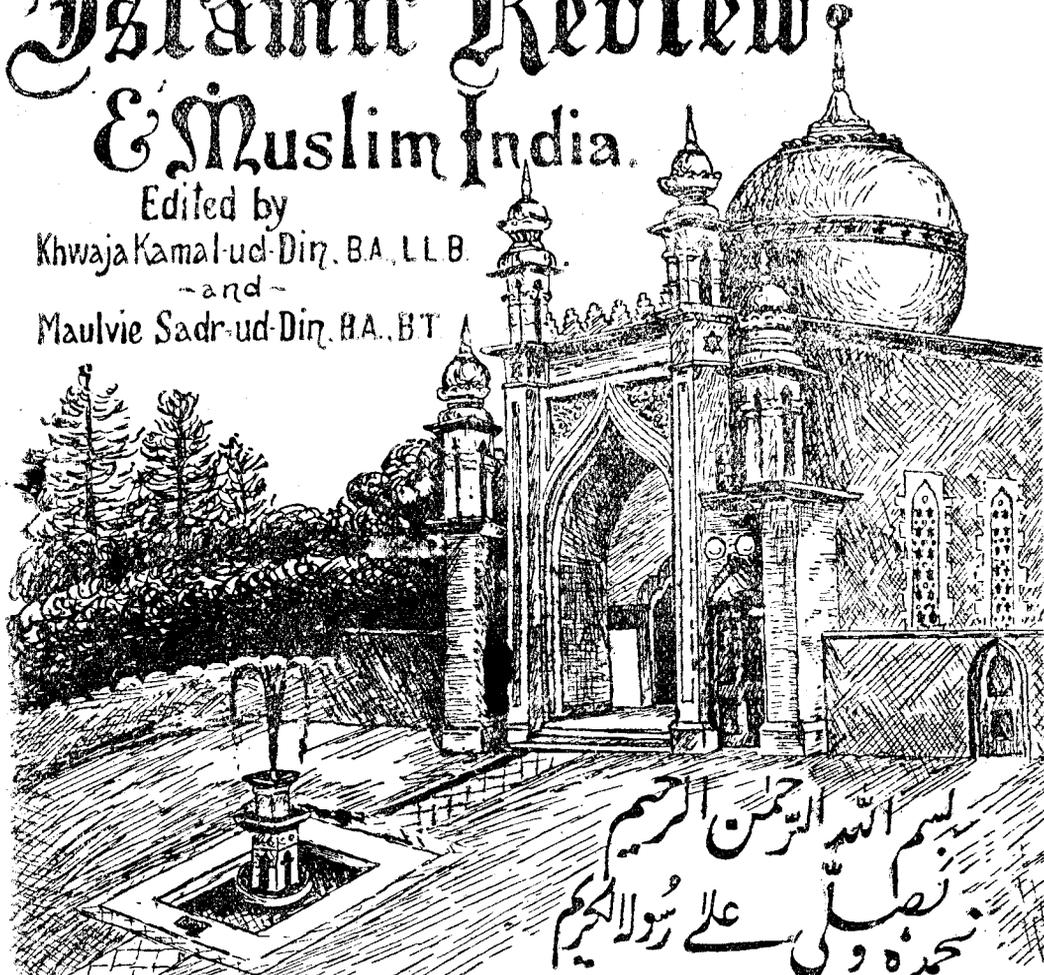


# Islamic Review & Muslim India.

Edited by  
Khwaja Kamal-ud-Din, B.A., LL.B.  
-and-  
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
نُصَلِّ عَلٰی رَسُوْلِہِ الْکَرِیْمِ  
سَجْدَةٌ وَاحِدَةٌ

The Mosque, Woking, Surrey, England.

Chas. H. Howell

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
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# ISLAMIC REVIEW

AND

## MUSLIM INDIA

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### THE HOLY QUR-ÁN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready*. Price 22s.\* Prospectus and sample pages sent free on application. Cloth-bound Edition, price 16s., postage extra. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Nowlakhá, Lahore.

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**Qur-án Class.**—We are sorry to note that, owing to the illness of the Imam, there will be no Qur-án classes for the present. The students will be informed when the classes are taken up again.

**Friday Prayer and Sermon.**—At the London Muslim Prayer House, every Friday, at 1.30 p.m.

**Service, Sermon and Lectures** every Sunday at the Muslim Prayer House (111, Campden Hill Road, Notting Hill Gate, W. 8), at 3.15 p.m., and at the Mosque, Woking, at 3.15 p.m.

\* The rise in the price of book-binding has compelled us to increase the price. We advise our customers abroad to send us 2s. 6d. extra, to cover insurance fee, and thus to secure the book against loss through enemy action.

## NOTES.

KHWAJA KAMALUDDIN is very thankful to all those kind friends who have sent letters of sympathy to him on hearing of the sad bereavement. Being himself in indifferent health, he could not write personal letters of thanks to all his friends, but he fully appreciates the kindness underlying the messages of sympathy and condolence.

