed for all these centuries, as a means to the attainment of this object. Look, for instance, at the tolerance exhibited by Muslims even when their religion was a conquering force in the world. Look at the total absence of greed for worldly goods and political power as exhibited by Muslim leaders of religion. Is there anything in Christian history to equal these achievements of Islam?

The irresistible conclusion is that there is something in the Christian doctrines of faith that prevents people exhibiting the virtues sought to be inculcated by this religion. We should realise that articles of faith are to serve as a propelling force for the realisation of the moral ideal, which the religion sets before itself; but

to render this service the articles, first of all, must be heartily believed in and then they must be scientifically connected with the moral ideal. Let us illustrate this point with reference to Islam. Islam believes in the personal responsibility of actions ; it does not believe in vicarious atonement. Quite consistently, it upholds the belief that there will be a Judgement Day, whereon each man and woman will be presented before God to render an account of all the works he or she has done in this life. So the belief in the Day of Judgement is logically and scientifically connected with the sense of personal responsibility of actions. Similarly belief in the oneness of God has its moral counterpart in the Muslim conception of humanity as one undivided unit ; belief in the angels signifies that goodness is the basic fact about life and existence. In the fraternity of the prophets the Muslims see the unity of the spiritual traditions of humanity as also the unity of its basic culture. And so forth. The case of Christianity is, however, very different. In this faith one cannot discover any logical connection between a religious belief and any particular attitude of mind which its votary is expected to cultivate. There may be some logical connection, we concede, between absolute pacifism inculcated by this faith and the incident of crucifixion which, again, is no article of faith strictly speaking. But the idea of Divine Sonship frustrates this moral objective because what is possible for God may not be possible for man. In addition to this, the ideas of virgin birth, of rising from the dead, of ascending into heaven in corporeal body and *sitting there at the right hand of God*—all these so baffle the reasoning power of man that, what little religious emotion one may feel at the thought of the incident of crucifixion, it is frozen by the intellectual confusion created by these strange unscientific notions. We can quite understand, therefore, Dr. Joad's remark :

“I get the impression from generations of young people—specially when one teaches, who are, as it were, inherent spiritual misfits. They seem to think that what Christianity teaches is contrary to their experience of the physical world, and therefore they think they have to leave their intelligence in the porch when they enter a church. So they do not want to go to church.” Rebecca West says the same thing in a more direct manner :

“I think there is truth in Christian belief and also lies.”

Indeed, if the British people still tacitly give allegiance to the Christian faith, it is mostly due to their ignorance of what official Christianity actually stands for. Dr. Joad lets the cat completely out of the bag when he observes :

“Very often matters of dogma, ritual and ceremony baffle the ordinary man.

“I saw, a little while ago, a questionnaire about religious things addressed to young women in a factory. Nine out of ten

did not know what Easter was, and one said : " What is it in aid of ? "

And mind, these are the days of compulsory education when every one has a direct access to the store of knowledge, religious as well as secular, and are also the days of intensive and extensive Christian missionary activities.

There may be many reasons for this colossal ignorance of people regarding matters religious, but certainly one reason is their intellectual abhorrence for the Christian creed.

Indeed, if Christianity could divest itself of its superstitious elements, and present Christ as a simple human being and as an avowed model of human conduct, an ordinary thinking man and woman could have found some interest in him, and he could be the source of some kind of inspiration for a world struggling for moral self-realisation. The principle, " It is better to be crucified than to crucify," so much applauded by Rebecca West, might have entered somehow the hearts of people if it were not encumbered by so many deadweights of intellectual conundrums such as virgin birth, rising from the dead, etc. Yes, if Christianity has been " found difficult and not tried," it is largely because of the intellectual puzzles with which the simple personality of Christ is surrounded. It is really absurd to expect a people advanced in scientific thinking to show any real enthusiasm over a creed hopelessly fettered with ideas that baffl all reasoning.

Now although facts of experience do not warrant any optimistic view of the future, Rebecca West, in her characteristic womanly zeal and enthusiasm hopes for a bright future :

" I believe if people are looking for the truth, the truth of the Christian religion will come out and meet them. It has happened, every time a great strain has been laid on the people of Europe, and I think it will happen after this war."

Dr. Joad and Bishop Wilson are, however, more realistic in their summing up of the situation.

Joad says :

" Those who may believe in it are above the average age and die off and therefore Bible reading will be limited to a comparatively small proportion of the English population. I expect them to become fewer, but I do not expect that the thing will completely disappear because I think that it is true and God will look after His own in the last resort."

Yes, we also believe God will look after His own, but we are afraid He will not do it in the manner suggested by the words of the Doctor. We say " words," because reading between the lines one gets the impression that the Doctor does not believe that the Christian creed contains cent. per cent. truth. Although his observations on this point are vicarious ones, a critical examination will reveal that

they may as well be his own as he nowhere appears to differ from them. We assure the Doctor that God has actually been looking after His own; and that whatever in Christianity is good, beautiful and beneficial has been sifted from what is not, and has been carefully set apart and preserved by Him long before Christendom became conscious of the teachings of Christ being mixed up with much that is false and spurious. It is full thirteen hundred years now that God thus looked after His own. The Quranic revelation, through which this Divine will of protecting the purity of true religion manifested itself—if our Christian friends do not mind our saying so frankly—is the only thing that can stop. “A growing and an increasing unfriendliness to religion, a sort of wistful agnosticism,” which is a growing menace not only in Great Britain, as Dr. Joad rightly remarks, but in all civilized communities that do not adopt this final Dispensation of God for their religious guidance. No one who has read this wonderful book will deny that whatever the book asserts sounds like the voice of the human heart itself. Men like Carlyle and Goethe have borne testimony to this fact. It is the only book, therefore, that can really “back all ideas of life” which a modern man or woman cherishes consciously or unconsciously in the deepest recesses of his or her heart. Unless, therefore, this book comes to be read with an open heart by the generality of the people, the world will not experience that effervescence of the spirit of religion which is the crying need of humanity at this moment. In the words of Dr. Joad, “A man wants a faith at a time like this” but even Bishop Wilson admits that Christianity is incapable of fulfilling this universal need. He observes, “Christianity will survive, of course, but it will survive in the lives and habits of a small minority. It was probably never intended to be a majority religion. But unless—so far as the majority of people is concerned—there is some extraordinary awakening which, in the Old Testament, is called “A great day of the Lord,” both the credenda and the ethics will die out.” Well, if this be the forecast of a high dignitary of the Church, the prospect of Christianity is very gloomy indeed. But we believe with Dr. Joad that God is well able to look after His own. If He loves His creatures, which He certainly does, seeing that He does not leave them unattended and uncared for even for a moment in regard to their physical needs, He cannot be thought of as being indifferent towards their spiritual needs when these are more pronounced than ever before and crying aloud for their satisfaction. Indeed, in the absence of such a satisfaction in the immediate future, it seems the huge structure of our present civilization will collapse like a pack of cards. It is surprising that although Bishop Wilson is quite aware of this impending catastrophe, he does not say a word as to how this can be averted although he avers that Christianity has not the power to do it. As one pledged to the spiritual welfare of his nation, he should have suggested some

remedy for this trouble. His silence on this matter gives one the impression that he is not speaking out his mind. When the Christian creed has failed to maintain people in their faith in religion, it is pertinent to ask how else is the extraordinary awakening, which according to the Bishop is the crying need of the moment, to be brought about? An awakening of this kind, the Bishop knows as well as we do, comes only through a change of creed and faith,—through a more timely religious inspiration. Are we to understand that the Bishop is suggesting such a change to his people? If he does, it is natural for us to ask him the question—what religion will it be?

