

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

The **Islamic Review**

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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) guidance and a mercy for a people who believe."

(See cover pages 3, 4.)

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وَنُصَلِّىْ وَسَلِّمُ عَلَى خَلْقِكَ الْبَرِّينِ

THE ISLAMIC REVIEW

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BY THE LIGHT OF THE QUR-AN

O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.

If He pleases, He will take you off and bring a new generation.

And this is not hard to Allah.

And a burdened soul cannot bear the burden of another; and if one weighed down by burden should cry for (another to carry) its burden, nor aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

And the blind and the seeing are not alike,

Nor the darkness and the light,

Nor the shade and the heat,

Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

You are naught but a warner.

Surely We have sent *you* with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.

And if they call *you* a liar, so did those before them indeed call (their apostles) liars: their apostles had come to them with clear arguments, and with scriptures, and with the illuminating book.

Then did I punish those who disbelieved, so how was the manifestation of My disapproval! (Ch. XXXV. vv. 15—26).

THE WAY TO PEACE

By W. B. BASHYR-PICKARD, B.A. (CANTAB.)

And the forms shall be breathed into, when lo ! from their graves they shall hasten on to their Lord.

They shall say: "O woe to us ! who has raised us up from our sleeping-place?" this is what the Beneficent God promised and the apostles told the truth.

There would be naught but a single cry, when lo ! they shall all be brought before Us.

So this day no soul shall be dealt with unjustly in the least ; and you shall not be rewarded aught but that which you did.

Surely the dwellers of the garden shall on that day be in an occupation quite happy.

They and their wives shall be in shades, reclining on raised couches.

They shall have fruits therein, and they shall have whatever they desire.

Peace ! a word from a Merciful Lord.¹

These verses are from the *Sura Yasin*. I think the keynote of this passage from the Qur-án will be found in the concluding verse: "Salâm," "Peace, a word from the Merciful Lord."

By the remembrance of God the hearts are set at rest. For the attainment of peace some finality is requisite. The quietness and smiling pleasantness of the present moment (as of some happy summer's day, when the breeze stirs the heavy leaves with whisperings of contentment) is not enough. The heart craves something deeper. Not enough, if, after the tranquil present, the future comes onward cloudy and uncertain, filled with mystery and foreboding. The heart seeks definite assurance, security, certainty; and this sure foundation of peace is to be found in the Holy Qur-án.

Even thus: the truth is made clear in the Qur-án that God (Allah) hath power over all things. Allah hath absolute, complete, unassailable power over everything which has existed, does exist or shall exist; supremacy final over small things, over great things, over life, over death, and the Wielder of this power is the Altogether-Wise. Complete sway over everything, both inside and outside of this universe of ours, is His. But this, even this, is not enough to form a basis of true peace. Complete power in itself does not ensure peace. Something still further is necessary, and this also is to be found portrayed in the Holy Qur-án.

The second basis upon which true peace is established and secured is contained in the words "and your Lord hath endued mercy upon Himself." Your Lord is pre-eminently the Merciful, indeed the Most Merciful of the merciful ones. Now is the possibility

¹ The Holy Qur-án, XXXVI, 51—58.

of peace made clear and certain. Perfect power united with all-embracing mercy. The judgment and award is completely in the hand of your Lord, and He is the Merciful.

No soul shall be dealt with unjustly in the least. You shall not be rewarded aught, but for that which you did. Evil deeds are punished (one cannot live even a few years of this life without becoming assured of that), but the punishment of evil is its like, that is, one punishment; and even in this case your Lord is the Most Merciful of the merciful ones and dealeth in mercy towards those who repent and turn towards Him, those who set their faces towards their Lord humbly and press forward in good deeds.

On the other hand, in the Holy Qur-án we learn that the reward of good is tenfold. Good swalloweth up evil. For a good deed the reward persisteth, continueth, groweth. A good deed is as a goodly tree, growing, extending its branches, blossoming, fruit-bearing, stretching out into life. The reward of evil is but its like, perishing, vanishing, associated with death.

You shall not be rewarded aught, but for that which you did. We are shown by this verse a glimpse of the attribute of God's justice. God commandeth justice. One is not punished for the misdeeds of another. One is not rewarded for the good deeds of another. Every man's actions cling to his neck. Press forward, then, in well-doing. The good deed and the reward thereof cannot be separated; they are so indissolubly connected as to be the self-same substance. Yet not only this; not only is the reward of a good coincident therewith, but, out of the Mercies of your Lord, the Most Merciful of the merciful ones, the reward continueth and is multiplied, even ten times, after the good action has passed down the course of time. Seek, then, that which bringeth life: avoid that which containeth the roots of death.

In all things you will find good, and in all things, likewise, you will find the possibilities of evil. Nothing in itself is absolutely good: nothing in itself is absolutely evil; but all things are in accordance with the Measure, and your Lord has sent down the Measure. Pray, therefore, for the Guidance of your Lord, that you may use aright whatsoever your Lord, the Lord of bounty and mercy, hath created.

Let me be more explicit. Let me take a few examples. Let us consider that mighty mercy of your Lord, even water, prime source of life, without which what life can exist? Yet by wrong use, by needless use, by disregard of the Measure, water brings down punishments; for water is in the supreme power of your Lord. Water obeyeth your Lord, and becomes either a source of plenteous bounty and reward, or a chastisement and an affliction.

Take again another of the bounties of your Lord, even the good food that you eat. Therein is powerful good; therein is powerful harm. Pray for the Guidance of your Lord.

Take again the sunshine; a smiling bounty and giver of life by the permission of your Lord, and yet again, on the other hand, the sunshine is a power that smiteth and destroyeth.

Remember, then, I ask you, that in all things there is good, and that, by following the Measure sent down by your Lord, the good in all things may be brought out and may fill your lives with countless blessings.

Remember, too, the *Hadiths* of the Holy Prophet Muhammad (May the Peace and the Blessings of God abide with him !). Let me quote two *Hadiths* upon the subject of reason:

God has not created anything better than Reason, or anything more perfect or more beautiful than Reason. The benefits which Allah gives are on its account, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments.

Verily, a man has performed prayers, fasts, charity, pilgrimage and all other good deeds; but he will not be rewarded but in proportion to the sense he employs.

Passing on, let us remember to put the most important things first. To express my meaning more clearly, my recourse is to another *Hadith* of the Holy Prophet, even this :

Verily, there is a piece of flesh in the body of man, which, when good, the whole body is good; and when bad, the whole body is bad—and beware! that is the HEART.

Seek, therefore, in the first place, purity of heart.

The Qur-án is the Book of Guidance. Now in reading the Qur-án for guidance, there may arise cases in modern life in certain circumstances, when the path of action is not unmistakably clear. But, if one calls to mind the words of the Holy Prophet Muhammad, then the course is made clearer, and doubts and difficulties disappear. I refer to the two further Sayings of the Prophet.

What is lawful is clear, and what is unlawful is clear; but there are certain doubtful cases between the two, from which it is well to refrain.

Leave what engenders misgivings, and have recourse to what is free from such reproofs of conscience.

Often two ways are open : the one, clear and unmistakable, right, containing no suspicion of wrong or error, though perhaps requiring greater effort or sacrifice on our part; the other course, possibly right but possibly wrong, doubtful and uncertain, easy, but not assuredly unmixed with the possibility of occasion of wrong or injustice. Choose by the light of the Qur-án and the *Hadiths* the course which engendereth no misgivings.

May the Peace and the Blessings of Allah abide with you !

THE 'ID-UL-FITR (1364 A.H.) SERMON¹

BY DR. SHEIKH ALI HASSAN ABDEL-KADER, PH.D.

My brothers in Islam, on this holy day when we celebrate the 'Id-u'l-Fitr, I am taking this opportunity of talking to you, very briefly, about some aspects of Islam.

I feel that in these days when humanity is facing a severe crisis, a full discussion of the ways of life of all peoples should be encouraged, so that we may all be drawn closer together in understanding and mutual respect.

The crisis is severe, civilisation is in the melting-pot. Mighty countries have been overthrown, and much of the world devastated for the second time within a single generation. After such anguish the cry for a better world order is universal.

Science has revealed great secrets to man, secrets which could have been used to further his happiness, but were used instead to his detriment. Actually it is evident that materialism alone can only encourage selfishness, jealousy and disregard of other's rights resulting in conflict and tyranny.

Only spiritual force can unite the human race. The first requisite, therefore, of any sound new World Order is that it must be based on solid moral foundations. Unless this is so, all the agony that has been suffered must be once more in vain.

During this century especially, there has been a continuous weakening of belief in fundamental values. We have become accustomed to regard the world around us simply in its material sense. Things that we can see, smell, hear, touch and taste; matter, that is born of purely physical senses, has become our primary consideration.

We tend more and more to neglect the cultivation of our sixth sense—the still, small voice that speaks so clearly to us in quiet moments under the stars, or in the hush and peacefulness of nature that gives us for a moment a startling awareness of being—sweeping away our complacency and demanding an answer.

If, as so many have tried to tell us, there is no meaning in the universe, why then all through the ages has man had this continuous consciousness of a tremendous secret? Is there any man who has never felt that there must be somewhere a key to the mystery of the universe, and that he himself is involved in this mystery?

It is our destiny to live in an age where there has been conflict between science and religion. For instance, during the last century, the Christian Church bitterly opposed Darwin. When he wrote his famous *Origin of Species*, Science, it was averred, was diametrically opposed to man's religious beliefs, and so it remained for some time.

¹Delivered at the Shah Jehan Mosque, Woking, on Sunday, the 9th September, 1945.

The cleavage, however, may be in the course of being closed. Science itself, the deeper it penetrates into the secrets of nature, the more it is confronted by "X"—the unknown quantity, the vital unexplainable force—the ultimate reality which the theist calls God.

Man yearns for a better way of living. Notwithstanding the present deplorable ascendancy of materialism over moral considerations, he feels an urge for the ideal, for perfection. He seeks for God. But what kind of a religion does the world need to-day? It needs a rational religion capable of creating peace and harmony within the human soul, as well as the outside environment.

First and foremost, religion must be capable of developing in men a correct consciousness of God. Secondly, it must be a practical religion. Nowadays, with the advent of Science, and increased education, man can no longer be governed by creeds based on superstition and fear. His belief must stand the test of reason. It must be simple; it must be universal, it must be comprehensive enough to cover his whole life, giving him, first of all, complete trust in his Creator, then faith in his brother man, and a wide tolerance of the rights of others in the world around him.