REGULAR Sunday meetings continue to be held at the London Muslim Prayer House under the auspices of the Society of London Muslims. The following meetings were held since those reported in January number of the REVIEW. December 29th, Mr. Dudley Wright; January 5th, 1919, paper by Mr. M. Pickthall on "Idea of Worship in Islam"; January 12th, Rt. Hon. Lord Headley on "The Hereafter"; January 19th, Mr. Dudley Wright; January 26th, Mr. S. H. Riza.

A PRINTED syllabus of meetings is issued every month, and all persons desirous of receiving a copy of the same should write to the Hon. Secretary, Society of London Muslims, 111, Campden Hill Road, London, W. 8.

SUNDAY afternoon lectures at the Mosque, Woking, are being held as usual; speakers being Mr. S. Sims, Mr. C. Salman, and Mr. Abdul Qayum Malik.

MAULŪD-UN-NABĪ IN LONDON.—The birthday of our Holy Prophet (Peace be upon him) was celebrated with great éclat by the Central Islamic Society on Saturday, December 21st, at 21, Cromwell Road, South Kensington, invitations to which had been issued some time before by Shaikh M. H. Kidwai, the Hon. Secretary. The guests, numbering over 150 ladies and gentlemen, and consisting of leading representatives of nearly all religions and denominations, were received by Shaikh M. H. Kidwai and Mr. A. Q. Malik. Mirza Hashim Ispahani, the President of the Society, while introducing the speaker of the day, Mr. Dudley Wright, spoke briefly on the Personality and Life of the Holy Prophet Muhammad; his remarks, he said, were a sort of introduction to what Mr. Dudley Wright had to say that evening, whom he now requested to deliver his address. The lecturer gave an exhaustive survey of the life-work of the greatest and noblest of men that had ever lived, and dwelt at length on the value of that work, when seen in relation to the extraordinary circumstances of the present times. We hope to publish the address in one of the future numbers of the ISLAMIC REVIEW. The lecturer was followed by Mr. S. H. Riza, who pointedly drew the attention of the audience to the vast sweep of Islam in the

## A PLEA FOR DISESTABLISHMENT

past, and its great possibilities in the future. The Honourable Mr. Basu—a member of the Council of the Secretary of State for India—spoke next, and in his usual eloquent and impressive manner bore his testimony—the testimony of the most distinguished product of Hindu culture and Hindu traditions—to the simplicity of the great Prophet's life and the genuine spirit of democracy which he infused among such a large section of humanity. This thrilling speech, which met at its conclusion with warm applause, testified most convincingly to the very large place which Holy Muhammad occupied in the hearts of thinking men, irrespective of the distinctions of race or creed. After the chairman had thanked the speakers for their valuable utterances and the audience for their assistance, the gathering adjourned to tea.

## A PLEA FOR THE DISESTABLISHMENT OF THE CHURCH OF ENGLAND IN ENGLAND

By SALMAN

ONE of the minor questions of the General Election is that of Welsh Disestablishment. The Welsh, or, at least, some of the Welsh, do not want the Church of England to be the official Church of Wales. The question has set me thinking about the position of the Church of England, not in England, but in relation to the laws which govern England. I have come across one of the most remarkable examples of blatant hypocrisy that could ever exist in human imagination. The head of the State, i.e. the King, has to subscribe to the beliefs of the Church of England, which is the official Church and is supported by taxation obtained from all members of the nation irrespective of the fact that they may not be adherents to the Official Faith.

Embodied in the creed of the Church of England is the belief in the Fall of man, a dogma which says that man is born in sin, and is incapable of doing right. Thus the State recognizes the absolute inability of man to follow any law, and, since good citizenship is obedience to the laws of the State, according to what is at present a part of the constitution of England and Wales it is absolutely impossible for me to become a good citizen.

“But,” the reader will say, “in that case there is no use for any code of Criminal Law, since we are all criminals.”

Ah, that is where common sense intervenes. Whatever beliefs you may foist upon a nation, you cannot alter human nature. Human nature is progressive, and refuses to be hampered by a belief in pre-natal sinfulness. Does the

ordinary individual member of the Church of England act logically with his creed? No. Neither does the State, and by the existence of a most elaborate and in many cases perfect criminal code the State gives the lie to that oft-repeated assertion that Christianity is synonymous with civilization. What grieves me most is the hypocrisy of it all. On the one hand a denial of the power of doing right, on the other laws to punish you if you do wrong. Is this the twentieth-century method of following the saying of Jesus, "Let not thy left hand know what thy right hand doeth"?

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### THE IDEAL OF HUMANITY

MEN seek after ideals; and it is because of this love of idealism that the different religions of the world have set up their respective ideals. Christianity takes Christ as a perfect ideal of humanity; while the Buddhists assert that Buddha was the only ideal for all mankind. But the exponents of these various religions invariably forget what are the essentials of an ideal.

It is clear enough that our ideal should be a HUMAN BEING and not a DIVINE ONE; because men can follow their fellow-beings only; and are not expected to display such faculties as are not implanted in their nature. So if Christ was a divine being, his very DIVINITY is not in keeping with his IDEALSHIP.