THE PROSELYTISING SPIRIT OF ISLAM

BY THE LATE PROF. T. W. ARNOLD, M.A., C.I.E.

(Continued from the last issue)

When the truce of Hudaybiyya (A.H. 6) made friendly relations with the people of Mecca possible, many persons of that city, who had had the opportunity of listening to the teachings of Muhammad in the early days of his mission, and among them were men of great influence, came out to Medina, to embrace the faith of Islam.

The continual warfare carried on with the people of Mecca had hitherto kept the tribes to the south of that city almost entirely outside the influence of the new religion. But this truce now made communications with southern Arabia possible, and a small band from the tribe of the Banu Daws came from the mountains that form the northern boundary of Yaman, and joined themselves to the Prophet in Medina. Even before the appearance of Muhammad, there were some members of this tribe who had had glimmerings of the higher religion than the idolatry prevailing around them, and argued that the world must have had a Creator, though they knew not who He was; and when Muhammad came forward as the Apostle of this Creator, one of these men, by name Tufayl b. 'Amr, came to Mecca to learn who the Creator was.

Though warned by the Quraysh of the dangerous influence that Muhammad might exercise over him if he entered into conversation with him, he followed the Prophet to his house one day, after watching him at prayer by the Ka'bah. Muhammad expounded to him the doctrines of Islam, and Tufayl left Mecca full of zeal for the new faith. On his return home he succeeded in converting his father and his wife, but found his fellow-tribesmen unwilling to abandon their old idolatrous worship. Disheartened at the ill-success of his mission, he returned to the Prophet and besought him to call down the curse of God on the Banu Daws; but Muhammad encouraged him to persevere in his efforts, saying, "Return to thy people and summon them to the faith, but deal gently with them." At the same time he prayed, "Oh God! guide the Banu Daws in the right

THE PROSELYTISING SPIRIT OF ISLAM

way!' The success of Tufayl's propaganda was such that in the year A.H. 7 he came to Medina with between seventy and eighty families of his tribesmen who had been won over to the faith of Islam, and after the triumphal entry of Muhammad into Mecca, Tufayl set fire to the block of wood that had hitherto been venerated as the idol of the tribe.

In A.H. 7, fifteen more tribes submitted to the Prophet, and after the surrender of Mecca in A.H. 8, the ascendancy of Islam was assured, and those Arabs who had held aloof, saying "let Muhammad and his fellow-tribesmen fight it out; if he is victorious, then is he a genuine prophet," now hastened to give in their allegiance to the new religion. Among those who came in after the fall of Mecca were some of the most bitter persecutors of Muhammad in the earlier days of his mission, to whom his noble forbearance and forgiveness now gave a place in the brotherhood of Islam. The following years witnessed the martyrdom of 'Urwah b. Mas'ūd, one of the chiefs of the people of Ta'if, which city the Muslims had unsuccessfully attempted to capture. He had been absent at that time in Yaman, and returned from his journey shortly after the raising of the siege. He had met the Prophet two years before at Hudaybiyyah, and had conceived a profound veneration for him, and now came to Madina to embrace the new faith. In the ardour of his zeal he offered to go to Ta'if to convert his fellow-countrymen, and in spite of the efforts of Muhammad to dissuade him from so dangerous an undertaking, he returned to his native city, publicly declared that he had renounced idolatry, and called upon the people to follow his example. While he was preaching, he was mortally wounded by an arrow, and died giving thanks to God for having granted him the glory of martyrdom. A more successful missionary effort was made by another follower of the Prophet in Yaman—probably a year later—of which we have the following graphic account: "The Apostle of God wrote to al-Hārith and Masrūh, and Nu'aymb 'Abd al-Kulāl of Himyar: 'Peace be upon you so long as ye believe in God and His Apostle. God is one God, there is no partner with Him. He sent Moses with His signs, and created Jesus with His words. The Jews say, "Ezra is the son of God," and the Christians say, "God is one of three, and Jesus is the son of God." He sent the letter by 'Ayyāsh b. Abi Rai' al-Makhzūmī, and said, "When you reach their city, go not in by night, but wait until morning; then carefully perform your ablutions, and pray with two prostrations, and ask God to bless you with success and a friendly reception, and to keep you safe from harm. Then take my letter in your right hand, and deliver it with your right hand into their right hands, and they will receive it. And recite to them, "The unbelievers among the people of the Book and the polytheists did not waver," etc. (Surah 98), to the end of the Surah; when you have finished, say, "Muhammad has believed, and I am the first to

believe." And you will be able to meet every objection they bring against you, and every glittering book that they recite to you will lose its light. And when they speak in a foreign tongue, say, "Translate it," and say to them, "God is sufficient for me; I believe in the Book sent down by Him, and I am commanded to do justice among you; God is our Lord and your Lord; to us belong our works, and to you belong your works; there is no strife between us and you; God will unite us, and unto Him we must return." If they now accept Islam, then ask them for their three rods, before which they gather together to pray, one rod of tamarisk that is spotted white and yellow, and one knotted like a cane, and one black like ebony. Bring the rods out and burn them in the market-place." "So I set out," tells 'Ayyash, "to do as the Apostle of God had bidden me. When I arrived, I found that all the people had decked themselves out for a festival: I walked on to see them, and came at last to three enormous curtains hung in front of three doorways. I lifted the curtain and entered the middle door, and found people collected in the courtyard of the building. I introduced myself to them as the messenger of the Apostle of God, and did as he had bidden me; and they gave heed to my words, and it fell out as he had said."

In A.H. 9 a deputation of thirteen men from the Banu Kilāb, a branch of the Banu 'Amir b. Sa'sa'ah, came to the Prophet and informed him that one of his followers, Dahhāk b. Sufyān, had come to them, reciting the Qur-ān and teaching the doctrines of Islam and that his preaching had won over their tribe to the new faith. Another branch of the same tribe, the Banū Ru'ās b. Kilāb, was converted by one of its members, named 'Amr b. Mālik, who had been to Madina and accepted Islam, and then returned to his fellow tribesmen and persuaded them to follow his example.

In the same year a less successful attempt was made by a new convert, Wāthilah b. al-Asqa', to induce his clan to accept the faith that he himself had embraced after an interview with the Prophet. His father scornfully cast him off, saying, "By God! I will never speak a word to you again," and none were found willing to believe the doctrines he preached with the exception of his sister, who provided him with the means of returning to the Prophet at Madina. This ninth year of the Hijrah has been called the year of the deputations, because of the enormous number of Arab tribes and cities that now sent delegates to the Prophet, to give in their submission. The introduction into Arab society of a new principle of social union in the brotherhood of Islam had already begun to weaken the binding force of the old tribal ideal, which erected the fabric of society on the basis of blood-relationship. The conversion of an individual and his reception into the new society was a breach of one of the most fundamental laws of Arab life, and its frequent occurrence had acted as a powerful solvent on tribal organisation and had left it weak in

the face of a national life so enthusiastic and firmly-knit as that of the Muslims had become. The Arab tribes were thus impelled to give in their submission to the Prophet, not merely as the head of the strongest military force in Arabia, but as the exponent of a theory of social life that was making all others weak and ineffective. Muhammad had succeeded in introducing into the anarchical society of his time a sentiment of national unity, a consciousness of rights and duties towards one another such as the Arabs had not felt before. In this way, Islam was uniting together clans that hitherto had been continually at feud with one another, and as this great confederacy grew, it more and more attracted to itself the weaker among the tribes of Arabia. In the accounts of the conversion of the Arab tribes, there is continual mention of the promise of security against their enemies, made to them by the Prophet on the occasion of their submission. "Woe is me for Muhammad" was the cry of one of the Arab tribes on the news of the death of the Prophet. "So long as he was alive, I lived in peace and in safety from my enemies;" and the cry must have found an echo far and wide throughout Arabia.