We, who are brothers in Islam, know that our faith satisfies all these conditions, but that is not enough. We can, if we choose, set an example to the rest of the world in its hour of chaos. Let us review it together this morning. Let us give utterance to the principles by which we live, to strengthen us to translate their wisdom into daily living, and by our faith, give faith an example of harmony and concord to the world of to-day.

Thirteen hundred years ago, it was Islam that saved the civilisation of that time from passing into oblivion. As wars and tyranny were disrupting the Roman and Persian empires, a new idea of the unity of the human race as a whole was introduced into the world—the idea that "Mankind was one single nation" not a collection of nations. Mark this well: "One single nation."

A new code of ethics arose—the Arabs who had warred against each other throughout the whole period of their history were at last united. Then brotherhood of nations was evolved, obliterating differences of colour, race, language and geographical boundaries. Whereas other religions may have succeeded in uniting the various factions of one single race, Islam actually achieved the welding together of different races in harmony and concord. Within a century of its inception, vast territories far beyond the boundaries of Arabia received and accepted this new culture of unity. What was the secret of its tremendous success?

The basic teaching of Islam is that humanity is one big family. Think for a minute of the implications of a world-wide conception of the true brotherhood of man. Think of the strife which has existed on this earth within our own memories. Nations striving to subdue

nations—striving evil to exterminate each other, building up material power with the sole object of dominating their fellow men. In a family, it is true, there are disagreements now and then, but no room for lasting hatred; nor do the members of a family seek to keep their brothers in a state of slavery or subjection.

When a man enters our fold of Islam, he assumes a position of equality in all respects with every member of our brotherhood. He worships standing shoulder to shoulder with the noblest and the humblest of our brethren; the king and the beggar, the white man and the black man can dine together at the same table, regardless of differences of race, colour, rank or culture. It is in fact a world democracy attained through spiritual influence, and only on such a basis as this can there be any real peace on earth.

Civilisation does not stand only on the material advantages which mankind has wrested from nature. Its true foundation can only rest on a consciousness of God, and it is only when he is inspired by this supreme faith that man attains his noblest heights.

These basic ideas of the equality and fraternity of humanity are kept alive in our faith by the institution of prayers, whether privately or in congregation.

Muslims gather together daily in the mosques where in an atmosphere of perfect peace, they find refreshment from the toils and struggles and petty jealousies of daily life. In this way the consciousness of God becomes a vital force continually influencing man's whole attitude to both material and spiritual affairs.

There we have the two great pillars of Islam—a living faith in God and a social order based on the oneness of humanity.

We have in Islam a very important belief upon which our ethical life is based. I mean the accountability of man to God and to society for his behaviour. Faith without correct conduct is a dead letter. The Qur-án never mentions "faith" without following it in the same passage with "good actions" the fruit of good belief.

Islam lays down sound principles for living. In fact we are given explicit guidance in all our relationships; between man and God, man and man, man and woman, man and his government and so forth, so that life, both material and spiritual, with this guidance could be welded by each of us into a harmonious whole.

But it is man's responsibility whether he takes heed of these guiding principles and lives according to them, or neglects them.

The Holy Prophet says: "Everyone of you is a trustee and is responsible for his trust."

In a discussion between the relative teachings of Jesus and Muhammad, Mr. Bernard Shaw is reported as saying that "Jesus dying so young had little time for developing his message, whereas the Prophet

Mohamet, who enjoyed a long life had ample time to perfect his teaching and achieve success before he left his earthly abode."

The spiritual strength of Islam is not maintained by an organised church. It is a free faith. We need no mediator between ourselves and God. We believe that "Every man is created in purity ; none is born sinful, and it is only by his own misdeeds that a man degrades himself."

Our attitude towards the world is that of a continuous struggle to be led on towards perfection, so that gradually humanity may attain the highest possible stage of development.

In this we are guided by the edicts laid down in the Holy Qur-án, which govern all phases of our temporal and spiritual life. Domestic, social, economic, national and international problems are dealt with in principle.

Islam is not only interested in our spiritual life, but our worldly affairs also. By living righteously we may attain spiritual realisation, and consciousness of the Divine as well as material success.

To-day the conquest of the evil in us is being more and more relegated into the background, while man devotes himself solely to the conquest of nature, and the gaining of material benefits, paying little or no attention to moral values. Tyranny and a disregard for the individual is the outcome. Justice and truth are ignored or trampled upon.

Realising this human weakness, Islam requires that government should be inspired by high spiritual and moral principles.

Righteousness and a regard for other people's rights are vital qualifications for any trustee of power, because man is a spiritual being in essence, and can only be governed by spiritual principles in the final analysis.

Unless a ruler could realise that he was ruling under the guidance of God, and responsible to Him for all his acts, his temporal power was in danger of being abused.

Perhaps history cannot show a finer ruler than 'Umar, the second successor to the Holy Prophet. You remember the story of how one night he visited a famine-stricken camp *incognito*, and found there a woman with no food for her children. Whereupon, he went himself a distance of three miles, and carried a bag of food on his back to feed the woman and her family. A servant offered to carry the load, but 'Umar replied : "In this life you might carry my burden for me, but who will carry my burden on the day of judgment ?"

When this great man lay dying, and a young man started to praise his life's work, he said: "Enough, young fellow. It is sufficient if the evil I may have done in the exercise of authority is neutralised by any good that I have done."

THE 'ID-UL-FITR (1364 A.H.) SERMON

It is this attitude alone that can make a man fit to rule his fellow men.

Islam is a simple creed, calling on us to acknowledge the Lord of all creation, with all that that implies.

There is no straining to describe Him. In fact the Qur-án states "God is above all limitations, and He cannot be likened to anything known to man."

"While God comprehends all vision, man's vision cannot comprehend Him."

Let me quote some further passages to remind you of the fundamental simple wisdom of the advice given by our Prophet:—

"Good actions spring from a good heart, and hence the need of a good faith to rule the heart."

"Religion does not consist of hard religious exercises, but in living a good life in which due regard is paid to other's rights."

And lastly: "Work for your worldly life as if you were to live for ever, and for your life hereafter as if you were to die to-morrow."

By inspiring mankind to a living faith in God, and the realisation that to Him alone we are responsible for the conduct of our lives, Islam bears a valuable message to the world to-day: it is our duty to translate this message to the world.

My brothers in Islam! For the past month, we have fasted from dawn to sunset, neither eating nor drinking. We have experienced hunger and thirst voluntarily so that from our hearts we may truly appreciate the hardships of the poor and the needy, and so give liberally to alleviate their sufferings.

It is our duty, according to our ancient law. But I believe there is far more than that. The grandeur of the faith of Islam inspires us, one and all, to true charity. We cannot turn deaf ears to the cries of distress of our fellow-beings whether for spiritual or material help.

Therefore, I beg of you that especially this year we may all do our duty to the very utmost of our individual powers, both as a thanksgiving to Almighty God that the dark clouds are at last passing from the earth, and a pledge that we will strive for HARMONY and concord in the world.

ISLAMIC REVIEW

JESUS THE SON OF MARY

HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from Vol. XXXVIII, p. 310)

THE ISLAMIC SOURCES: THE HOLY QUR-ÂN

ARRANGEMENT OF CHAPTERS AND VERSES

The Holy Qur-ân as it was left by the Holy Prophet, and as it is today, was not arranged in the chronological order. The Christian critics of Islam have always been at pains to allege that the chapters of the Holy Qur-ân were put together without any regard to their subject-matter and that the entire text is in a confused state. Sale in his *Preliminary Discourse* gives a peculiar reason :

After the revealed passages had been from the Prophet's mouth taken down in writing by his scribes, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals when returned were put promiscuously into a chest, observing no order.¹

But says Muir :

The statement made by Sale, that the fragmentary revelations were cast promiscuously into a chest, is not borne out by any good authority that I have met with.²

This chest of Sale is, therefore, a creation of his own imagination. A cheat and a hypocrite always leaves traces behind which expose him; and a liar, it is said, has no memory. Sale contradicts himself, on the same page, when he admits that "Mohammed left the chapters complete as we now have them."

A discussion of the arrangement of the verses and chapters of the Holy Qur-ân is a subject by itself, and is really beyond the scope of this article. I cannot do better than to refer the reader to the *Preface to the Translation of the Holy Qur-ân* by Maulvi Muhammad Ali, which is a most elaborate and scholarly exposition on the arrangement and collection of the Holy Qur-ân. In it Maulvi Muhammad Ali explains how the chapters and verses were arranged under the directions of the Holy Prophet, and proves conclusively that the arrangement is based on the subject-matter. In his introductory notes to each chapter, in the abstract of every section of each chapter and in the copious footnotes, he has made it clear that the chapters, like the verses, have a connection with each other on the basis of the subject-matter.

1. Sale, *The Preliminary Discourse to the Koran*, 51.

2. Muir, *The Life of Mohammad*, XV-XVI (footnote).

JESUS THE SON OF MARY

It is true that the Holy Qur-án was revealed in portions; yet it would be a mistake to suppose that it remained in that fragmentary form for any length of time. There is both internal and external evidence to show that the present arrangement of the chapters and verses of the Holy Qur-án was effected by the Holy Prophet himself under the guidance of Divine revelation. The outstanding challenge of the Holy Prophet to his opponents to produce ten chapters,¹ or even one chapter,² like those in the Holy Qur-án, presupposes that chapters were available in some order for the purpose of comparison. Again we read in the Holy Qur-án :

Surely, on Us (devolves) the collection of it, and the reciting of it. Therefore, when We have recited it, follow its recitation.³

And again :

And those who disbelieve say : why has not the Qur-án been revealed to him all at once ? Thus, that We may establish your heart by it, and We have arranged it well in arranging (it).⁴

The arrangement of the Holy Qur-án was thus a part of the Divine scheme. I have already quoted a passage from *Hazrat Usman*, the Third Caliph, to show how this was done by the Holy Prophet himself, who used to indicate the place where a chapter or a verse had to be inserted.

The following *hadis* establishes beyond any doubt that the Book was properly arranged during the life-time of the Holy Prophet. He once said :

Whoever reads the last two verses of *Sura Baqarah* on any night, they are sufficient for him.