And again, a Catholic heart can hardly believe that God, most merciful and compassionate, will choose to ask His creatures to work out impossibilities. If an examiner sets the paper a bit stiff, he is styled "a cruel butcher, aiming at the general slaughter." But who will dare to apply the same epithet to the all-loving God who requires the EARTHLY BEINGS to follow His DIVINE son?

Besides these considerations which go against the *idealship* of Christ, there are other things that are positively essential for an ideal, and that are not met with in many of the so-called "ideals" of the world.

Let us first see what are the salient features of an ideal who may claim the guidance of mankind in all lands and all times. Apparently the ideal of humanity should be such a MAN as has passed through the various stages of life and consequently can afford to set an example for the men of different grades and different circumstances. A man who has passed an unbroken life of prosperity and power can set no example for those who are put in adverse circumstances. And one who has been obliged to live a humble and poor life cannot similarly be a good example for the rich and the powerful.

## THE IDEAL OF HUMANITY

Again, an ideal should be a historical personage, i.e. there should be a complete and authentic record of his life for the guidance of posterity. These are the essentials of an ideal, and let us apply the test to the ideals of the various religions. Christianity cannot withstand, as its ideal is neither a historical being nor a good exemplar for the rich and powerful; because the scanty events of his life which have been handed down to us show that Christ lived a humble life of obscurity. Buddha's life is shrouded in mystery, and such is the case with almost every great personage associated with various religions of the world.

But Muhammad, the Prophet of Arabia (may peace and blessings of God be upon him), is the only ideal who fulfils the above-mentioned conditions. He is ADMITTEDLY a historical personage, and Islam a historical religion. He passed through the various stages of life. He made his way from the poor cradle of an orphan to the throne of a powerful king. Beside the temporal power that he enjoyed in his lifetime, he has established an everlasting kingdom in the hearts of his people through the sheer force of his noble character. The life of the Holy Prophet is picturesque, and as such affords plenty of lessons to men of different grades and position. He has been a young man of twenty-five, unmarried, and all the while he has been uniformly chaste and modest. He has been a tradesman, and in business he was invariably straightforward and honest. He first married a widow of forty, while he himself was a youth of twenty-five. But in spite of this disparity of age, he was exceptionally a loving husband. As a father, he was so kind that he took his children into his arms when saying prayers. As regards the stern qualities of manhood, he was a heroic general, and would lead armies single-handed. He was a good horseman, and an efficient commander. He was a considerate and sympathetic ruler, a perfect lawgiver, and a just judge.

The daily events of the Prophet's life are handed down to us with great precision and accuracy. Even his innermost relations with his wives are reported, and it is to his great credit that not a single event of his life can be a spot on the bright and shining character that he possesses.

The wife is the best judge of one's character, because she knows the most hidden secrets of her husband. The wives of the Prophet had such an unflinching faith in his truth that each of them wished to die soon after his demise, so that she might enjoy the blissful company of the Prophet in the next world too.

Such a transformation in women is a convincing proof of the fact that Muhammad (may the peace of God be upon him) has a unique power of ennobling all those who come in contact with him.

MUSTAFA KHAN, B.A.

# ISLAMIC REVIEW

## THE FORBIDDEN FOOD

### II

#### THE FLESH OF SWINE

IN dealing with the question of food it is of paramount importance that one should know exactly the nature of the food and also what its microscopical and chemical analysis yields. In a previous article,<sup>1</sup> when dealing with the question of blood, I stated the various things which were necessary to form a perfect meal, namely, fat, carbohydrates, protein, salts, and water. From the nature of the food with which we are concerned, namely, the flesh of swine, we know that we are dealing with an animal which contains muscle, and therefore protein fats. A first thought would suggest that with a little vegetable (carbohydrates) a perfect meal ought to result, but such is not the case. A microscopical and chemical examination proves conclusively that the flesh of swine is harmful to the human being, and that when Al Qur-án says we must not eat the flesh of swine we are saved from many a disease which would not only shorten our life but make the end of our stay on this earth very miserable. Before I go deeper into the subject as to why we should not eat the flesh of swine, let us first see some of the things which the microscope reveals when a piece of muscle or flesh is so examined. All flesh consists of a number of fibres joined together, and when a single fibre is taken and examined minutely it will be seen to be cylindrical in shape, enclosed in a delicate covering which is called the sarcolemma. In ordinary muscle or flesh these fibres are very closely connected or joined together to their neighbours, so that careful mastication is necessary if digestion is to be rendered possible. In the case of the flesh of swine, these fibres are so closely connected that it is very rarely that proper separation is made, and when food is not broken up into smaller particles the various digestive juices are unable to penetrate to the centre, and so a great deal of bodily harm is done. Now the chief function of the sarcolemma is to keep the flesh firm, but it is not unusual for parasites to be seen living in them, and more so is this peculiar to the swine. To render this state of affairs less hurtful, it is necessary to cook the food well, and this cooking is found to act quite well in all flesh except swine, where, owing to the extraordinarily close union of the fibres, it is difficult for the heat to reach the various parasites which may be inside the sarcolemma except by prolonged cooking, which means that most of the goodness of the flesh is lost. But even when cooking is done other difficulties are encountered.