But even from among these must have come many to swell the ranks of the true believers animated with a genuine zeal for the faith, and ready, as we have seen, to give their lives in the effort to preach it to their brethren.

These men were the true moral heirs of the Prophet, the future apostles of Islam, the faithful trustees of all that Muhammad had revealed unto the men of God. Into these men, through their constant contact with the Prophet and their devotion to him, there had really entered a new mode of thought and feeling, loftier and more civilised than any they had known before; they had really changed for the better from every point of view, and later on as statesmen and generals, in the most difficult moments of the war of conquest they gave magnificent and undeniable proof that the ideas and the doctrines of Muhammad had been seed cast on fruitful soil, and had produced a body of men of the very highest worth. They were the depositaries of the sacred text of the Qur-ān, which they alone knew by heart; they were the jealous guardian of the memory of every word and bidding of the Prophet, the trustees of the moral heritage of Muhammad. These men formed the venerable stock of Islam from whom one day was to spring the noble band of the first jurists, theologians and traditionists of Muslim society.

But for such men as these, so vast a movement could not have held together, much less have recovered the shock given it by the death of the founder. For it must not be forgotten how distinctly Islam was a new movement in heathen Arabia, and how diametrically opposed were the ideals of the two societies. For the introduction of Islam in Arab society did not imply merely the sweeping away of a

few barbarous and inhuman practices, but a complete reversal of the pre-existing ideals of life.

Herein we have the most conclusive proof of the essentially missionary character of the teaching of Muhammad, who thus comes forward as the exponent of a new scheme of faith and practice. Whatever may have been the conditions favourable to the formation of a new political organisation, Muhammad certainly did not find the society of his day prepared to receive his religious teaching and waiting only for the voice that would express in speech the inarticulate yearnings of their hearts. But it is just this spirit of expectancy that is wanting among the Arabs—those at least of the Central Arabia towards whom Muhammad's efforts were at first directed. They were by no means ready to receive the preaching of a new teacher, least of all one who came with the (to them unintelligible) title of Apostle of God.

Again, the equality in Islam of all believers and the common brotherhood of all Muslims, which suffered no distinctions between Arab and non-Arab, between free and slave, to exist among the faithful, was an idea that ran directly counter to the proud clan-feeling of the Arab, who grounded his claims to personal consideration on the fame of his ancestors, and in the strength of the same carried on the endless blood-feuds in which his soul delighted. Indeed, the fundamental principles in the teaching of Muhammad were a protest against much that the Arabs had hitherto most highly valued, and the newly-converted Muslim was taught to consider as virtues, qualities which hitherto he had looked down upon with contempt.

To the heathen Arab, friendship and hostility were as a loan which he sought to repay with interest, and he prided himself on returning evil for evil, and looked down on any who acted otherwise as a weak niderling.

He is the perfect man who late and early plotteth still
To do a kindness to his friends and work his foes some ill.

To such men the Prophet said, "Recompense evil with that which is better" (xxiii, 98); as they desired the forgiveness of God, they were to pass over and pardon offences (xxiv. 22), and a Paradise, vast as the heavens and the earth, was prepared for those who mastered their anger and forgave others (iii. 128).

The very institution of prayer was jeered at by the Arabs to whom Muhammad first delivered his message, and one of the hardest parts of his task was to induce in them that pious attitude of mind towards the Creator which Islam inculcates equally with Judaism and Christianity, but which was practically unknown to the heathen Arabs. This self-sufficiency and this lack of the religious spirit, joined with their intense pride of race, little fitted them to receive the teachings of one who maintained that "The most worthy of honour in the sight of God is he that feareth Him most" (xlix. 13.)

THE GESSIAN THEORY OF INCARNATION

No more could they brook the restrictions that Islam sought to lay upon the licence of their lives ; wine, women, and song, were among the things most dear to the Arab's heart in the days of the Ignorance, and the Prophet was stern and severe in his injunctions respecting each of them.

Thus, from the very beginning, Islam bears the stamp of a missionary religion that seeks to win the hearts of men, to convert them and persuade them to enter the brotherhood of the faithful ; and as it was in the beginning, so has it continued to be up to the present day.

THE GESSIAN THEORY OF INCARNATION

By M. Y. K. SALIM CHISHTI

In constructing his kenotic theory, Dr. Gess lays stress on three scriptural representations of the incarnation :

- (a) As an outgoing from the Father ;
- (b) As a descent from Heaven ; and
- (c) As becoming flesh.

By the first of these representations, Dr. Gess understands an exit on the part of the pre-existent Logos out of the intimacy of His communion with the Father, having for its result not a dissolution of the mutual indwelling of the Father, son and spirit, but a suspension of the influx of the eternal life of the Father into the son, in virtue of which the son, *pro tempore*, ceased to have life in himself.

The son, in becoming man, lost the consciousness, the activity and the capacity to receive into himself the influx of the Father's life.

By the descent from Heaven is signified the humiliation or the kenosis, whereof the Apostle speaks. The Logos in becoming incarnate, in assuming the form of a servant, parted not only with the so-called relative attributes but also the immanent attributes of God and suffered the extinction of His eternal self-consciousness.

All this is inevitably involved in becoming flesh, for this third representation of the Incarnation signifies that the flesh, with which the Logos was united, became for him a determining power as it is for the ordinary human soul.

In virtue of this determining power of the flesh when the Logos in the child Jesus began to be self-conscious he knew nothing of his Logos nature. As for the time at which the Logos-incarnate attained to a clear self-consciousness, it cannot be precisely determined. The morning twilight of his self-knowledge appeared when he was a boy of twelve years ; the perfect day had arrived by the time he went forth to commence his ministry.

OBSERVATIONS ON THE GESSIAN THEORY BY DR. BRUCE

1. Dr. Gess believes in complete metamorphosis of the Logos which stands in great need of adjustment to correlated doctrines. What, *e.g.*, on this theory, is to be said of the integrity of Christ's assumed humanity? The Logos is transformed into a human soul; does he then assume another human soul? Gess replies in the negative; and this reply goes against the teachings of the Church which affirms that Christ was a man like ourselves but without sin. Gess says that the Logos did not assume, but himself became a human soul. If this is so, Christ was not God-man but a mere man.

2. How, again, are we to think on this theory of Christ's moral integrity, his sinlessness? Was that sinlessness due to an inability to sin (*non posse peccare*) as in the Apollinarian system which made the Logos take the place of a human spirit in Jesus in order to get rid of the possibility of sin? Not so, according to our author, who admits that a capability of sinning must be ascribed to Christ, otherwise the reality of his humanity is denied.