Again, on another occasion the Holy Prophet told his followers to recite "the first ten verses" of the chapter called *Al-Kahf* (The Cave) at the appearance of the Antichrist. Further, we have it on the authority of *Bukhari* that Ibn Mas'ud, a Companion of the Holy Prophet, recited in a certain prayer forty verses of the chapter *Al-Anfal* ending with such and such words. These words in fact occur at the end of the fortieth verse of that chapter. We are also told that the Holy Prophet used to recite the last ten verses of the chapter *Al-i-Imran* in his *Tahajjud* (midnight) prayers. In many other reports we find reference to verses by numbers and chapters by names. Such references would have been meaningless if no arrangement had existed during the life-time of the Holy Prophet. Incidentally, this *hadis* also shows that the present arrangement is the same because the verses and chapters referred to appear exactly in the same place and order.

The Holy Prophet gave directions that the Book should not be recited in less than seven days, that is one *manzil* should only be read in a day. Anas reports:

I was in the *Saqif* embassy at the time of conversion to Islam of *Bani Saqif*... The Holy Prophet said to us : "My *manzil* (portion) of the Holy Qur-án has come

¹ The Holy Qur-án, XI : 13.

² *Ibid.*, II : 23 ; X : 38, etc.

³ *Ibid.*, LXXV : 17-18.

⁴ *Ibid.*, XXV : 32.

to me unexpectedly, so I do not intend to go out until I finish it." Thereupon we questioned the Companions of the Holy Prophet (may peace and the blessings of Allah be upon him) as to how they divided the Qur-án into *manzils*. They said: "We observe the following *manzils*; three chapters, and five chapters, and seven chapters, and nine chapters, and eleven chapters, and thirteen chapters, and all the remaining chapters beginning with *Qáf*, which are termed the *Mufasssal*."

This report establishes not only the existence of chapters but their division in seven *manzils*, which is observed to this day throughout the Muslim world. The first six *manzils* comprise of forty-eight chapters and the last *manzil* of sixty-six small chapters beginning with *Sura Qáf*. I should mention that *Sura Qáf* is really the fiftieth chapter. Anas did not include the first chapter, the *Fatiha*, the opening seven verses. This report clearly establishes that the chapters, like the verses, were arranged by the Holy Prophet himself during his life-time and they did not differ from the present arrangement.

The Holy Qur-án was recited during the time of the Holy Prophet both in public prayers and otherwise. This would have been an impossibility had there been no arrangement of the Book. We know that in the life-time of the Holy Prophet, as indeed it is the practice even to-day, the slightest mistake, made by the *Imam* leading the prayers, in the recitation of the Holy Qur-án, used to be corrected by those who followed him in prayers. Had there been no order or arrangement of the chapters and verses this practice could never have come into existence.

The objection that the Holy Qur-án was not completed till the death of the Holy Prophet is disposed of by a reference to the report of Anas already quoted. He spoke of the conversion of *Bani Saqif*, which did not take place till the ninth year of Hijra, in which year the chapter called the *Immunity*, admittedly the last in the chronological order, was revealed. Hence at that time almost the entire Qur-án had been revealed and the division of *manzils* and chapters on the authority of the Holy Prophet supports the view that the present arrangement did exist at that time.

Muir, a bigoted critic of Islam, after mentioning the fact that Ibn Mas'ud had learned seventy *Suras* from the Prophet's own lips and that the Holy Prophet on his death-bed had recited seventy *Suras*, among which were the seven long ones,¹ had to admit:

Still the fact remains, that the fragments themselves were strictly and exclusively Mohammad's own composition and were learned or recorded under his instructions; and this fact stamps the Koran, not merely as formed out of the Prophet's own words and sentences, but to a large extent as his in relation to the context also.²

1. Muir, *The Life of Mohammad*, XVIII.
2. *Ibid*, XIX.

THE THEORY OF ABROGATION

There are two verses in the Holy Qur-án which are generally deemed, by the Christian critics, to be the basis of this theory. The first of these two verses is :

And when We change one communication for (another) communication, and Allah knows best what He reveals, they say you are only a forger.¹

Now the theory of abrogation has been applied only to such verses as lay down the Islamic Law, and which were revealed exclusively at Madina. But the chapter containing this verse was revealed at Makka. It stands to reason, therefore, to say that the Law which had yet to be introduced could not be abrogated by a previous revelation ; nor could a verse earlier in time refer to any such future abrogation.

If we consider the context, it becomes apparent that this verse is dealing with the Holy Qur-án in its entirety and with the allegation of the opponents of the Holy Prophet : that he had forged the Holy Qur-án himself. The Book refutes it by asserting that because the communications received by the earlier Prophets were, in fact, abrogated and another (the Holy Qur-án) was substituted in their place, the non-believers alleged it to be a forgery. The next four verses make the position abundantly clear. The Holy Prophet is made to say:

The Holy Spirit has revealed it from your Lord with the truth, that it may establish those who believe, and as a guidance and good news for those who submit.²

Only they forge the lie who do not believe in Allah's communications, and these are the liars.³

The opponents of Islam did not style the Holy Prophet as a forger because certain verses had been abrogated, but because they alleged that someone else was teaching him⁴ and in spite of it he was representing it to be from God—a work of his own creation was being put forward as a Divine revelation. The Holy Qur-án controverts these allegations and points out that it is they who are liars, because God has abrogated the older communications : the Mosaic Law.

The second verse which is alleged to support this theory makes the matter still more clear. It reads:

Whatever communications We abrogate or cause to be forgotten, We bring one better than it or *like it*. Do you not know that Allah has power over all things?⁵

Here again, we must read the verse in the light of the context (the previous two sections: specially verses 90-91) and in particular the preceding verse:

Those who disbelieve from among the followers of the Book, do not like, nor do the polytheists, that any good should be sent down (revealed) to you from your

1. The Holy Qur-án, XVI: 101.

2. *Ibid.*, XVI: 102.

3. *Ibid.*, XVI: 105.

4. *Ibid.*, XVI: 103.

5. *Ibid.*, II: 106.

Lord, and Allah chooses especially whom He pleases for His mercy and Allah is the Lord of Mighty Grace.¹

The Holy Qur-án is dealing here with the contention of the Jews that they could not accept the Holy Prophet or the Holy Qur-án because it had not been revealed to an Israelite and that they could not accept a new code which would replace their Law. In verse 105 they are told that Allah chooses whom He pleases—an Israelite or a non-Israelite; and in the verse in question they are informed that Allah has abrogated the Mosaic Law and replaced it with a better communication. The succeeding verse² then, by way of illustration, explains that in accordance with the laws of nature the old order must give way to the new one: thereby implying that the Mosaic Law which was given to a particular people for a particular object and for a particular time has been abrogated and replaced by a new and universal law. The old law, having been partly lost and forgotten, was being replaced by "one better than it or like it" and whatever portion of it remained, it was now abrogated. To construe the verse as abrogating the Qur-ánic law is to do violence to its plain language. The words "or cause to be forgotten" cannot possibly refer to the Holy Qur-án at all, because, as I have already mentioned, every verse, as soon as it was revealed, was reduced to writing, and, therefore, could not be forgotten. Further, why should a verse be abrogated if one *like it* had to be revealed again? Besides, the Holy Qur-án itself asserts that it shall not be forgotten.³ On the other hand, it is a notorious fact that a good deal of the Torah and the Gospels had been completely lost and forgotten. These were replaced by better verses or verses like them; and such portions as were in existence were abrogated and replaced by the Holy Qur-án.

It is worth noting that the only person who could really say that a particular verse of the Holy Qur-án had been abrogated was the Holy Prophet himself. He never said that any verse or any portion of the Holy Qur-án had become abrogated. On the other hand he, along with his Companions, continued to recite in prayers the whole of the Holy Qur-án, as it exists to-day. It is clear, therefore, that he did not consider any verse of the Holy Qur-án as ever having been abrogated.

The theory of abrogation of certain verses of the Holy Qur-án is so exploded that I will not carry the matter any further.⁴

RULES OF QUR-ANIC INTERPRETATION

"A Statute", says Maxwell in his well-known book on *The Interpretation of Statutes*, "is the will of the Legislature, and the fundamental rule of interpretation, to which all others are subordinate, is that a statute is to be expounded according to the intent of the

¹ The Holy Qur-án, II: 105.

² *Ibid*, II: 107.

³ *Ibid*, LXXXVII: 6.

⁴ For further study of the subject, the reader is referred to Maulvi Muhammad Ali's *Religion of Islam*, 35-44.

Legislature. If the words of the statute are in themselves precise and unambiguous no more is necessary then to expound these words in their natural and ordinary sense." If we consider the case-law of the British and American Courts, we can deduce, *inter alia*, the following further rules of interpretation :

1. The words of a statute, when there is a doubt about their meaning, are to be understood in the sense in which they best harmonise with the subject of the enactment.
2. The language of a statute must be given its plain literal construction. It must not be strained to make it apply to a case to which it does not legitimately, on its terms, apply.
3. The true meaning of a passage in a statute is to be found not merely in the words of that passage but in conformity with the other parts of the statute. Every clause of the statute should be construed with reference to the context and the other clauses of the statute, so as, so far as possible, to make a consistent enactment of the whole statute. It must be read as a whole in order to ascertain the true meanings of its several clauses, and the words of each clause should be so interpreted as to bring them into harmony with the other provisions.
4. The words and phrases of a particular nature should be read with, and subject to, the words and phrases of a general import and interpreted accordingly.
5. A statute should be so interpreted as not to be inconsistent with the comity of nations or with the established natural laws. To avoid a breach of this rule a narrow construction, even if necessary, must be put on it.
6. A statute should be presumed to avoid absurdity, excess in exercise of power, alteration of previous existing laws, inconsistency, repugnancy, unreasonableness or unnaturalness.

"These legal presumptions," said Lord Bacon in his *Advancement of Learning*, "are beacons to be avoided—rather than as authorities to be followed." Sir William Blackstone laid down that a statute contrary to natural laws, equity or reason, or repugnant or impossible to perform, must be deemed to be void ; and there is no legal sanction for the supposition that every unjust and absurd consequence was within the contemplation of the law.