Swine as a food may be divided into three parts, namely, pork, ham, and bacon. Pork, being the flesh of a young swine, has not so much nourishment as the older animal, and if we make a chemical analysis of the young animal we will find that it contains more gelatine and less fibrine than the older swine,

<sup>1</sup> For the first instalment see p. 12, *Islamic Review*, January 1918.

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and is on this account less easily digested. Let us direct our attention first to the difficulties which arise through cooking. The stomach has certain peculiarities with regard to flavours which need consideration in the study as to why Al Qur-án should warn us against eating the flesh of swine. In certain cases where pork is digested it is known that people do not enjoy the very best of health and the stomach appears out of order. This is due to the cooking, because in trying to reach the interior of the meat the outside is overdone or burnt, and the fat which is found in such an abundance gives rise to certain acrid compounds consisting of acrolein and fatty acid, and it is these which disagree and so upset the stomach. I have already mentioned that in order to digest the flesh properly it must be masticated very thoroughly; but it will be readily granted that even with the best of teeth and greatest care portions of solid food not masticated well, that is, made into a pulp, will be swallowed; and when we consider how often teeth are defective, and how carelessly people eat whilst talking, as a matter of fact ill-masticated food is swallowed at every meal. If pork, therefore, is swallowed in this manner, it will be easily understood how difficult it is for the digestive juices to penetrate the substance when all the fibres are so closely related to each other; and it must be remembered that the essential point to be obtained in eating is that the digestive juices of the stomach shall penetrate every particle of food, and this within a certain time limited to a few hours at the outside. If the food is not properly masticated it will be impossible for the centre to be reached by the juice before the stomach has expended its digestive force, and thus a number of undigested particles will be left either to encumber the stomach when it ought to be clean and ready to prepare for the next meal, or, if they passed out of the stomach into the small intestines, to call upon the second process of digestion to attempt to do what ought to have been completed during the first process, or to irritate the intestines by throwing into them an abnormal quantity of waste. As has already been mentioned, pork is especially liable to parasites. This condition is made possible from the manner and conditions under which pigs are reared, and the part of the swine which is the first to be infected with these parasites is the outside; and by a strange fate the deep part of the lean is not generally liked, the brown outside being the favourite part and also the most dangerous owing to the parasites with which it is infected. It must not be inferred from this that all swine contains parasites, for in the sucking pig the chance of the animal to become so infected is reduced to the minimum; but at the same time, as we have already seen, they are less nourishing than the older animal, and owing to the amount of gelatine which they contain digestion is not so complete a success as one could wish for. My chief aim in writing this article is not so much to give information to those who do not know why swine is forbidden to Muslims, but chiefly to eradicate the erroneous idea which prevails among so many learned men, Christian and others, namely, that

in Arabia, during the time of our Holy Prophet Muhammad, there was a good market for swine; that Muhammad, who was a keen business man, ordered his people to sell their swine and so obtain a big profit. Also it is said that the Holy Messenger found his people dying in the hot weather when they ate swine, and so he forbade them. Now all these stories are false and have no foundation. No law laid down in our Book, the Book of the Muslim, can be localized to any particular country. All Islam is universal, and as such its laws must be obeyed wherever one may go, be the place hot or cold. When, therefore, you look at the way in which your Allah has saved you, I would ask you especially to keep in your mind that great verse and act upon it: "Oh, men! Worship your Lord, who hath created you and those who were before you."

J. SULAIMAN.

## CHRISTIANITY AND THE LEAGUE OF NATIONS.

By SHAIKH M. H. KIDWAI (AL-QIDWAI).

IN the ISLAMIC REVIEW of last December I wrote an article under the heading "Muhammad and the League of Nations." Near the end of that article I adopted a rather pessimistic attitude as regards the present-day proposals of establishing a League of Nations. I said:—

"Considering the state of mind of those who want to establish it, would to Heaven that it may not come into existence at all, as it is sure to do harm to the larger portion of humanity, which the projectors intend to keep out of it by one excuse or another. Those nations to whom an injustice is done by the League or whose existing grievances remain un-redressed will have every right to set the League at naught whenever opportunity arose."

I also expressed my opinion that the League of Nations if formed might prolong the domination of European over Asiatic and African people.

Since my article was written the Archbishop of Canterbury, with the heads of all other Churches, except the Roman Catholic, has issued an appeal to all Christians

"To unite with us in supporting the ideal of a League of Nations as an essentially Christian means of attaining international justice and peace."

This is a happy sign of the time. This is as it should be. Christians have given the title of the "Prince of Peace" to their prophet. They say that he brought the message of love. They claim that God Himself is All-Love: so they should naturally abhor all war. I do not accept the claim of the Christians that Christ was the greatest preacher of love and mercy. There was never a person born on

## CHRISTIANITY AND THE LEAGUE OF NATIONS

this earth who preached more sincerely and vigorously the doctrines of love and mercy, who laid down better laws of general good and beneficence to mankind, and, above all, who by his own deeds and actions proved a greater benefactor of humanity than the superman Muhammad (may peace and victory be for him and his followers!). Still, because the Christian clergymen consider the ideal of a League of Nations to be an essentially Christian means of attaining international justice and peace, we must all welcome their interest in the League of Nations. Let us also hope and trust that their appeal will not be in vain, and that Christians, not only of this country but of other countries also, will support the ideal. The ideal is undoubtedly a grand one, and it is such a high ideal which cannot become popular unless the agency of religion is used.