3. The theory in question stands in need of adjustment also to the received doctrine of the immutability of God and to the doctrine of Trinity. How is it possible, one may well ask, that a Divine Being can thus all but extinguish Himself?

To this objection Gess replies, "It is possible just because He is God and not a creature. The power of God indeed is not limitless, nor His freedom arbitrary. But the only limit of divine power is Love. If the love of God desires to help us and, for that end, incarnation is necessary and if incarnation involves in its very nature a transient extinction of the divine self-consciousness, then such an experience must be possible."

4. How finally is this metamorphic theory of the incarnation to be reconciled with the doctrine of the Trinity? The author admits that his theory involves these four consequences for the internal life of the triune God:

- (a) The eternal forth-streaming of the divine life of the son out of the Father is brought to a standstill during the time of the kenosis.
- (b) For that reason, during the same time, the son cannot be the life source out of which the Holy Ghost flows.
- (c) During that time the subsistence of the world in the son, its upholding and government through the son is suspended.
- (d) As the glorified son remains man, from the time of his exaltation a man is taken up into the trinitarian life of God.

He (Gess) remarks that the three first consequences could easily be got rid of by adopting the theory of a double life of the Logos and holding that, while the son of God, as the man Jesus, emptied himself utterly of his divine glory and lived with purely human consciousness and will, nevertheless his divine trinitarian being underwent no interruption. He declines, however, to adopt this view and prefers to escape these difficulties by adjusting the doctrine of the Trinity to his own theory. This he does by introducing into the Trinity a certain inequality between the persons.

The Father alone, he says, possesses the property of being from Himself. The son also hath life in himself, but it is a gift of the Father's eternal love. If the relation between the persons were one, then the kenosis would either be impossible or it would imperil the Godhead of the Father. But as the Father alone possesses aseity (self-subistence) and as it is His free love that begets the son, it is possible for the Father, during the period of exanimation, to substitute, for the overflow of life into the son, that gentle influx of life into Jesus, wave by wave, which corresponds to the son's position as a man subject to gradual development in time, reserving to Himself, the while, the government of the world and the administration of the spirit.

GESSIAN THEORY EXAMINED

The metamorphic theory of Christ's person as expounded by Gess is liable to several grave objections :

- (1) The incarnation, according to this theory, means the subjection of deity to the domination of matter. Contact with flesh is fatal to the free, conscious life of God ; it is a plunge into a stream, which involves loss of self-consciousness and therewith of the divine attributes of omniscience, omnipotence, omnipresence and even of eternal holiness. It is true, these attributes are in the metamorphosed Logos in a state of rest ; but it is a rest out of which they cannot return until the Logos awakens up to self-consciousness and that wakening does not take place till death has delivered the imprisoned deity from the bondage of his mortal body.
- (2) This theory ensures the reality of Christ's human experience in a way which imperils the very end of the incarnation, *viz.*, the redemption of sinners, for which it is indispensable that the Redeemer himself should be free from sin. This theory converts the Logos into a human soul so thoroughly that sin becomes a real possibility for Jesus. Although advocates of this theory believe that as a matter of fact, the possibility did not become actuality, I do not think they succeed in giving any good reason for the fact.

If the Logos becomes and takes the place of a human soul, Christ becomes a man just like ourselves, a potential sinner. Admitted that he did not sin, yet the potentiality to sin was present in him all the same as it is in ourselves.

The kenotic theories of the Gessian type, in short, oscillate between Apollinarism and Ebionitism. Either they make the Logos, as a human soul, not human enough or too human. Either they retain for the Logos, a little of his divinity to carry him safely through his curriculum of temptations or they reduce him strictly to Adam's level and expose him to Adam's risks.

- (3) The Logos, according to this theory, is transformed into a human soul. This means that Christ had a corporeal body and a soul; *i.e.*, he was a perfect man. So far so good; but what about his so-called divinity?

If he was only a man, the Nicene creed falls to the ground which affirms that Christ was perfect God and perfect man.

If the Nicene creed is to be adhered to, the Gessian theory is *prima facie* untenable as it robs Jesus of his supposed divinity altogether.

St. Paul says: "The Logos emptied himself." This statement naturally raises the question, "What did he empty himself of?" The answer, according to this theory, is that the Logos emptied himself of his essence—his divinity. Well, if it is so, the Logos was automatically reduced to nothing. Then the Father metamorphosed this emptied Logos into a human soul which was united with the body of Jesus, and the emptied Logos, now a human soul, became utterly unconscious of his being and essence. Therefore there was no divinity in Christ throughout his earthly life and he was only a human being, pure and simple. This is the logical conclusion which we arrive at on the authority of St. Paul. If St. Paul is right, the Nicene creed is wrong and *vice versa*. In my opinion the Gessian theory alone represents the true spirit and significance of the teaching of St. Paul; and the formulators of the Nicene creed, who represent Christ as God, are not faithful to the plain teaching of the apostle.

- (4) If the Logos was also God, and according to St. John, he certainly was (John, 1:1) the question arises: Can God divest Himself of His essence? If He can, as St. Paul says, this means that God, in His essence, is changeable; and we know that He is not. A god who is subject to change is no God at all. Change is the property of created beings; hence the Logos is not God but a creature.

- (5) According to the doctrine of "homoousia," the Logos is co-essential with the Father, hence change is predicated

of the Father as well and consequently both the Father and the son are not Gods.

- (6) If it is said that the Father and the son are not two, but one, then both emptied themselves of Godhead. But St. Paul says that it was the Logos alone who emptied himself, so the Father is distinct from the son, and again we are landed in ditheism.
- (7) To all these objections, Gess replies that it is possible for God to extinguish Himself. To this I retort that if it is so, the essence of God is thereby admitted to be subject to change and this possibility of change robs Him of His godhead. God, by His very nature, is immutable and above the category of change.
- (8) The trinity is supposed to be a unity of three distinct persons in one godhead, *viz.*, the Father, the Son and the Holy Ghost. Now, when the second person in the "blessed Trinity" emptied himself of his divinity there remained only two divine persons in the trinity, *viz.*, the Father and Holy Ghost; hence for 33 long years the world was without the second god who, according to John, is the sustainer of the world!

If the Father performed the duties of the son for 33 years, he can as well manage the mundane affairs till the last doom. Hence the existence of the second god becomes superfluous.

- (9) The Nicene creed and the Athanasian creed both teach that the Father and the Son both are one. If this is so, shall we conclude that there remained only one person in the trinity for 33 years?
- (10) We are taught that the Holy Ghost flows from the Father and the Son; but when the son lost his divinity, the flow must have come to stop. If so, the existence of the Holy Ghost, too, becomes doubtful.

Gess, in order to avoid these difficulties, falls back upon the heretical view of admitting a certain inequality between the persons composing the trinity, as originally taught by Arius. The Father alone, he says, possesses the property of being from Himself, *i.e.* He alone is necessarily Existing Being; while the Son (though he is also divine) derives his being from the Father, *i.e.*, dependent upon the Father for His being; and the Holy Ghost flows from both.

If this is so the Father's face is indeed saved; but then we have three distinct Gods, who not only differ from one another as regards their individual being, but also cannot by any logic be viewed as one God. In short, introduction of inequality between the persons results in the doctrine of Tritheism.

SOME OBSCURE PASSAGES OF THE OLD TESTAMENT EXPLAINED IN THE LIGHT OF THE QURAN

BY S. MAQBOOL AHMAD, B.A.