These rules of interpretation, based as they are on principles of common sense, equity and justice, must be deemed to be of universal application. We do not find any inconsistency in the laws

of nature. God made them according to a measure.¹ The Holy Qur-án, drawing specific attention to the regularity and uniformity of the laws working in nature, says :

.... You see no incongruity in the creation of the Beneficent God, then look again, can you see any disorder ? Then turn back the eye again and again ; your sight shall come back to you confused while it will get fatigued.... Does He not know Who created ? And He is the Knower of the subtilties, the Aware.²

These verses point to the existence of the Supreme Being as witnessed in the regularity and uniformity of the laws of nature, or in other words the absence of any inconsistency in them, and the succeeding verse calls special attention to the spiritual laws contained in the Book, which also work with uniformity.

The laws of nature, nay the creation itself, it has been said, are the *acts* of God : and the divinely revealed books are the *words* of God. There cannot, therefore, be any inconsistency between the two or in each one of them, and if any interpretation produces such a result, it must be rejected.

I will presently deal with the rules of Qur-ánic interpretation which have been laid down by Muslim divines ; but the claims of the Holy Qur-án and the special rules of interpretation which it gives itself must be considered first.

The Holy Qur-án claims to be a collection of the best teachings³ and a complete guide⁴ from God, a Book which verifies the previous true revelation⁵ and replaces them.⁶ It explains everything⁷ and is right directing.⁸ It settles all differences⁹ and was revealed so that all disputes might be judged and settled according to the directions contained in it.¹⁰ It further claims that being a Divine revelation it contains rules of guidance for humanity and supports them with intelligent arguments¹¹ and that it needs no champion for its cause, for it meets all the objections raised against it with clear proofs and convincing arguments.¹² The Book says :

Again, on Us (devolves) the explaining of it.¹³

It is a distinguishing feature of the Holy Qur-án that it explains the wisdom of its teachings by means of arguments. It does not only state the basic doctrines and articles of faith, but it also demonstrates their truth by reasons. "This is a book," says the Holy Qur-án, "whose verses are established with wisdom and set forth with clearness." The Holy Qur-án also claims that its verses are conformable to others in its various parts,¹⁴ and there is no inconsistency or discrepancy to be found in the Book.¹⁵ These claims, unique as they are, and no religious Book has ever put forward these claims, establish more than anything else the Divine origin of the Book.

1. The Holy Qur-án, LV : 7.

2. *Ibid*, LXVII : 3-4, 14.

3. *Ibid*, XXXIX : 37.

4. *Ibid*, X : 37.

5. *Ibid*, II : 89, 101., etc.

6. *Ibid*, XVI : 101.

7. *Ibid*, XVI : 89.

8. *Ibid*, XVIII : 1-2, 1

9. *Ibid*, XVI : 64.

10. *Ibid*, V : 49.

11. *Ibid*, II : 185.

12. *Ibid*, XXV : 33.

13. *Ibid*, LXXV : 19.

14. *Ibid*, XXXIX : 23.

15. *Ibid*, IV : 82.

The Holy Qur-án further says that it contains, *inter alia*, verses which are decisive,¹ and goes on to give its rule of interpretation in the following terms ;

He it is Who has revealed the Book to you ; some of its verses are decisive, *they are the basis of the Book*, and others are allegorical ; then as for those in whose heart there is perversity, they follow the part of it which is allegorical seeking to mislead, and seeking to give it their own interpretation ; *but none knows its interpretation except Allah* ; and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord ; and none do mind except those having understanding.²

It is significant that this verse occurs at the beginning of the third chapter of the Holy Qur-án, which deals with the birth and death of Jesus. It is due to an intentional and dishonest wrong interpretation of the allegorical verses that the Christian Missionaries try to find support from the Holy Qur-án for their dogmatic beliefs. But the Holy Qur-án, some fourteen hundred years ago, pointed out that they only follow the allegorical part of it simply to mislead others. To believe and follow them regardless of the decisive verses, according to the Holy Qur-án, is a perversity which the Muslims should avoid.

The Holy Qur-án lays down certain fundamental principles of Islam and they are contained in the decisive verses. They form the basis of the Book. These principles are unchangeable and are stated in unambiguous terms. The allegorical verses must be interpreted in the light of the decisive verses, and no attempt on the strength of these allegorical verses should be made to set up a principle in conflict with the decisive verses. As the Book decides all matters, the explanation of the words and verses of the Holy Qur-án should therefore be sought from the Holy Qur-án itself. Thus the particular should follow the general, and the interpretation of the allegorical verses should be strictly in consonance with the decisive verses. These rules of interpretation are indicated by the words : *it is all from Allah and none knows the interpretation except Allah*. In other words, that interpretation would be the correct one, and should alone be accepted which renders the allegorical verses conformable to the other parts of the Holy Qur-án. Keeping these principles in mind a Divinely inspired Muslim saint has laid down³ the following rules of Qur-ánic interpretation :

1. A verse should be so interpreted as to be conformable with the other parts of the Book. Inconsistency, repugnancy, unreasonableness and unnaturalness should be avoided; and particularly all allegorical verses should be so interpreted as to become conformable with, and subject to, the decisive verses.
2. God revealed His will to the Holy Prophet and made him understand it. His interpretation of any verse

1. The Holy Qur-án, XI : 1-2

2. *Ibid*, III : 6.

3. *Barakát-ud-Du'a*, 15-17,

through his Sayings or *Sunna* (conduct) must be accepted.

3. The interpretation of the Companions of the Holy Prophet must also be accepted.
4. The interpretation of *Mujaddids* and *Aulia Allah* (saints) should also be accepted.
5. If the Holy Qur-án is read with pure and pious mind, it will explain its true meaning itself. If its teachings are acted upon, it will make the meaning clearer still.
6. To understand the spiritual laws and facts stated in the Holy Qur-án, recourse should be had to the laws of nature.
7. The Arabic Lexicon should be taken into consideration, but if a word is used in one sense in one part of the Holy Qur-án the same import must be attributed to it in the same context.

(To be Continued.)

FREETHINKING IN ISLAM

BY MAULVI AFTAB-UD-DIN AHMAD

Only a few months back in the *Islamic Review* for March, 1945, we had discussed the question of free thought in relation to Islam and had referred to Abul 'Ala Al-Ma'árri as typifying free-thought in this religion. It is interesting to find *The Moslem World*, the Christian Missionary quarterly, publishing in its issue for July, 1945, an article on Al-Ma'árri from the pen of Mr. Puzant Yeghiayan, an Armenian Christian. Characterising Al-Ma'árri as a "singular figure in the history of Arab thought" the writer admits that at the time of the advent of Al-Ma'árri :

The whole world was for revelation and tradition, and against human experience and reason. Had Ma'árri lived in Christian Europe, the zealous inquirers of His Holiness the Pope would never have allowed his life to be prolonged to the age of eighty five. What would they have done to him? As they did to Copernicus and to Savonarola and to Jeordano Bruno and John Huss.....They would have buried his writings in public and his body at the stake. But in free Arabia Abul Ala Al-Ma'árri lived unto long maturity, loved by the people, and visited by rulers and venerated by poets.

But in spite of all these observations, by a strange logic, peculiar to Christian religious thinkers, the writer feels justified in making the following strictures against Islam :

The Moslem mind recognises only two paths leading to Truth: First, the path of Revelation : Wahi or Ilham. All truth is a gift from on high. The Qur-án is wholly descended sura by sura from heaven. That delimitation is typical of the revelation-mentality of Islam. Human experience has nothing to do with it. Islam's second path to truth is tradition, the Hadith which Mohammad leaves as bequest, Outside and beyond these two paths to truth, is all heresy in Islam,

A statement worthy only of a muddle-headed religious community. Indeed, if Islam has no room for freethinking and rational thinking how could it produce and tolerate a resolute free-thinker like Ma'arri at that early stage of its religious history; when on the writer's own admission, Christianity, a religion 600 years older, could only think of burning his body at the stake, were it free to deal with him? Does this not clearly show that there is something in the very spirit of Islam which encourages rational thinking? In fact, no careful student of history can fail to notice that true scientific thinking had its birth in the lap of Islam—the dawn of Islam so completely synchronises with the end of all speculative philosophy. And this in spite of the Muslim's firm faith in the verbal revelation of the Qur-án. Let us remind our Christian friends that no amount of side-tracking will make a Muslim defect from his allegiance to the Qur-án. And this is not because we stick to the Qur-án bound by an irrational faith which shuts out all reason but because we find in the Qur-án the only true guidance to real scientific thinking. It was the Qur-án that awakened the Arabs to a sense of rational thinking. Its untiring appeals to the phenomena of nature, to the lessons of history, and to the working of the human mind, gave birth to world-renaissance in a country steeped in rank barbarism and given only to gross sensual pleasures. To be indifferent to such a book is to spurn at the very ladder with which the Muslim people and through them the whole world has climbed to the present height of civilization and culture. This is why such Muslims as are opposed to and indignant with organised religion, have yet always felt proud of the Qur-án and the ideas it inculcates. And bound up with the Qur-án is the Prophet's personality. Not only as the messenger of the Qur-ánic Dispensation, but also as a man of clear thinking, he will go down in history as a man who never entertained any thought which had no direct bearing on the life and welfare of man and who never used a word which was not absolutely necessary. Second to none in enthusiasm, he never allowed his feelings to get the better of his reason and the stern practical side of any affair. A more balanced mind the world has never produced. A more perfect model of defiance to convention and of ruthless but judicious scrutiny of all tradition it is impossible to imagine. To be indifferent to such a personality is to disregard the very tradition of balanced and scientific thinking. To a Muslim the Prophet is not only a model of moral action but also an ideal of rational thinking. This is why even the most reckless free-thinker in Islam has yet been found to be a great lover of the Prophet. And the learned writer of the article cannot be unaware that father of rational thinking in the Middle Ages, Al Ma'arri ended his life as a great champion of Islam and the Qur-án and the Prophet. A glance at Nicholson's "A Literary History of the Arabs" would have satisfied him on this point and would have restrained him from writing in a vein that gives the reader the impression as if Al-Ma'arri defied the Qur-án and the Prophet. As all students of this Arab philosopher know, the fact is just the reverse of it,