When the Christian clergymen announce it to be a Christian ideal it should appeal more to the Christian people. But unfortunately Christian clergymen have proved themselves to be weather-cocks. Instead of controlling the actions of their statesmen and their people they have twisted and turned the very principles of Christianity to serve the purpose of the statesmen or politicians. Everybody knows that the principle laid down by Christ himself was that of non-resistance of evil.

In Matt. v. 38-40, 44, we find these emphatic words:—  
“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will . . . take away thy coat, let him have thy cloak also. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which . . . persecute you.”

But when the European war broke out the clergymen of this country denounced those few conscientious objectors who remembered the above words of their “Lord,” and proclaimed against the Germans in these words, “We should deal with the blackguard speedily and vigorously.” “We must drive the invaders out of the lands they have despoiled.”

In June 1917 the Bishop of Chelmsford said that the war was going on, for it would be a “folly and crime to put aside the sword until the purpose for which we had drawn it had been secured.”

Even now, on the appeal of Professor Deissmann, the Archbishop of Canterbury, in spite of the teachings of Christ, “Love your enemies, bless them that curse thee, do good to them that hate you, and pray for them which . . . persecute you,” says, “We cannot forget the terrible

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crime wrought against humanity and civilization . . . ,” and “nor can we possibly ignore the savagery . . . displayed in carrying on the war.” He would renew the Christian fellowship only when the “right and necessary reparation” has been made, although it was Moses who was blamed for having demanded reparation and retaliation, which Christ replaced by forgiveness and love.

Christian clergymen have always proved pliable and flexible in their principles. It was for this reason that, as the Rev. L. Walter Mason, D.D., said :—

“Although Christianity claims as its founder the Prince of Peace, it has never at any time in its history, even in the lands inhabited wholly by Christians, produced a state of peace. This is the truth we need to remember when, thinking of the war, people ask anxiously if Christianity has failed. The sin of war, like any other sin, is in the mind and heart—is in the intention. And that intention has never been absent from Christendom, because in time of peace the nations were preparing for war. There is no guilt resting on the Church to-day which has not been there all the time. . . . In so far as religion divides men, it is itself a cause of war.”

When Christian clergymen are appealing now for a League of Nations they should do well to think over the words of Rev. Mason. Are they supporting the idea of the League of Nations because they sincerely and genuinely believe that Christ meant to establish peace, or are they supporting that idea simply because certain European statesmen have taken it into their heads to express it? That is, do the Christian clergymen support the idea of the League of Nations as a religious principle or only as a political proposition? If it is only as a political proposition that they are supporting it, then they should not meddle in political matters, but should follow the command of Christ, “Give unto Cæsar what is Cæsar’s, and to God what is God’s.” They must not mix the two together. But if they support it because they really consider it to be “an essentially Christian” principle, then I would, with respect, ask if they have got the stamina in them to resist if their diplomats bring in any kind of narrow and biassed idea into it which would be against the interest of humanity at large.

In their appeal the venerable heads of the Churches very eloquently lay down :—

“We know it as fundamental and comprehensive Christian truth that love is the only true constructive principle of common human life, and that love acts by subjecting all the forms of selfishness, self-aggrandisement, and sensitive pride, in nations as in individuals, to the strong and wholesome control of duty towards the general interest,

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and of common loyalty to the Kingdom of God. Care for the weak and the backward, jealousy for the freedom and growth of all peoples, self-control by the nations at times of exasperation and strain, are in our eyes part of the working of this great and royal law, against which, of course, all forms of human fault, folly, and weakness constantly contend."

These are noble principles. The law laid down is right royal. But the question is, Will it be followed? Will all the feelings of selfishness, all the ambitions of self-aggrandizement be discarded by those authorities who will sit in the League of Nations chamber? Will the composition of the League itself be universal and non-sectarian? Will all the peoples, whether weak or strong, cultured and not cultured, civilized or not civilized, according to European notions, have a voice in the League? Will the doors of the League be open to all the people of whatever race, country, creed, colour they may belong to, or will its portals have racial or colour bars and country and creed bolts? Will there be real and unadulterated justice between European and non-Europeans? Will the people of all the continents be treated as members of one brotherhood, to whom equal and impartial justice should be dealt with, or will there be one law for the Europeans and another for the non-Europeans, as is at present the case?

To take only one concrete example. Will the people of Tripoli be treated as those of Poland? We all know that six years ago Italy all of a sudden, without any justification, without any provocation, in spite of the assertions of sentiments of friendship by the King of Italy himself towards Turkey, raided Tripoli. We all know that the people, though quite unready for the sudden calamity, though but meagrely armed, heroically came forward with their women to oppose the invader. We all know how bravely they fought and have been fighting for the last six years. Nobody on the face of the earth can doubt that the people of Tripoli do not like that their government should pass into the hands of the Italians. We all know that Turkey gave them autonomy and self-government, of which Italians have been trying to deprive them. We all know that Italians are absolute strangers to the land, differing in race, creed, colour, language from the people of the country. Now what will the League of Nations do to them? Will it compel them to be under the domination of Italy while freeing Poland and Czecho-Slovak from foreign yoke, or will it secure their liberty and save them against the hated aggrandizement of a strong Power? What will be the attitude of the League of Nations as regards India or Egypt? Or what steps will the League of Nations take to equalize the status of the "blacks" with that of the "whites" in that

land itself from which the idea of the League of Nations is said to have risen?