It is an undisputed fact—at least the Jews themselves admit—that the books of the Old Testament are not the original Torah revealed unto Moses. According to them, such collection, if there was any, and which is said to have been preserved in the Ark of Covenant, was taken out and kept in the temple built by Solomon and was destroyed with the temple when Nebuchadnezzar sacked Jerusalem. Ezra (not to be confused with Uzair of the Qur-ān, as some commentators have done, that being the Osiris of Egyptian Trinity) later made an attempt to gather from the oral versions some fragments of the Torah, but it was so inextricably mixed up with the Jewish folklore and priestly codes that to search the true words of revelation was to find a needle in a haystack. Even this wretched compilation was destroyed by Titus in the second sack of Jerusalem, though not so thoroughly as Nebuchadnezzar had done, for the present Old Testament is based on the recension of the Hellenistic Jews of Alexandria in the time of Ptolemy Philadelphus about 247 B.C. who also incorporated many books fabricated in the names of minor prophets, Daniel specially, that told contemporary events of Maccabean struggles against Antiochus Epiphenus—the last of the Seleucid that ruled Syria after Alexander's death. It is, therefore, no surprise that the Protestant Church has looked with suspicion upon and has suppressed a large part of the collection which it considered Apocryphal but which is found in the Vulgate and Septuagint. It should also be noted that the oldest MS., the *Codex Babylonicus Petropolitanus*, goes back to 916 A.C. only.

Muslims, therefore, are quite free to choose for themselves, in the light of the Qur-ān, which passages of this Anthology of Jewish Literature, that goes by the name of Old Testament (more correctly "Covenant," the current name being the wrong translation of the Greek word *DITHEKE* (CONFUSION) having been made between the two meanings of the same word, Covenant and Testament or Will) have an echo of divine revelation and which are mere human interpolation. In this short essay following my first long essay on the New Testament and the Qur-ān (published in the *Islamic Review* some time ago), I pick out passages which are obscure, meaningless or objectiveless unless they are understood in the light of the Qur-ān. To proceed:—

"If one is found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who had slain him: Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain and it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been

SOME OBSCURE PASSAGES OF OLD TESTAMENT

wrought with, and which hath not drawn in yoke : And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley : And the priests the sons of Levi shall come near ; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord ; and by their word shall every controversy and every stroke be tried ; And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley : And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood into thy people of Israel's charge. And the blood shall be forgiven them. So shall thou put away the guilt of innocent blood from among you, and thou shalt do that which is right in the sight of the Lord." (Deuteronomy **xxi** : 1—9.)

One may ask : What was the necessity of striking the head of a heifer just to let people plead their innocence in the eyes of God ? Can this ceremony not be performed by simple affirmation or even by washing hands without uselessly killing a poor animal, if this necessity at all arises, for God well knew who was the murderer ! Will He lay the guilt upon the innocent if this childish performance is not resorted to ? Who will call this an ordinance appointed by God, unless we reduce God to the ridiculous conception of Jews, Christians and heathens ? How did this silly expiation of guilt creep into the priestly code ? We have a key to this in the Qur-ān. In the time of Moses a man was stoned to death by some unknown assassins. The man was only half-dead or dying and, to revive him to consciousness so that he may point out who was his assailant, Moses ordered a heifer to be killed. The man was covered with the quivering and bleeding corpse of the animal and revived enough to give clue to his murderer. This was probably an ancient practice and there must be some effective process behind this method, probably the warmth or the transfusion of life-giving blood through the nostrils or mouth of the dying man revived him, be whatever it may, the incident seen by the people in the time of Moses was partly remembered by succeeding generations but they forgot the purpose and objective and the material incorporated in the code has become as senseless and puerile as so many other features in the Old Testament. Says the Qur-ān :

“ And when Moses said to his people, God bids you slaughter a cow, they said, Art thou making a jest of us ? Said he, I seek refuge with God from being one of the unwise. They said, Pray the Lord for us to show us what she is to be.

He answered, He saith, it is a cow, nor old nor young, of middle age between the two ; so do what ye are bid. They said, Pray now thy Lord to show us what her colour is to be. He answered, He saith it is dun cow, intensely dun, her colour delighting those who look upon her. Again they said, Pray thy Lord to show us what she is to be ; for cows appear the same for us ; then we, if God will, shall be guided. He answered, He saith it is a cow not broken into plough the earth or irrigate the tilth, a sound one with no blemish on her. They said, Now hast thou brought the truth. And they slaughtered her, though they came near leaving it undone. When too ye slew a soul and disputed thereon, and God brought forth that which ye had hidden, and We said, "Strike him with part of her." Thus God brings the dead to life and shows you His signs, that haply ye may understand." (Chapter II : 65—70.)

Here is another episode in the narrative of Abraham, quoted from Genesis, and it is so difficult to make sense out of this confusing prank of Father Abraham who, like a petulant child, tears the limbs of his teddy bear and then cries in sleep :

"And he said unto him, I am the Lord that brought thee out of Ur of Chaldees to give this land to inherit it. And he said, Lord, God ! whereby shall I know that I shall inherit it ? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old and a turtle-dove and a young pigeon. And he took unto him all these, and divided them in the midst and laid each one against another, but the birds divided he not. And when the fowls came down upon the carcase, Abraham drove them away." (Genesis, XV : 7—1.)

Compare this with the Qur-ān :

"And when Abraham said, Lord, show me how wilt Thou revive the dead : He said, What : dost thou not yet believe ? Said he, Yea, but that my heart be quietened. He said, Then take four birds and take them close to thyself ; then put a part of them on every mountain, then call them, and they will come to thee in haster : and know that God is Mighty, Wise." (Chapter II : 262.)

So here is the verdict of Al-Qur-ān about the book over which millions are spent by Bible Societies of Europe and America to be made known in all corners of the world—whether ridiculed or seriously taken, that is another matter. But read this in the light of higher criticism :

"And some of them there are, illiterate folk, that know not the Book, but only idle tales, for they do but fancy. But

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woe to those who write out the Book with their hands and say, this is from God, to buy therewith a little price : and woe to them for what their hands have written, and woe to them for what they gain." (Chapter II : 72.)

Oh ! how much trouble and money would have been saved if they had only read and appreciated the Qur-ān instead ! At least millions of innocent lives would have been spared that were burnt on stakes as heretics and witches down to the eighteenth century on damnable superstitions promoted by the reading of the Bible.

PEACE IN EUROPE

BY MAULVI AFTABUDDIN AHMAD

Al-hamdu-lillah (Praise be unto God the Lord of the worlds) After presenting the scene of a veritable inferno for over five and a half years, Europe has returned to peace. We hasten to congratulate the Allies, particularly Great Britain, where we have quite a large number of fellow-believers and comrades-in-arms, on the successful termination of the War, to which they had pledged their last drop of blood and for which they have undergone indescribable pain and suffering. As we reflect, our memory goes far back into the past, even to the sack of Ethiopia by the hordes of Mussolini and their subsequent treacherous attack on Albania. We also remember the occupation by Hitler of Austria and Czechoslovakia and lastly his invasion of Poland which brought about the general conflagration in September, 1939. The fall of Norway, Denmark, the Netherlands, Belgium and lastly of France, following one another in quick succession before the reckless armies of Hitler, are still fresh in our minds with their fearful impression. Neither is it possible to forget the deep anxieties which were felt all over the world during the trying days of the "Battle of Britain." This defensive battle of Great Britain together with persistent retreats of Russia before the German onslaught filled the minds of people with gloomy forebodings. The quick succession of Japanese successes in the East confirmed people in their apprehension. Everything seemed lost for Great Britain.