Al-Ma'arri took up the cudgel on behalf of orthodoxy when he found disintegrating irreligiosity insidiously raising its head in the orderly house of Islam. This may appear strange to a Christian with whom free-thought is synonymous with hostility to Religion as such, but not so to a Muslim, whose reasoning faculty and scientific thinking has been nurtured by his Scripture. To a Muslim free-thinker his thinking self stands in the same relation to his religion as a child stands to its mother. It is, therefore, all a question of difference in experiences. So we can only sympathise with our Christian friends if they fail to understand a Muslim free-thinker's attitude towards his religion. The case of Al-Ma'arri aside, our Christian Armenian friend has done very poor justice to the religion of Islam itself. It is not for us to say whether it is want of knowledge or wilful misrepresentation. With due deference to the Arabic scholarship of the writer we must point out that the religion of Islam does not exhaust itself with the Qur-án and the Hadith. *Qiyas* (reasoning) or *Ijtihad* (exercise of judgment)—are as much a part of religious thinking as the principles and rules of conduct as embodied in the Qur-án and the Hadith. Says M. Muhammad Ali:—

Reasoning or the exercise of judgment, in theological as well as in legal matters, plays a very important part in the religion of Islam, and the value of reason is expressly recognised in the Holy Qur-án.¹

The Qur-án appeals to reason again and again, and is full of exhortations like the following: "Do you not reflect?" "Do you not understand?" "Have you no sense!" "There are signs in this for a people who reflect;" "There are signs in this for a people who understand" and so on. Those who do not use their reasoning faculty are compared to animals and are spoken of as being deaf, dumb and blind:

And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry: deaf, dumb and blind, so they do not understand.²

They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle; nay, they are in worse error.³

The vilest of animals in Allah's sight are the deaf and the dumb, who do not understand.⁴

Or dost thou think that most of them do hear or understand? They are simply as cattle; nay they are straying farther off from the path."⁵

And while those who do not exercise their reason or judgment are condemned, those who do it are praised:

In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding; those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth.⁶

1. Md. Ali—*Religion of Islam*.

2. The Holy Qur-án II: 171.

3. *Ibid*, VII: 179.

4. *Ibid*, VIII, 22.

5. *Ibid*, XXV 44.

6. *Ibid*, III: 189, 190.

DARWIN AND ISLAM

The Holy Qur-án does recognise revelation as a source of knowledge higher than reason but at the same time admits that the truth of the principle established by revelation may be judged by reason and denounces those who do not use their reasoning faculty. Revelation in the Islamic conception of it, does not come to close the door of reasoning but only to sharpen its vision. Social and moral laws being too subtle for unaided reason to detect in their fullest bearing and implications, revelation must come to its help if humanity is not to be plunged in a social and moral chaos. But by following revealed guidance a man only gets a clear vision of laws which his reasoning would but vaguely grasp. Indeed, the test of true revelation is that it must eventually be verified by reasoning and experience. And it goes to the eternal credit of the Qur-án that its social and moral principles defy all challenge of scientific criticism to this day. And what is more, it is the only Scripture which speaks of scientific facts that have been ascertained only lately by the scholars of science. The basic idea that the forces of nature can be harnessed to the service of man had its origin in the Qur-án. This is why the sciences of Chemistry and Physics had their birth in the laboratory of Islam. And if Muslims had not sunk back in their lethargy, these two sciences, instead of being a menace to the very existence of civilisation and to that of man himself, as they have proved to be in the hands of Christians, would have produced an altogether new world immeasurably brilliant with constructive, Scientific discoveries, and bringing real happiness to humanity together with that peace of which the world is in dire need to-day. To say in the face of all these solid facts, that the religion of Islam fetters the thinking and reasoning faculty of man, is to speak sheer nonsense, and is mischievous in the extreme.

DARWIN AND ISLAM

BY M. A. SAMAD

It is generally supposed by educated people that the theories of the famous dissenters like Darwin, Bergson, and Freud necessarily involve a denial of God. These great rebels against conventional ideas have been called Atheists and deniers of man's Freewill. They themselves may or may not be atheists but I see nothing in their general findings which clashes with the Islamic conception of God. If they refused to accept God, it was because the only conception of God with which they were familiar was that of a Being who had created man in sin and incapable of observing the law, who then demanded of him the keeping of this very law, sitting in judgment over him for the inevitable failures on his part; and who could not forgive the sins of mankind unless He took a price for them, and this price was to be the sacrifice of a person other than the sinner himself. There is

nothing wrong with their denial of such a God, for every thinking man among us would be an atheist in this sense. But the truth is that the God of Darwin, Bergson, Freud and Hæckel is far more real than the gods of the Trinitarians, the idolaters, and the polytheists. The "Monism" of Hæckel in fact has a very close resemblance to the Monotheism of Islam. This great thinker has himself written in his famous book, *The Riddle of the Universe*: "Islam, or the Mohammedan monotheism, is the youngest and purest form of monotheism."

But I shall for the present take up the theory of Darwin. I think that the Evolutionary theory of Darwin should be specially welcomed by those who have a Faith in God. When we understand this principle of Evolution, our reverence, wonder and love for God are increased. Evidently God takes His creatures seriously or He would not have spent millions of years in carrying out His purpose.

It is also supposed by many persons that the Darwinian idea of the evolution of man is not in conformity with the Qur-ānic theory of the creation of Adam. This is also a mistake, and is due to the confounding of the Qur-ānic and Biblical stories of Adam. Adam in the Qur-ān is nowhere stated to be the first man; in fact the story of Adam is the story of every man among us. This is clear from the following verse of the Holy Qur-ān :

And certainly We created you, then We fashioned you, then We said to the angels : Make obeisance to Adam.¹

The "creation" in the above verse refers to the bringing into existence of the "first cause", when God says "Be" and "so it is." The "fashioning" refers to the carrying of this "first cause" through the various stages of evolution, until it appears as "Adam" or the civilized man. Hafiz Ghulam Sarwar has the following remark to make on this point in his book, *The Philosophy of the Qur-ān* :

In the Qur-ān man's birth is carried back to the birth of life on this earth and all living beings are considered as part of the life of man. But civilized man is spoken of as Adam, and Adam's birth is comparatively recent. Civilized man may not have existed for more than 10,000 years on this earth. Civilized man means man when he is conscious of his own self and able to exercise his choice between good and bad. Only man in such a state of civilization is responsible for the use of his choice. Man's life starts from the original fire of the sun's matter and is a progress towards a spiritual illumination. Man has to pass from fire to solids, from solids to liquids, from liquids to vegetation, from vegetation to animal life of a million species towards his present civilization and hence to godliness in which he shall have left all his obstacles behind and be free to fly in the kingdom of heaven towards still greater progress undreamt of and unimaginable at the present moment. Students of the Qur-ān have recognized this evolution for over a thousand years, and Western science is now falling into line with this Eastern thought. And this advance of the East is due solely to the teachings of the Qur-ān.

As for the stages of evolution, the Qur-ān here as well anticipates the modern science. The first stage is described to be the watery stage.

1. The Holy Qur-ān, VII, 11.

And We formed everything living through the agency of water.¹

As soon as this earth after having separated from the nebulous mass of the sun cooled down sufficiently to the temperature of water some form of life came into existence. Once a living cell was formed it had the innate power to reproduce itself.

The second stage in life is when sea creatures have taken to the muddy seashore, the swamps where sea and rain water form wet earth or mud.

He is the One Who has made you (men) from wet earth, then He settled a term and the term is known to Him but you go on being sceptics.²

The third stage is when life, from ocean, mud and stream goes on to dry land. Out on dry earth we come as reptiles, birds, insects and mammals.

And one of His signs is that He makes you from dry earth, then lo ! you are human beings scattered all over the earth.³

Evolutionists have been very careful to point out the principle of Recapitulation in evolution, and it is really the greatest discovery of evolutionary science. This Recapitulation is expressed in the Holy Qur-án in a language which is at once scientific, philosophical and poetical. It is a synopsis or synthesis of human evolution.

And surely We have made man from an extract of wet clay. Then We put him as a sperm-ovum in a secure place. Then We develop the sperm-ovum into a clot and the clot into a lump of flesh, and the lump of flesh into bones, then We cover the bones with muscles; then We evolve him into a new make. Therefore full of blessings is God the most Beautiful Maker.⁴

Then finally we have the stage when man acquires self-consciousness.

And when your Lord said to the angels : I am going to make a human being from oozing, black, bad-smelling mud; so that when I have completed his formation and breathed My spirit into him, then be ready to bow down to him.⁵

This spirit of God, breathed into man which becomes manifest at this late stage, is God's gift of Goodness. Man is—as I have described him—all life on this earth. But the full manifestation of this gift does not take place till man has become a highly-developed mammal, the master-key on the surface of this earth. In one word when man has become Adam. And each individual human being becomes an Adam when he becomes self-conscious and able to use his choice between good and bad.

In conclusion let me inform the admirers of Darwin that this very view of the Evolution of man was also held on the basis of the Holy Qur-án by many a thinker among the Muslims, who were at the same time profoundly religious and staunch followers of Islam. Darwin was not the first scientist to have held this view; but the famous Muslim divine Jalal-ud-Din Rúmi expounded it in his famous "Masnavi"

¹ The Holy Qur-án, XXI : 30.

² *Ibid.*, VI : 2.

³ *Ibid.*, XXX : 20.

⁴ *Ibid.*, XXIII : 12-14.

⁵ *Ibid.* XXXVIII : 71-72.

long before it was even dreamt of by the West. I cannot do better than to close with a significant quotation from Jalal-ud-Din Rûmî's *Masnavi*.—

I died from the mineral, and became a plant,—I died from the plant, and re-appeared in an animal, I died from the animal and became a man,

Wherefore then should I fear? When did I grow less by dying?

Next time I shall die from the man, that I may grow the wings of the angel, As angel, too, must I seek advance, "All things shall perish save His Face."

Once more shall I wing my way above the angels;

I shall become that which entereth not the imagination.

Then let me become naught, naught, for the harp-string Cryeth unto me: "Verily, unto Him shall we return."

SALÂT (MUSLIM PRAYER)

BY RABÎ'AL KARIM, M.Sc.

I will say the Salat (prayer), I will offer my heart's desire, I will appease my soul's hunger. Let the noise and tumult of the universe subside, let the bounds of light die down, I will sink into the infinite unlimited silence of devotion.

I say the prayers for the glorification of the Lord. He has commanded me and I submit to Him. But what is that to the Lord? Does He feel delight in my worship? What matters if I do not say my prayers? But it is His will, and His will is for my well-being. What happiness does He get if I take my food? No, it is my happiness, not His. Yet why is this arrangement for my food and drink? Why is the fertility of soil? Why is this invigorating strength in fruits and herbs? Well, is it so that all these are to make me happy? Is He happy to do good to me? If so, I say my prayers for my good.