I know for a fact that in India those people who are converted to Christianity from low castes never get an equal position with their better class co-religionists. I hear that in America even Churches of Christ are exclusively reserved for "blacks" and "whites." Then how can it be expected that the Christian clergymen will secure an equal and impartial treatment by the League of Nations of the interests and rights of peoples of other creeds with those of the Christians? How can it be expected that the rights of non-Europeans will be safeguarded as those of Europeans, or the "coloured" peoples will be treated equally with the "discoloured" people?

It is the unique and distinguishing feature of Islam alone that it sweeps away most effectively the prejudices and distinctions of country, race, and colour, etc. Christian clergymen and statesmen both should first learn this elementary lesson from Islam before they think of establishing a League of Nations.

Never has Christianity been indiscriminating in its treatment of Christians and non-Christians. Even all its moral code has been kept reserved for those who are foolish enough to believe in the blood atonement of Christ or the deity of Christ. Christian Europe hardly believes that any non-Christian has a soul—any non-European has a life. Pogroms of Jews and murder of Muslims by Christians are passed by unnoticed, but dropping bombs from air on a European population, or the use of dum-dum bullets against Europeans produce a sense of horror in the minds of Europeans. In fact it was this lack of impartial universal moral sense which brought about the catastrophe of the Great War. Solemn pledges of rulers to the ruled were ignored, even solemn international treaties were regarded as "scraps of paper" if one of the party happened to be a non-European. The basic cause of the great conflagration which overtook the whole world was the treatment of the Treaty of Berlin as a scrap of paper. Will the League of Nations have the courage to restore it?

When Christian Europe became used to disregard treaties with their non-Christian neighbours they afterwards began to disregard the treaties that they had made between themselves.

From a universal point of view such a League of Nations will be more harmful than beneficial which is not formed on the following principles.

- i. The League of Nations should be above all partiality or prejudice in respect of race, colour, country, creed, and civilization. The whole humanity should be treated as one—the whole mankind should form a brotherhood.

## CHRISTIANITY AND THE LEAGUE OF NATIONS

2. All despotic and personal rule must cease. Constitutional government and, in Empires with different races, a federated system should be established.

3. Foreign exploitation and milching should be stopped. Each country for its own people should be a general principle without exception. The resources of every country should be developed for the benefit of the people themselves, not to enrich those of foreign nations and countries.

4. The weaker a state the more care should be taken to defend it from stronger Powers. Each state should have its military and naval organizations necessary for its own internal government, and also to supply the League of Nations in the case of need with its share of military and naval support.

5. If the management of a state be not to the full advantage of the people, or to the development of the country, then instead of taking a military possession of it, by any more advanced or more powerful state, the League of Nations should lend the mismanaged state good administrators and teachers of different nationalities, whose duty should be to assist benevolently, not arrogantly, like a brother, not a master. There should be no protectorates nor any special alliances.

6. The trade should be free everywhere, excepting when there be need of protecting for the sake of development of indigenous industries.

7. The constitution of the Court of Arbitration should be on universal principles. Not only all the countries of the world should be represented in it, but also all the important interests in each country. The representatives should be selected by the people, not the Governments.

8. No dismemberment of Empires should be allowed as a result of the Great War, and no readjustment should take place until the passions aroused by the Great War have subsided, all the suspicion of duress and force is removed, and a universal and impartial court of arbitration is established.

10. As for centuries past Christian European races have been using force against non-European races, conquering and exploiting the latter's countries, it should be made a principle that no Christian European nation shall be allowed a yard of new land in other continents.

11. All the international treaties should be faithfully respected, and those agreements which go against them should be rescinded. It should be left to the Court of Arbitration to replace the international treaties at the time of readjustment.

12. No other Power should be allowed to interfere in the domestic affairs of another state, but on the representation of the peoples themselves the League of Nations might

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take steps in grave circumstances where great loss of human life may have been ignored by the ruling authorities. Amends must be made for any deliberate wrongs done to any nationality in any country, whether it be the Balkans or Armenia.

In my book *Islam and Socialism* I have said that the only Socialism which succeeded for any length of time in practically controlling a state was that founded by the great Prophet Muhammad and his lieutenant Khalifa Omar. The state they founded was worked on absolute socialistic lines for about thirty years. But why that, and that Socialism alone proved workable was simply because it was established on most solid foundation, i.e. because the character and moral calibre of individuals was elevated to the noblest and highest pinnacle. Never in the history of the human race had such a large number of citizens of any state been raised before to the standard of saints in their characters—in mutual love, in the spirit of self-abnegation, in piety, honesty, truthfulness, brotherliness, in moral courage, in heroism, chivalry. Never in the history of the world had such a large mass of humanity been imbued with highest motives and aspirations. Absolute strangers, from different parts of the world, were united in one indissoluble bond of brotherliness—united in adversity and in prosperity—united for one and only cause of securing the good of the whole humanity for the love of One and only God.