And yet the true believers knew that the hand of God was once more to show itself in history, as it had done so many times before. Indeed, the historical proof of Divine existence is the most patent and most telling of all. It is by repeatedly baffling human expectations and belying human apprehensions in history that the Master of the Universe has been keeping alive people's faith in Him. If fully armed, well-prepared and strong Germany—strong in science and organisation—had won the war, people would be confirmed in their faith not in the existence of God but in the power of man. Again,

if the sequel of the struggle had corresponded to people's forecast, the world would have felt the power of human vision at the cost of their faith in the scheme of God.

With the breaking of the siege of Leingrad in January, 1943, the situation began to change. Since that time hopes began to rise steadily for Allied victory, and to-day invincible German Army lies surrendered and humiliated. Mussolini with his wild dreams of the recovery of the ancient Roman Empire is no longer here to bluff and bully. The grim and mighty Hitler, the nightmare of the world, lies to-day quiet and motionless in the cold bosom of the mother earth, after having kept the world for over ten years on the edge of excitement and fear. The days of Japan also seem numbered now. So the world may be said to be rid of all reckless figures capable of disturbing its peace to any serious extent.

This panorama of world events and the unexpected turn of events both ways have helped to bring before the minds of Muslims the full import of the Divine words: "Say, O God! Thou art the master of the kingdom, Thou givest the kingdom to whomsoever Thou likest, and takest away the kingdom from whomsoever Thou likest and Thou givest honour to whomsoever Thou likest and Thou disgracest whomsoever Thou likest. In Thy hand is good. Surely Thou art powerful over all things." (*Holy Qur-ān.*)

Indeed, over half a dozen legally constituted governments fleeing their respective countries almost simultaneously and seeking shelter in Great Britain, was a clear demonstration of the principle that human sovereignty is, after all, a contingent phenomenon, depending for its validity on a higher sanction from the world unseen. It is really gratifying to find that while Emperor Haile Sellassie should once more be occupying the imperial throne of Abyssinia. Mussolini's wife would see her once powerful husband shot before her very eyes by his own nationals in utter ignominy and shame. Will materialist humanity reflect on all these awesome episodes and bow in humble submission before the might and glory of Him Who is the Source of all power?

We are waiting now to see in what spirit the Allies are going to appreciate this victory. We shall be happy to see Great Britain retaining the memory of the days of its utter helplessness. We should like it to remember the Unseen Hand that guided its destiny in those dark days and thus rise above vanity and matter worship in celebrating its victory. It should refrain from all pagan reactions of the mind on an occasion like this. It is only hoped that liquors and sensual pleasures do not besmire the solemnity of a moment which is expected to bring to the minds of the peoples the realisation of the Divine control of human affairs. Let the people of Great Britain take a leaf from the history of Islam to realise how true

human beings should behave even when the victory is won without any serious reverses. Like all successes the successful termination of a war always found the believers prostrating themselves in overwhelming gratitude before the Source of all Powers. Indeed, the victory of the Allies after Dunkirk, the "Battle of Britain," and the horrifying devastations caused by the flying bombs, should be a powerful enough eye-opener for the British people. It is the most opportune moment for them to take to heart-searching and make a strenuous effort to reconcile themselves to God Who still seems to have some use for this great nation. Let the soul of Britain regain its lost consciousness amidst the ruins and wreckage of glorious London. Britain has many sins to repent for—political, moral, and spiritual. But the one that tops the list is its conscious support of a colossal blasphemy, *viz.*, the doctrine of trinity. Is it not time that it should repent for this biggest of all sins? It is not for nothing that the Qur-ān lays down: "Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases and whoever associates anything with God he devises indeed a great sin" (4 : 48) Again: "And they say: The Beneficent God has taken (to Himself) a son. Certainly you have made an abominable assertion; the heavens may also be rent thereat, and the earth cleave asunder and the mountains fall down in pieces that they ascribe a son to the Beneficent God. (19 : 88 to 91.)

Indeed if the bishop can free his mind from the pagan notion of incarnation and approach the subject in a scientific spirit he would agree with us that revelation or religious inspiration is a uniform and recurring phenomenon of history and that Jesus Christ was only a link in a huge chain of prophetic revelations. Once he realises this, it will not be difficult for him to understand that the need for repeating this phenomenon arises out of the fact that however powerful the spiritual energy and however clear this spiritual insight infused by a particular inspired guide, the people in general are apt to lapse into spiritual lethargy as time passes. The Holy Qur-ān refers to this immutable law in the following words :

"Has not the time yet come for those who believe that their hearts should be humble for the remembrance of God and what has come down of the truth? and (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors." (Ch. 57, v. 16.)

The thing is that walking in the path of God being displeasing to the flesh is always an arduous task and so man is too inclined to relegate it to the background. He tries to make religious life comfortable by slackening the rigours of its practice and by tempering it with pagan notions subtly introduced. A prolonged indulgence of this nature is bound to result eventually in an actual forgetfulness

of the letter of the law. When Jesus appeared on the scene this spiritual corruption of the Jewish tradition had gone to a staggering extent. The letter of the law seems to have been still in existence, for the master nowhere accuses the Jews of any literal interpolation. But the rejection of him by the Jews brought about this literal interpolation as well as is evidenced by such things as the reference to the death of Moses in the Pentateuch, a book believed to have been revealed to Moses. As is admitted by the Jews and Christians themselves, here, at least, is a clear case of literal interpolation. Similar charges of interpolation, of sense as well as letter, have been proved against the Christian scripture on the authority of Christian critics themselves. When things had come to such a pass, can it be imagined that God would sit silent over the matter? If it is He Who sends a revelation whenever a previous revelation has been forgotten, it was certainly the time when He should have intervened and restated His will for the guidance of those who are not wilful sinners. And as a point of fact He did so intervene in the year 610 of the Christian era. Indeed it is the most striking fact of religious history that of all the scriptures extant, the Qur-ān is the only one against whose textual purity no doubt is entertained anywhere. It may be regarded as an outstanding miracle of this Book that it has not suffered any corruption whatsoever in the long course of thirteen hundred years of its existence, although it was revealed for a people who prided themselves on their ignorance of book knowledge. Is there not a sign in this for people who can reflect? Indeed if a change is necessary in the religious beliefs and practices of the Christian people to enable them to develop a real taste for religion, the Qur-ān is the only book to which they can reasonably turn for such a re-orientation of their religious outlook. And let me assure our Christian friends of Europe that in turning to this book they will not lose anything of true Christianity and Christ, but will regain them with a startling splendour attached to them. In accepting Muhammad, the Christian tradition, rather than suffering any mutilation, will be redeemed and revealed in a fuller light; inasmuch as the Arabian Prophet is only a natural and logical conclusion and culmination of that tradition. A Christian turning Muslim, to use the words of reverend Belton, the learned author of *The Creeds in Conflict*, "may carry (in fact, he does carry—Ed. I. R.) his old religion with him into the new." To quote this learned Christian writer further: "This statement may appear contentious but it holds good. I believe, at least in this respect, that the Christian who becomes a Muslim feels "at home" in his new allegiance; of the old "familiar faces" not a few remain and among them the greatest of all, for the Muslim recognised Jesus as one of Allah's Messengers. Likewise he accepts the Christian Bible; at least he regards it as a preparatory revelation, which the Qur-ān completes