Salat brings good and blessings. What blessings does it bring forth? What benefit will prayer bring to me?

I have offered my life in the service of creation. I have been pouring my life-blood for the welfare of the created. The service of the Creator lies in the service of the created. This is His worship. What other prayers must I say? I have shown many reasons, but the mind is not content, the heart is not satisfied.

Why is this emptiness in my heart? Why this afflicting torment in the mind? Why these sighs of woe subduing all my delight? Why is this suffering? I am absorbed in work, I try to be gay but this void is not filled. Who calls me at intervals? Whose great message rings in my heart, silencing all other voices? My mind

becomes indifferent and restive. Whose affectionate touch soothes all my sufferings in the gentle morning breeze and brings new life? Who flows my life through a constant music ringing in the light, air and currents of the river? I wonder and ponder, I gaze and think, what light in darkness, what life in death? I only stir at the Infinite Glory. Tears fill my eyes and my heart vibrates to offer myself. Whose serene beauty fills the mind in the sweet evening? It pours honey on a parched land. Who calls me at the rustle of leaves and who sports on the golden glow on green foliages? I run after that, I stretch my arms, and all my heart becomes void and restive.

I want to absorb myself in this soliloquy, I intend to sink in the darkness, I crave to lose myself in the Infinite Self, what vivid expression of Infinity do I find in the silent, deep darkness of night. What grand manifestation of the Eternal, in and out, round the universe. Distance and horizon merge in the darkness, destination and difference of the world are lost, the limitless firmament having no end of its void whom does the universe—absorbed, silent and calm—meditate on losing its finite existence in the Infinity? Where does the great sound go on ringing subduing all other sounds and voices? I will also merge in that meditation, I will also lose myself in that great message, I will be raised up to Infinity.

In the midday sunlight I can see vividly that I am related with the Infinite. The world around me decorates herself in all gorgeous plumes, sounds and tunes makes the landscape charming. This restless crowd of people, this constant flow of work, the tumult of self, this clash of interest, all make the mind indifferent and void, and the whole world seems vacant and tired. I find weariness in man's eyes and face, I see the sleepy, silent beasts under yon big trees, I mark the sleeping earth-lying motionless in the vast fields, and the scorching rays beaming from the clear sky above remind me of the heaving sound of a graveyard and my mind trembles with an unknown suffering. This infinite void is nothing but shade and illusion. Vain is this arrangement, false is this allurements, I am sitting in the shade of illusion—alone in this great noon. I am alone, singularly alone. The ocean is surging round me and like a point I am lying. My journey is to the Infinite but forgetting that I am groping in the dark—my abode is in the eternal blissful residence—but I am now astray.

Please stop all these voices and sounds, let the finite merge into Infinity, let me say the Salat and know the Unknown and in seeking Him, let me cross the bounds of time and space and enter the unknown region of bliss and quench my eternal thirst.

Salat is the grace of Islam, it is the essence of Islam. The infinite thirst of the soul is manifested most perfectly in the Salat. I find the proof and knowledge that I have relation with the infinite

course, I have my existence after this materialistic world, I have my residence in the eternal abode of bliss, and in the flow of beauty, Salat forms the sweetness of the Supreme Being Who is without form and beyond beauty and acquaints me with that divine message.

How shall I know that I am a traveller to the Infinite and my abode is not under the shade of the wayside tree, but I am a creature of light and not meant to reside in darkness,—that I am for truth alone and not to sell myself to falsehood? How shall I know that the world has not grasped me thoroughly, that I have not sacrificed my truth and virtue for self-interest? Tell me what is my religion? Of which path I am the traveller? Whose soldier am I? What is my standard? I am full of truth and for truth—where is the emblem of my truth?

I worship Allah among all these worldly charming temptations and sweet alluring Calls, I bow down my head to that Great Divine Force time and time again. My face is towards Him, Who is the Creator of this Universe, I turn my face to Him and Him alone. I turn away my face from the created to the Creator, from shadow to truth. This earth which is calling me with all her charms, that wreath of glory and renown awaiting me, beauties of youth and wealth dancing before my eyes are not my objective. My journey is to Him Whose creation is this world. This beauty is but an infinitesimal particle of His infinite glory. I will have to cross all these and reach the all-just, true, glorious Allah. I am not of the unbelievers, I am not worshipper of hundred of lords, I am neither of wrath nor of fame, I am of Allah alone. My be-all and end-all are His worship, Him will I adore. He is just, true and holy. I will offer my life under the banner of justice, truth and holiness.

O Allah! Thou art holy and I praise Thy holiness most gratefully. Thy song of conquest wipes off all my stains. I will be pure and holy and radiate in the glow of Thy holiness. Thy name is a blessing, and in its remembrance all my fears go away, all illusions vanish, I will engage my life in the service of the created and envelop the universe in love and good-will. My Lord! Thy seat is glorious, Thou art Supreme, and in all my life's doings I will preserve Thy seat above everything, I will lift Thy glorious banner over all and to gain Thee I will rise from higher to higher levels of existence. Save Thee there is no other lord, and from the evil forces I take shelter near Thee.

The world wants to drag me with thousands of streams, to allure me with endless beauties. The tinkling of wealth brings a rhythm in the mind and it craves to run after these. Allurements lead enchantment to the eyes, and my mind hankers to run after evil ways. Falsity makes lighter of mountain, even lightnings seem to be moon-beams and the thorny bed appears to be flowery. In my daily life many a time the greed for wealth appears in charming form and it requires the greatest struggle to conquer its alluring attractions. And when conquered the dark night of sorrow creeps in. Not only for self but to dispel the fear of life, or to maintain the family, the mind is tempted sometimes to take shelter in evil ways. Stroke after

stroke renders the mind weaker than before and the weak mind becomes restless at every struggle and each successive struggle makes the conscience more and more feeble. Thousands of wants and afflictions, and fights with sufferings render the feelings of truth weaker and fainter. What does then enlighten and revive the light of my conscience with a full force? Who purifies my impure mind and enbalsms it with justice? What does then supply my inner voice with new strength?

Glory be to Allah!—He has prescribed medicine from beforehand knowing all the ailings of human mind. I appease my hunger with necessary food, and thereby gain strength; I quench my thirst with cold drink and thereby feel refreshed; I cool myself with the sweet Zephyr and thereby enjoy delight, and purify my dark mind by saying the Prayer amidst the vicious atmosphere of the world. I remember my life's desire five times a day and get new and eternal strength of truth.

O Lord of all creations? Thee only I adore and worship, from Thee alone I want help and sustenance. I am not worshipper of man, stone, or idol. I do not serve the world full of interest. I am not under pelf, beauty or honour. Kings, or landlords, magnates or police are not my lords. Nothing else do I crave in this world save Thee.

O Thou Who art the symbol of Justice, truth and virtue, I meditate on Thee in all my life's doings. I do not bow down my head to any other attachment. Let both my hands have the sun and the moon, yet will I not sue for peace with vice concealing my life's truth. Let my body burn on heated sand, let my family perish in scorching desert, yet O Thou Symbol of truth, Thee will I worship; the rhyme that is ringing in the heart will not be satisfied with physical pleasure or mental delight. Let my darlings be pierced through and through with deadly weapons, let a powerful monarch destroy me with his flaming rage; yet O Thou Symbol of Justice, I will not forgive wrong-doers and take shelter in injustice and will not worship son nor family nor position nor honour in Thy stead.

Then give me strength so that my meditation is not disturbed, so that I may blow Thy trumpet in the struggle between Thee and self-interest, so that I may hold strongly Thy banner of Justice trampling all the luxuries and comforts of a worldly life.

“Lead me in the straight path—the clear firm way of truth, the best path that leads to Thee so that I may not go astray from Thy path, I may not traverse the wrong and sinful way for happiness, wealth or opportunity, I may not leave it out of fear or temptation, the light of my soul may not be extinguished by the glow of beauty or gold, Thy message which is ringing in my heart of hearts may not be subdued for fear of destruction of my life and body, riches and wealth, or kith and kin.

O Thou my Lord! The Lord without a second! Lead me in the path of virtue and righteousness, not in the path that leads astray—nor in the path of Thy rage. Not in the path that makes revolt against Thee. O Thou just Emperor—not in the path of injustice nor of oppression. Lead me in the path of Thy affection—Thy good-will. The path which is lighted by Thy radiant light, the path wherein pours Thy flowers of affection, lead me in that truth—illuminated virtuous path. Thou art merciful and compassionate. Mercy to the poor draws Thy mercy. Thou art holy and the source of all virtue, virtue brings Thee satisfaction. Thou art loving and propitious, service attracts Thy contentment—lead me in that path of truth, virtue and service. The path which has been traversed by hundreds of great men crossing rivers and seas, surmounting glens and mounts, piercing forests and jungle and who have seen the radiant glow of Thy Infinite Self—I will go by that path. Glory be to that great Lord, Who has ordained the saying of the prayers, Who has given such a life-preserving talisman. Salat is the source of my faith, the strength of my conscience. I light my light of faith with new intensity after each Salat, my heart and mind gain new strength in faith, my voice of conscience rings with a new melody. Salat is the elixir of virtue and I become eternal in drinking it. In my journey in this dusty and dirty worldly life I bathe in the holy fount of Salat and become as pure as the scented flower, as radiant as the glowing sun.

Hence Salat is my life-long promise. I cannot go by the path of vice after saying my prayer. I take my food several times a day, otherwise the body becomes weak and lean. The seeker of knowledge reads his subject many a time, or he forgets what he learns. The soldier cleanses his bayonet now and often so that it may retain its sharpness. The feelings of justice and truth are in my mind, the glory of nobility is depicted in heart, yet whenever the virtues of truth and justice and the greatness in one's sacrificing oneself in the service of humanity are heard from the mouth of the learned and religious men in their eloquent speeches, the mind vibrates with an unthought of ecstasy. What a grand inspiration of nobleness overflows the mind! How loving and affectionate are relations and families to men! And to what depth of degradation men sink for the sake of wife and children. What loads of sorrows and sufferings they bear! Yet when man hears of the insult of his own religion or the oppressions over his own co-religionists, his mind is electrified, he forgets his near and dear ones, he forgets their weal and woe and rushes on to save the honour and glory of his religion, country and nation. So, though I am a conscientious man, my conscience alone is not sufficient for me, it is to be watered and strengthened. Though my devotion is the service of the created yet I must meditate on the Creator, and to gain His love and good-will my desire to serve His created beings becomes keener and keener.