The idea of the League of Nations really means Socialism on a universal scale. Even in its best days Christianity never succeeded in establishing democracy, much less Socialism, in any state. Christianity as we know it is fundamentally anti-democratic.

If the League of Nations is not established on democratic and socialistic lines it will be a machine of greater harm than good to humanity. The Christian clergymen who would like to take the League of Nations under their wing should first widen their own vision and show by deeds that they desire the good of all humanity. The world is tired of high-sounding words. The victory of justice and righteousness and right is talked about everywhere. We want to see whether in actual life people and people of whatever race or colour or creed are treated alike or not. We want to see whether the exploitation and the oppression of the weak peoples and their resources and lands by the strong will continue or not. We have yet to see whether this so-called civilization, this out-and-out materialism with its whisky bottle and disreputable women and gambling dens will continue to be forced upon such people who do not care for them, or whether they will be left to live their simple and unsophisticated life of contentment and happiness.

Christ himself was the greatest anti-materialist ever

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*We hope to supply later.*

Book as of divine inspiration to disbelieve in Allah's personal relation with mankind? I dwell upon this point because it seems to me that some agnostics and free-thinkers are attracted to Islam under a false impression. In this there is no difference between Islam and Christianity. The difference is that Christians have set up intermediaries between God and man, which we deplore. To return to the three verses which I quoted first. The phrase: "those who believe," in the Qur-án means always those who practise El Islam, performing all their duties conscientiously. Few will doubt the importance of such things as public worship, national defence, and relief of the poor, though many nowadays outside Islam would find objections to the pilgrimage to Mecca and the Fast of Ramadán. Yet it is these things which unite the Muslim world. They are the outward form—the vessel, as it were, of faith. And their unique value, from a religious point of view, is this: they have no meaning and no merit in themselves; they are absolutely meaningless without Allah. The vessel of itself is empty, save for the faith of individual worshippers—millions upon millions of individual worshippers for thirteen centuries, whom God has brought from darkness into light. The forms of El Islam derive their meaning and their sanctity entirely from that light within the soul of individual, free worshippers.

People who regard the forms alone, say: "Oh, it is easy to be a good Muhammadan. You have only to do so-and-so, and so-and-so, and to abstain from this and that, and there you are." What of that secret path, which every Muslim, every Muslimah must tread alone—the path which leads us to the light of God, the path which leads to everlasting life? Ah, that is never easy! Who shall tell the doubts, the hesitations, the despair occasionally, which every seeker knows before that blessed hour in which the light shines round him clear and steadfast. The Holy Prophet trod that path before us, so did Jesus (upon whom be peace), and every one who ever saw the light of God.

"Allah is the light of the Heavens and the Earth. The similitude of His light is as a niche in which is a lamp. The lamp is in a glass. The glass is like a shining star. This lamp is lighted from a blessed tree, an olive neither of the East nor of the West, whose oil would almost shine forth of itself though no fire touched it. Light upon light. God leads to His light whom He will. And Allah speaks in parables to men, for Allah knows everything."

The passage is, of course, inexplicable; but everybody who, in solitude and meditation, has sought the heavenly light will feel its truth.

"This lamp is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost

shine forth of itself though no fire touched it. Light upon light."

That is the lamp which lights the secret path. The traveller does not perceive it all at once. He thinks that all is dark. Then other lights appear, at first much brighter, more alluring. But they fail. The light of God, dimly perceived amid the shadows of this world, never expires. Its brightness grows continually. At first a glow proceeding from a niche. How wonderfully that mention of a niche suggests the thought of solitude and meditation!—and then a niche or vault illuminated from within, the light itself unseen; and then the lamp whose oil is from a blessed tree, the glass upon the likeness of a shining star. Light upon light! And then—the lamp, the niche, and the surrounding shadows disappear. The worshipper is standing in the free and boundless light of God, past sorrow and past grief for evermore.

"Allah leads to His light whom He will."

Remember that the essence of Islam is private prayer and meditation, the self-surrender which each man and woman makes alone.

"Die before you die!" That is the injunction of our lord Muhammad, the man whom Allah led up to the very focus of celestial light. The public worship and the public duties possess no spiritual value until that is done. Till then their value is entirely disciplinary. The little acts of sacrifice and abstinence from certain things imposed on us by the Islamic law are designed to fortify the will and clear the brain, to bring the spirit to a proper state in which to approach God. For woe betide that man who seeks the light of God with will uncertain and a fuddled brain! The public acts demanded of us form a bond of brotherhood between believers of all races and languages—the only bond for a religion which admits no priesthood and no sacraments. But when the act of self-surrender is complete they are much more than that. They are no longer a mere duty; they are a delight. It is a duty to help your neighbour in adversity. Men need reminding of that duty every day, but not when the said neighbour is their well-loved brother. Then they take intense delight in helping him; they cannot do too much. That is the change which Allah brings to pass within the souls of all true Muslims.