and along with it many of the Old Testament Prophets—Noah, Ishmael, Isaac, Jacob, whom the Christian usually holds as questionably historical and, in any case, of no great account. Thus the convert is made to feel that in Islam he is preserving the essential features of a familiar tradition in a larger setting.” We should like to underline this phrase “larger setting.” It has become at once urgent and essential to consider this “larger setting” in view of Europe’s own calamity if not in the interest of world peace. The narrowness of the Christian’s religious outlook with which is bound up his social and political attitude has been a fruitful source of many a mischief in the world. A deeper psycho-analysis may detect in it the origin of many a vice in the Christian mind, which has been persistently baffling all attempts at the establishment of inter-racial and international justice and peace. Even an average thinking Christian will readily acknowledge that there is something radically wrong in the Christian social and cultural outlook on life,—that it is not embracing and charitable enough. Its apparent tolerance is, more often than not, only a grim forbearance in the interest of material gain. It is not based on any spiritual enlightenment. In fact, it can safely be asserted that there has never been a real charity in Christianity throughout its history, although it forms one of the cardinal virtues of this religion. It is this which has been at the root of all the innumerable conflicts of thoughts and actions that have been jeopardizing the peace and happiness of European life and it is exactly here that Islam holds a unique charm for Christendom. The English Orientalist, Professor H. R. H. Gibb, very rightly remarks, “But Islam has yet a further service to render to the cause of humanity. No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India, and Indo-nesia, perhaps also the small Muslim communities in China, and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition.” (*Whither Islam*, page 379.) But this social force of Islam is not, as we have noticed, a mere accident. It is the result of some deep religious convictions intellectually appreciated and emotionally accepted by its followers. We need hardly say that Europe still needs understanding the fact that religious ideas have a great part to play in the formation of a people’s social outlook and behaviour. As a matter of fact, it is the social and moral crisis in Europe, more than anything else, that has made its people conscious of the utility of the Christian beliefs. In the absence of any sensitive feeling in this respect the intellectual drawbacks of the Christian creed would

perhaps still have remained undetected by the Christians. The glaring social and moral chaos, however, have coerced their attention on the abstract aspects of the religion as well. Let us hope and pray that our Christian friends will take this warning of facts betimes and make a bold and thorough examination of the whole question of their religious faith, which they rightly think should influence their socio-moral life in the interest of general peace and concord! Let them no longer disdain the great and valuable help which the religion of the Prophet of Arabia has always been ready to give them in this matter!

Next in the scale comes the sin of abusing or aiding the abuse of the most outstanding of the holy ones of God, we mean the Prophet of Islam. It is time for the people of Great Britain to reflect that the two unmerited accusations impudently made against this great Teacher of morals and self-control—warlikeness and sensuality—have recoiled on the peoples that have indulged in this gross calumny. Let Great Britain give the people of Christendom a lead in repenting for this abominable sin for which they have already had enough punishment. We do not want them to gag the mouth of those who are utter disbelievers in God and religion—Islam never grudges free thought in matters religious—but we certainly like them to stop, by pressure of public opinion, people who, calling themselves Christians and posing to be the custodians of religious justice and decency, transgress all bounds of propriety in vilifying the spiritual hero of a civilized community comprising six hundred million souls, for it is a sin of which any civilized nation should be ashamed.

Now we come to another aspect of the question. The Allies have vanquished Germany with arms, but have they killed the German spirit of hatred for other nations? We are afraid they have not. The spirit of a nation cannot be killed in that way. Indeed, it will be a folly to think that Hitler was a mere accident. German fury has manifested itself more than once. Hitler or no Hitler, the deep-seated rancour in the German mind will keep on smouldering there even if it does not find an opportunity for an open outburst. And yet there is a way to quench this raging fire of the German mind. It lies along lines spiritual; and herein is an opportunity for Great Britain and a duty for the small but enthusiastic and ever-growing band of Britishers who have already seen the light of Islam. No doubt the believers in Great Britain are still in an insignificant minority but they should realise that the religion which they have adopted is the only force that can resolve the age-long hatred between the contending races and nations of Christendom. A living religious faith enlightened by reason is the only thing that can end the existing international jealousies. A deeper and a more comprehensive emotion than the national and racial emotion, can alone control the over-developed group-consciousness of these great powers.

PEACE IN EUROPE

Christianity evidently has failed to supply this highest emotion. Another religion, more active and more vigorous in this respect is the crying need of the times. And one may be encouraged in this respect by the small but significant fact that there is such a thing already in existence as the German Muslim Community. It is the result of an Indian Muslim enterprise but is calculated to benefit Europe and particularly the people of Great Britain and France in the long run. We want our British Muslim brothers to take note of this fact. If Islam is the only force that can inaugurate a new chapter of international relationship, by the foundation of a new political tradition in Europe, Islam in Germany is to be regarded as the most potent factor in bringing about this much-needed revolution.

We take this opportunity of warning Great Britain and for that matter the people of Europe in general against a mistake that is widely prevalent in these days. It is that Europe has outgrown the days of national outlook and has developed a sense for ideological loyalties. Nothing else can be farther from truth. Hitler whose one object was to destroy communism found it in his interest and to his liking to make a pact, however shortlived, with Russia, the sole protagonist of that much-dreaded cult. Russia, the sworn enemy of Capitalism, has found it quite convenient and felt quite happy to fight on the side of the Allies. Our delightful Eastern admirers of Stalinism will tell us that these are political exigencies of a transition period. Well, one might as well justify a full-fledged capitalistic regime in Russia as a necessary requisite for a transition period. So at bottom it is the national and racial feeling that is working. Ideologies are mere intellectual masks to hide the real feelings of these people, and this will become more and more patent as days pass. And even now, for all we know, concealed behind the much-vaunted slogan of the deliverance of the poor of the world, there may be the old Slavonic ambition for imperialistic expansion. Maybe, even the Russians themselves do not know it, so subtle and complex is the working of the human mind. So let us not be deceived by the loud slogans on behalf of these so-called ideologies of Europe. Let Islam do its duty by the suffering humanity of this continent. Let this religion supply them with a truly religious motive force. Let the slogans of race and breed be drowned under the supreme slogan of the spiritual destiny of man, as that alone can ensure peace in Europe—the one that will abide.

Let us enable clamorous Europe to listen to the majestic word of the Last Prophet of God to humanity, coming floating across thirteen centuries and yet ringing distinctly even now in the vault of heaven: "To-day I trample under my feet all values of the days of Ignorance....."

Yes! it is at the feet of the speaker of these powerful words alone that Europe can cast off its age-long national jealousies and

ISLAMIC REVIEW

acrimony. The conflicting and irreconcilable traditions of Nelson, Napoleon and Bismarck have to be merged under one virile universal religious tradition to enable Europe to open a new chapter in its history. Evidently this tradition can be no other than that of Islam. And if the Christians of Europe acknowledge God as the supreme controller of human destiny in spirit, as they do in words, the adoption by them of this new tradition will not be a difficult task at all.

CORRESPONDENCE

63, BRISTOL BLDGS., COLOMBO,
7-5-45.