SALAT (MUSLIM PRAYER)

I call to mind time and again the meditation of my life in the joyful or vicious current of the worldly life, and amid the burning pangs of sorrows and sufferings I recite my promise of virtue in body and mind and my mind becomes sacred and invigorated.

He is the Lord of my life, but I cannot see Him, and that is why my mind knows no rest, my heart finds no peace. His glow illumines the blue heavens, His touch wafts in the refreshing air, even in the forlorn deep forest or in pitch dark night the mind hears His call. He is surrounding my being in and out. He is nearer to me even than my veins. Yet I cannot see Him, I cannot seize Him. And this failure to find Him increases my attraction the more, my thirst for Him becomes more intensified and the sorrows therefrom are burning me day in and day out and purifying me, while the infinite petals of the floral mind are opening towards Him one by one in His radiant glow.

Where is He?—My nearer than the nearest—Dearer than the dearest, I must have Him. He stays concealed in secret beyond the conception of beauty, and goes away frustrating all my devotions, alluring all my temptations. And for having Him are all my life-long offerings of sorrows and eternal devotion. I am running restlessly towards Him with an infinite thirst and when in the long run I will have Him fully after the termination of my infinite devotion, on that day these endless sufferings and thirst will be soothed and I will gain infinite peace, my mind will be filled with divine delight and will be aglow with brilliant illumination. I am sitting here alone with this hope and thirst, in which narrow stretch shall I flow the current of my life? On which beach shall I check this roaring and heaving sea? On what horizon shall I quench my eternal and infinite thirst? Alas! Where shall I seek after Him, who is nearer than the veins?

The Infinite Lord of the universe surrounds the whole universe, He is mixed with my mind, I shall have to welcome Him by opening the doors of my heart. He remains concealed in the infinite secret and I shall have to find Him merging myself in the infinite. Where sound after sound subdues in the great silence, where the flow of beauty loses its charm in the great void beyond the earth, heaven and garland of stars, I will have to reach Him in that solitary and secret place. That is why I could not draw any boundary line in His devotion, and could not lessen my infinite thirst in confining Him in an idol.

Can you tell me how can one conceive of the Infinite Self through finite? How could I tell you in what way this can be done? Who will understand the sorrows and sufferings of a human heart? How can a little drop of water reflect the sky? How does the great universe converge into our little eyes? I am better than eyes, nobler than pearls, judge me not in the light of materialism. My infinite thirst of my eternal life flows towards the Infinite self, and in my eyes of meditation the Great Unknown raises great thoughts and I sink in the elixir of deep feelings and find His trace.

SOME OTHER THEORIES ON INCARNATION

BY PROF. M. Y. K. SALIM CHISHTI

DR. EBRARD'S VIEW

Dr. Ebrard agrees with Dr. Gess in making the incarnate logos take the place of a human soul. The ancient Church was of course right in maintaining against Apollinaris, that Christ had a true human soul for the logos, that in undergoing incarnation, he became a human soul. The eternal son of God in becoming man, gave up the form of eternity and in full self-limitation, assumed the existence form of a human soul; had as it were reduced himself to a human soul. This self-reduction, however, does not amount to a depotentialisation of the incarnate logos. The son of God in becoming man underwent not a loss, but rather a disguise of his divinity; not, however, in the old Reformed sense of occultation, but in the sense that the divine properties, while retained, were possessed by the God-man only in the time-form appropriate to a human mode of existence.

The logos in assuming flesh, exchanged the form of God, *i.e.*, the eternal manner of being, for the form of a man, *i.e.*, the temporal manner of being. Herein consisted the Kenosis.

Though Christ no longer possessed eternal omniscience, yet he possessed a knowledge, which, compared with that of a sinful man, is supernatural.

(a) Ebrard accepts the Chalcedonian formula—two natures in one person—but he puts his own meaning on the word ‘natures’. By the two natures he understands not two Subsistent Essences united to each other, but two aspects of the one Theanthropos (divine human person). The human nature, however, was not an entity, but only a complex of properties. Divine nature is predicated of Christ because he is the eternal son of God possessing the Ethical attributes of God in a finite form of appearance; also, the human nature is predicated of Christ, because he has assumed the existence form of humanity and exists as centre of a human individuality with human soul, body, spirit and development. Christ is therefore not partly man, partly God, but wholly man. But if the question be asked who *is* this being, the answer must be: He is the son of God who has denuded himself of his eternal form of being and entered into the human form of being. It is a divine person who has made himself a human person.

(b) By this view our author believes the problem is solved, how the divine and the human attributes, which constitute the two natures, can co-exist in the same person without cancelling each other. Whether this be a successful solution of the problem in hand or not, it will be apparent that it is a very different view of the historical Christ from that which we had last under discussion.

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Gess's view of Christ is thoroughly humanistic ; Ebrard's, on the other hand, has far more of the divine element in it.

(c) The metamorphosis, according to Ebrard, consists simply in an exchange of the eternal for the time-form of existence. This change of form is not relative merely, but absolute ; involving the absolute and perpetual renunciation of the eternal form of being.

Our author is indeed, at this point, very difficult to understand and his position is not a self-consistent one, for, on the one hand, he says in one place that there is nothing in the New Testament to countenance the idea that the logos retained the form of eternity. On entering into the time-form and while he was in Christ, he governed the world over and above. But, on the other hand, he recognises it as a part of the Christological problem to be solved : how can the logos, conscious of himself as the eternal, be also conscious of the man Jesus existing in time as himself ? and, on the other hand how can the man Jesus, existing in time, be conscious of the eternal logos as himself ? In other words, is a unity of consciousness between the eternal and the incarnate logos conceivable ?

This same problem can be put in this form :

How is a personal unity between the world-governing son of God in the Trinity, and the incarnate son of God who has given up the form of eternity, possible, the one being world-governing and omniscient etc., while the other is not ?

Ebrard seems to teach only a relative metamorphosis of the logos—a change in the form of existence, which is, after all, not so much an exchange as the adding of one form of existence to another.

(1) Ebrard says that the Son of God gave up the eternity form and assumed the time-form in becoming incarnate. This statement amounts to a metaphysical impossibility, for in eternity there is no “giving up” or “assuming.” These words belong to the category of time, and eternity is above time and space. Words implying past, present or future are utterly inapplicable to eternity. A being who is subject to change, as the logos certainly was, is no more an eternal being.

It is no wonder that a man of Ebrard's intellectual attainments could not see through this metaphysical absurdity, for every man, however exalted he may intellectually be, when he attempts to reconcile the opposites—when he tries to prove that black is white, night is day, or man is God—must commit such and even worse logical blunders. The whole range of kenotic literature from Origen and Athanasius down to our own times bears ample testimony to the truth of my assertion.

(2) Christ, according to this theory, retains all his “divine” attributes in the applied form suited to his existence in time and with these attributes assumes flesh. This means that he is a man only in appearance. Thus Ebrard exposes himself to the charge of Docetism.

(3) Further, Christ or the Son of God, in becoming man, retains his divine attributes in an applied form, which amounts to a change in the divine attributes; and change in the attributes means change in the essence; hence the *logos*, becoming subject to change, is no more God and when this metamorphosed *logos*, denuded of his divinity, became united with the body of Jesus, he cannot be styled as a God-man but as human being only. Thus Ebrard exposes himself to the charge of Nestorianism.

Not only Ebrard, but also many other writers on this subject are on the horns of a dilemma. Either they land in Docetism or Nestorianism. Either they make Christ a mere man or a mere "God".

(4) Another serious confusion under which all these writers labour is this: The *logos*—the Son of God—assumed flesh, rather became flesh. Now, sin is inherent in flesh, so the body of Christ, if he is a real man and not merely a phantom, as Docetists would have us believe, must contain the propensity to sin; and as the New Testament teaches, Christ's corporeal body did not descend from above, but was framed in a woman's womb.

The question is: Could Christ sin or not? If he could not, he was not real man; but if he could, (but did not) he was a sinner *in potentia*.

(5) Ebrard holds that Christ possessed applied omniscience; if so, how can it be reconciled with his ignorance? The gospel declares in plain words that Christ was ignorant; Dr. Ebrard teaches us that Christ was omniscient. Whom are we going to believe?

(6) How is the doctrine that Christ possessed divine attributes in an applied form to be reconciled with the state of Christ's infancy and childhood? Did Christ as a child possess omnipotence and omniscience applicable at will? Ebrard can hardly reply in the affirmative as he admits that Jesus really grew in wisdom as in stature.

He cannot get rid of the difficulty by saying that the child possessed these divine attributes unconsciously, as unconscious omnipotence is a euphemism for pure impotence.

(7) Again, where in the New Testament are we taught that man is destined to attain to such divine powers, as Ebrard ascribes to Christ? And if, indeed, this be man's ultimate destiny, in what sense does Christ differ from others in whom this ideal of humanity is realised?

(8) His attempt to bring the patristic and Reformed Christologies into conformity with his views is nothing but a characteristic display of perverse ingenuity. It may be assumed, for the sake of argument, that the two natures in Christ are, in truth, only two aspects belonging to the Son of God; but this is certainly

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not the way in which the early fathers or the Reformed theologians conceived of the matter. The two natures were not in their view two persons, but two subsistences. For instance, John of Damascus says, "God, the word assuming flesh, took that nature which is *in individuo* not, indeed, as having subsisted by itself as an independent individual before its assumption, but as having its subsistence in the person of the word."

(9) The Church clearly teaches that Christ had two natures subsisting in one personality and the Reformed Christology faithfully abides by **this** teaching; while the Ebrardian theory is built upon the assumption that Christ had no human soul, the logos itself became, as it were, equivalent to a human soul.

Moreover, if the logos, before being joined to or united with the body of Jesus, denuded himself of his divinity as St. Paul would have us believe, the Church is teaching something contra-scriptural when it asks us to believe that Christ had two natures. According to St. Paul he had only one nature—human nature.

(10) To me it seems that Dr. Ebrard is the most inconsistent expositor of this theory. He indulges in self-contradictions, times without number, *e.g.*, he admits that Jesus divested himself of his eternal form (if indeed it be possible for God to do so) but soon contradicts himself by saying that he possessed all the divine attributes.

Moreover, he cannot explain, as all kenotic theologians fail to, how can one single individual be conscious of himself as the Son of God and the Son of man at one and the same moment? How can an individual be omniscient and ignorant at one and the same time? **How** can the emptied logos be conscious of himself as the eternal Son of God—unemptied logos?

MARTENSEN'S THEORY

Martensen is an advocate of a real yet only relative kenosis. The son of God, in his pre-existence is only the essential, not the real mediator between God and the creature. Therefore, it was needful that the pre-existent logos should become man and supplement the logos-revelation by a Christ-revelation. The novel element in the latter is such a union of the divine and human natures that a man appears on the earth as the self-revelation of the divine logos as the God-man. The eternal omnipresent word became flesh, and was born into time. That, however, does not mean that with the incarnation, the eternal logos ceased to exist in his general world revelation, or that the logos, as self-existent, self-conscious personal being, was inclosed in his mother's womb, was born as an infant, grew in knowledge; for such a representation is incompatible with the idea of birth.

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secretly carried on the government of the world, with the omniscience that work required ; while, at the same time in his human nature, he grew in knowledge and wisdom.

By such a grotesque representation, he contends, the unity of the person is annulled ; two parallel series of conscious states which never unite are introduced and the result is, in effect, a Christ with two heads. But the advocates of the old orthodoxy might turn round and ask : What better are we to receive on your theory ? If we teach a Christ with two heads, you teach a Christ (Logos) with a double life : one in the world at large, another in the man Jesus ; infinite in the former, finite and self-implied in the latter.

Martensen seems to regard the problem as a mystery, deeming the kenosis in the sense explained an indubitable scripture doctrine and historical fact, and not holding himself bound to reconcile the two, any more than to clear up any other mystery of the Christian faith.

(1) The first question that forces itself upon our attention is whether Christ had a human soul or not? As Dr. Bruce has already observed, Martensen seems to imply that the incarnate Logos took in Christ the place of a human soul. If this surmise be correct, Christ is not a perfect man as taught by the creeds. Man is a unity of body and soul as everybody knows: and without soul, Christ is not a human being but body only.

(2) If the incarnate Logos took in Christ the place of a human soul, it means that the Logos became a human soul for all practical purposes, hence we can say that Christ was a perfect man, but what about his supposed godhead? The creed asserts that he was perfect God also. In making the Logos take the place of a human soul Martensen has robbed Christ of his divinity and consequently exposed himself to the charge of Nestorianism.

You cannot mend matters by saying that the Logos was united to him, as this Logos has already been denuded of all his divine powers.

Martensen has rightly maintained a "discreet silence" on all these questions as no human being can solve the riddle of the theory, *viz* :—

(a) how can God divest himself of his godhead?

(b) and further, how can that God retain his godhead intact?

This is not the only mystery we come across in the Christian faith; it abounds in mysteries from the beginning to the end. For instance: the trinity, the incarnation, the kenotic theory, the virgin birth, the transubstantiation, the atonement, the resurrection—each one is a mystery.

But the real difficulty with a student of Christian dogmatics is not that the articles of the Christian faith are mysterious, but that

they are, *prima facie*, irrational; and the Christian apologists euphemistically use the word mystery for irrationality and absurdity.

To us, the trinity is not a mystery, but a plain absurdity, and there is a world of difference between the two.

Only that thing can properly be styled as mystery which is utterly beyond human ken but not violating the universally accepted norm of logic and ratiocination. For instance, the relation that exists between body and soul is, indeed, a mystery; we know that mind acts on the cerebral system, but how it does, is a mystery to us or how the images of visible objects are formed on the retina and interpreted by the brain is a mystery.

What is the nature of soul? What is the nature of God? What is the real connotation of eternity or infinitude? All these metaphysical questions are mysteries to us, as we cannot form any concept of soul, God, eternity or infinity; but we are quite certain that none of these categories involves any logical absurdity; rather our own reason prompts us to believe in them, although they are beyond its grasp.

In short, God is beyond reason or above reason, but certainly not against reason. On the other hand, reason itself demands that there should be a necessarily existent being, though the same reason is incapable of comprehending that being.

But to affirm that there are two or more necessarily existent beings is certainly against reason for—

(a) a necessarily existent being is one, who exists *per se*. Its non-existence is inconceivable.

(b) It cannot be imperfect, as imperfection implies contingency and contingency is the very negation of necessary existence.

(c) Hence a necessarily existent being is essentially a perfect being.

(d) Now, if you posit more necessary beings than one, how are you going to differentiate one from the other; as they are all identical—all are perfect?

(e) For example, take A, B and C, three gods, and as such necessarily existent beings—perfect beings—and yet identical. Now how are you going to demonstrate the distinct individuality of B and C? You must postulate something of B which is not found in A or C; similarly there must be some attributes in C which are absent in A and B. We put it like this:

A—God—Father; B—God—Son; C—God—Holy Ghost.

No doubt, you have demonstrated the existence of three 'gods,' but in the attempt to do so, you have robbed them all of their godhead. Their essence is proved to be compound and God is **anything but compound in His essence.**

Every compound needs a compounder, so God needs somebody to compound him. Need is against perfection and he who is imperfect is not God.

Now take the case of the Trinity. Here We have three distinct gods—A, B, and C. You can say that these three are three individuals. In this affirmation you are perfectly justified in determining the number of your gods (though there cannot be more gods than one) but as soon as you say that the Father is God, the Son is God, the Holy Ghost is God, yet there are not three gods but only one God, you become guilty of contradiction in terms. Now you cannot say that this is a mystery, it is nonsense pure and simple.

Hence, Trinity is not above reason, it is irrational—absurd..

You can resolve the three into one, only by removing the difference; but in doing so you deprive yourself of the only argument you possess to demonstrate that there are three gods.

There must be something in the Father which is not in the son; otherwise you can as well say that the Father died on the Cross !

I think I have said enough to prove my contention that all these dogmas of the Christian Church are contrary to the laws of thought; and pious Christian writers always take shelter under the cover of "mystery"; although, in reality, there is no mystery in and about them, they are plainly illogical, irrational and absurd.

(3) Martensen holds that there is a union of the divine and human natures in Christ. The question is: How can a union be possible between the divinity and the humanity? These are contrary terms and contrary terms cannot be united.

(4) Supposing that the divinity is united to the humanity by some magic wand the question is: what name are we going to give to that mixture or fusion or union? If *red* is united with *blue* mixture is neither red nor blue, but something else. Similarly god joined to man is neither God nor man but a third species or genus.

(5) Again Martensen says that god united to man becomes God-man; but this term god-man is a contradiction in terms. No sensible human being can form any logical concept of god-man.

God and man are mutually exclusive terms. When you think of God you think of a being who is necessary, eternal, infinite and holy. When you think of man you think of a being who is contingent, created, finite and sinful. The concept "God" connotes something which is not man and *vice versa*. The term god-man is as absurd as "death-life" or "living-dead" or "open-closed" or "moving-still" or "ideal-real."

(6) Again, how can god and man both subsist side by side in one person? Christ was certainly one single individual. He never said: "I am two persons".

(7) Martensen says: "The eternal word of God was born into time." This statement is again self-contradictory, as eternity is above time and space both.

(8) Martensen says: "The son of God, in his mother's womb, was not a self-conscious Divine Ego." If so, the Son of God was not God, rather he was nonentity; as an unconscious being is no being at all. If it is said that he was not conscious of his being the son of God, this means that he had been deprived of his attributes and for the time being there were only two gods existent—the Father and the Holy Ghost.

(9) Martensen says, "Christ never said that 'I and the Logos are one.'" To this I retort that Christ never said "I am the Logos." He as depicted in the gospels, knew nothing about this term which was borrowed from the Greek philosophy decades after his crucifixion. Matthew, Mark and Luke all three evangelists never used this term in their gospels."

(10) If Christ is reported to have said "I and the Father are one," he is also reported to have said, "Father is greater than myself" and further he exhorts his disciples to be one with him as he is one with the Father. Hence this unity stands not for the unity of being but of thought. When Christ says, "I and the Father are one" he means that I obey my Father in all things, so my disciples should likewise obey him in all things.

(11) Martensen says that Christ lives a double life. Now the question is: How is this duality in the life of the Logos to be reconciled with the unity of his personality. Our learned bishop is perfectly silent on this crucial point; so we need not press it further; but, in the words of Dr. Bruce, "Such a double life is certainly not taught either by St. Paul or other evangelists. This doctrine of the "double life" is utterly unscriptural, hence it cannot be accepted without rejecting the New Testament *in toto*."

(12) Supposing Jesus lived a double life, it logically follows that he had a double personality and this inference goes against the Athanasian creed; and if he possessed a single personality the question naturally arises, how can the same person be finite and infinite, ignorant and omniscient at the same moment?

"For Martensen the problem is, how can one and the same *mind* (that of the logos) be at once omniscient and ignorant? For Dorner, the problem is how can one and the same person be at once omniscient and ignorant?" (Bruce, p. 191). In my opinion these problems could have been solved by Jesus Christ alone, if he cared to do so.

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England, or to the Editor, *The Islamic Review*, Lahore, India.]

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

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

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

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

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of Good and Evil; (7) Resurrection after Death.

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

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

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Makka.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of all the worlds, the Friend, the Guide, the Helper. There is none like Him.

He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

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

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

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

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

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

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

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

CHAPTER IV. PHILOSOPHY AND PHRASEOLOGY OF THE CHURCH. The Church adaptations were not attaining to the "all truth" promised by the master—It was losing what little truth was left in the philosophy of the term "word"—are undigested thoughts of pre-Christian philosophers, Jewish and Greek—Striking similarities between the phraseology of Philo the Jewish philosopher and that used by St. Paul in his Epistles—Shorn of myths and legends teachings of Jesus would appear to be same as that of Muhammad—Reformation of corrupted religion should be done by God without waiting for man to do it.

CHAPTER V. RELIGION OF LOVE—COSMIC CONSCIOUSNESS. Which one is the religion of love, Islam or Christianity? Religious feelings supplanted by political ones in the constitution of the Church—"Love thine enemy" is demonstrated by Prophet Muhammad—racialism and nationalism are antithesis of religious love of man—so the idea of "Survival of the fittest"—From self-consciousness to world consciousness and then to cosmic consciousness otherwise known as God-consciousness—Anger, another expression of love, supplements it in sublimer form—a systematic practical code is needed for this evolution—Quran supplies this need.

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