MY DEAR KHWAJA SAHIB,

I received your literature appealing for funds, as I am extremely busy with other Muslim activities of local interest, I cannot devote time to this matter just now. I shall certainly do what I can as early as possible. You know that your movement is nearest to my heart. Your late lamented brother of undying fame knew it well.

I am sending copy of an article which I wrote for a local Prophet's Birthday number which has not seen the light of day yet. Please have it inserted in the pages of your *Islamic Review*. I took some pains over it. Salaam to the Imam Sahib.

P.S.—Please let me have a few spare copies for distribution among a few admirers of Jamaluddin al-Afghani.

M. A. C. H. SALEH.

MURREE,
2nd April, 1945.

MY DEAR MAULVI SAHIB,

As-Salaam Alaikum!

A very deep question was asked of me, to-day, by a Muslim friend of mine, which, it seems to me, has a very direct bearing on the lives, the choice, of everyone of us to-day. I would, therefore, be most grateful to you if you would give me your own answer, by either showing my letter, or by asking the question direct, or by publishing this in your journal and asking for readers' answers. Give me the answers of as many people as possible, in order that I may satisfy my friend—there is no doubt whatever in my own mind as to the correct answer—that which I gave, at the time, to my friend, I give you here.

The question asked of me was this—"What ruling can man take as to how much of the modern world materialism and how much spiritualism go to make for the happy medium between the two extremes?" The answer I gave was—"From the spiritualistic side we have, and as true Muslims must take, *in toto*, the Qur-ān Sharif and the Hadith. From the modern world materialistic side we should take *only* that much which in no way detracts us from the continual remembrance and praise of Almighty Allah." The example we had was European style of dress. He is in favour of adopting it, and I am against. My argument is this. Consider an ordinary man. Neither highly educated, nor deeply, enthusiastically religious. If he wears European style clothes, his nature is such that he will be inclined to laziness when he should be saying his prayers. To say his prayers he must change his clothes, perform "wudzu", and having said his prayers again change—this five times a day. Again, when he visits the toilet, he should wash himself, as laid down in the Hadith. But in European clothes, this means going to a far greater extent of trouble than in his own country's style of clothing.

We discussed other examples at the time, but I feel, and I sincerely hope, that I have made myself sufficiently clear in this letter.

If you and your friends, having far more knowledge of Islam than that of both my friend and myself, or any of your readers would oblige me by giving your views on the subject, I and my friend would be more than greatly indebted to you.

Please excuse me for continually troubling you so, with my letters and requests. I assure you it is all in search of knowledge of the true, straight path, and in God's name.

Yours very sincerely and brotherly-in-Islam.

J. W. HODGES.

[Reply.]

You are right in saying that the external culture of a person has much to do with his outlook on life. As a religion truly believed determines the outlook of a person, the culture of a people in the sense of habits of life is greatly influenced by the religion it follows.

It is deplorable that Christianity as a religion has ceased to influence the lives of people who claim to follow this religion in these days. Had it not been so the dress and other habits of life which the Europeans have developed of late would not have been exactly as they are to-day. Because after all Christianity did emphasise on the virtue of modesty as also on the necessity of remembering

God at certain hours of the day. The present outlook of a European is decidedly pagan in character. Epicurianism is the predominant feature in a modern European life. And we may safely say that all their fashions of life including that of dressing have their source in this attitude towards life. Of course this lack of genuine loyalty to their ancestral faith has its justification. Surrounded by mysteries and reared up on blind faith, Christianity of the church brand has no doubt no chance of standing before the searchlight of scientific knowledge and rational thinking which are a pride of a modern European. Be that as it may, Christianity is a spent force in the lives of its votaries and this has given rise to a culture which is incompatible with true religious life in many ways. We agree with you that the Western culture as it stands to-day, has to be changed in many ways to make it suitable for adoption by any truly religious people such as the Muslims are. We should not forget that Islam is not a religion in the Western sense of the term. Its demands on the life of its followers are comprehensive. It proposes to guide not only the beliefs of the people in their metaphysical aspects but also their habits of life to the extent of the manner of their toilet. When such a religion comes to be adopted by the Europeans, which we are sure it will be done before long, the present culture will undergo many changes in the course of its adaptation to this new religion. Indeed, religion is the first thing to be considered in the life of a Muslim and for that matter of any truly religious man. Religion is the pivot round which the whole system of our life should revolve. It is the mind and the soul of man that is of supreme importance, and our whole physical surroundings and all our physical movements should be subservient to the culture of these two things. No amount of change in our habits of life should be considered too great for this purpose. But situated as we are to-day, when our religion is struggling hard to just make its existence felt in the midst of Western civilization, which is the predominant force to-day, we are not in a position to make any extensive changes in the current mode of living. Small and unnoticeable changes, however, can be adopted to make our religious life possible in the midst of Western civilization. Our experience in the West extending over three decades have taught us many lessons in this respect. If any one is curious to know what they are, he is welcome to write to us in reference to any particular difficulty he has in mind, in adjusting his religious life to the Western way of living.

In any case, the Western way of living should not be taken as the perfect model. The Western ideology having failed, its cultural expression must needs go through an overhauling in the light of a sounder ideology, such as that of Islam.—EDITOR.

THE SOURCES OF CHRISTIANITY

BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Founder of the Woking Muslim Mission, England.

It is the masterpiece of the late Khwaja Sahib—which has done more than any other book to expose and dispel superstitions that have surrounded pure religion. The late Khwaja Sahib in his masterly way has collected together the ancient beliefs which were the direct precursors of some of the notions of Christianity. Quoting several authorities, he shows how the ancient deities were sun-gods born of virgin mothers near about the winter solstice and were called saviours and deliverers. They descended into the under-world and rose again from the dead.

He has shown in it how the Christian doctrines had a very close similarity with those of Mithraism, which had been flourishing in Iran from about 500 years before Christ. Remains of Mithraic monuments have been discovered in England. "Mithra was believed to be a great Mediator between God and man. His birth took place in a cave on December 25th. He was born of a virgin. He travelled far and wide: he had twelve disciples: he died in the service of humanity. He was buried, but rose again from the tomb. His resurrection was celebrated with great rejoicing." Similar legends were current regarding other sun-gods, particularly Baal of Babylon and Buddha of India. But the Holy Qur-ān proclaimed, "Say He is God, the One and only, God the Eternal, Absolute: He begetteth not, nor is He begotten; and there is none like unto Him."

The book has given the most violent shake to Christian mind since the time of Martin Luther. If Luther set the Roman Catholic Church on its guard, the author of the *Sources of Christianity* has made the whole Christian Church recede before the onslaught of Islam. Christ is not the only Saviour of his kind, he is only a replica of ancient pagan gods and as such liable to be regarded as a mythical person, a figment of Roman pagan imagination. Thus the book is a challenge to and a direct hit at the complacency of Christianity and as such very devastating. Not only have the beliefs of Christianity been traced to pagan origin but even its holy institutions designed to secure salvation to their observers. But it does not stop at mere destruction. It has a very charming constructive appeal also towards the end. As characteristics of his genius, the Khwaja is as ruthless in pulling down as he is ingenious in constructing anew. Like his beloved master the Holy Prophet Muhammad, in whose services he laid down his very life, he destroys and builds at the same time. As such the book provides an absorbing study to all students of religion.

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