This change implies no merit in the man himself: "Allah leads to His light whom He will"; nor does it carry with it any assurance to the individual that he is "saved," as Christians say. Far from producing spiritual pride, it is the annihilation of all human pride in self-surrender to the Will of God. It may be compared to the relief experienced by a strong swimmer, who, after vainly struggling

with an adverse current, changes direction and then finds support where he before found hindrance. It makes a man indifferent to those rewards and punishments—really but poetic statements of plain facts which all can verify—which unbelievers point to, scornfully, as if they were the object of religion, as if the Muslim worshipped Allah only through hope of Parádise or fear of Hell! Nobody who has seen the light of God, however dimly, in this world, ever strove for the rewards of Heaven, or was scared by thought of Hell. The light is all-sufficient. Allah may exalt us or abase us, may annihilate us or perpetuate us. We are well content. Whatever He may do with us is for the best. His plan is far beyond our comprehension. We are atoms in comparison with Him; and He will use us or reject us at His pleasure. Whatever He may destine for us we accept with gladness, as consenting parties. And that consent, which we have given consciously, that perfect self-surrender, takes us beyond fear and grief.

But are we therefore “saved”—as certain of the Christians put it? Nay, for now begins that life of conscious service of our brethren which alone can earn for us salvation.

“In that day no soul will be wronged in the least, and you will not be repaid save that which you have done.”

It is certain that I have wasted the greater part of my life, that I have done no good that I should care to show before the Lord of goodness, yet I am no longer afraid to stand before Him at the Judgment Day, because I have surrendered to His will and I cannot judge myself. I must await the judgment of the Lord, and only by His mercy can I enter Parádise—by which I understand the state of being of good people in the after-life. “Allah! There is no god save He, the Living, the Enduring. Age and slumber come not nigh to Him. To Him belongeth what is in the Heavens and what is in the Earth. Who is he who intercedes with Him save by His leave? He knows what is before them and what is behind them, and they comprehend nothing of His knowledge save what He wills. His throne is co-extensive with the Heavens and the Earth, and He never wearies of supporting them. He is the Sublime, the Tremendous.”

“Allah”—this same Allah—“is the protecting friend of those who believe.”

#### IV

### ISLAMISM NOT FATALISM

By MOHAMAD SADIQ WRIGHT

ONE of the most frequent accusations brought against the religion of Islam by its aggressive opponents is that it incul-

cates the doctrine of Fatalism. The doctrine of the futility of human struggle against Fate is claimed to find its strongest expression in Islam. Now Fatalism, in all probability, reached its zenith amongst one section of the Stoics who regarded the course of the universe as an iron-bound necessity, leaving no room anywhere for chance or contingency, and looked upon Nature as an unbreakable chain of cause and effect. Fatalism is the doctrine of those who regard everything that happens, not as the effect of an intelligent cause, but as a blind necessity. It is akin to atheism and pantheism, and its history is that of a deplorable aberration of the human mind and of philosophy. Berkeley links up Pantheism, Materialism, and Fatalism, which, he says, are nothing but Atheism a little disguised, and Fletcher describes Fatalism as the shelter for Atheism.

Now Islam is a standing protest against Atheism. Its first and main pillar is a declaration of the Unity of God—*La Ilaha ill Allah Muhammad Rasul Allah*; and its second pillar is prayer, which would be meaningless apart from a belief in a Supreme Being.

A belief in Fatalism tends to make its adherents lethargic and indolent in respect even to the ordinary interests of life, and as Dr. James Martineau has written: "Every Fatalist scheme destroys merit." The belief that all things are determined by Fate and the submission to everything that happens as inevitable would effectively bar any progress in science, in art, in literature, or indeed in any direction. There would be no impetus to activity or to research.

Mr. J. W. Stobart, in *Islam and its Founder*, describing the effect of Fatalism, says:

"A blind belief in inevitable fate, fostered by the national faith, has been a fertile source of evil. Its natural antagonism to liberty of thought and action, and to political progress, has destroyed all true national life, and has rendered reform next to impossible and made the future hopeless."

Such would, indeed, be the effect of an unequivocal acceptance of a belief in Fatalism, but, so far as Islam is concerned, this result is non-existent, because the belief

itself is absent. The reforms achieved by Islam since the days when the faith was taught by Muhammad are in themselves sufficient to refute the charge that Moslems are fatalists.

It is not my intention to delve into the metaphysical intricacies of the problem of the harmonizing predestination and free-will, for no spiritual benefit could result from such attempt. The ultra-Calvinist may find pleasure in seeking to effect this harmony, but we find the immediate necessities of the maintenance of the spiritual life more pressing than such pastime. Let it suffice to say that the doctrine of Fatalism is repudiated by Islam, which inculcates the free-will of the individual. There is no text in the Qur-án affirming that men's actions are decreed in advance by Allah.

We British are a very self-satisfied and self-centred people, imposing our standards both of thought and action upon the rest of the world, giving no regard to other traditions, customs, or training. Such an attitude is the parent of a prolific offspring of prejudices, and has in the past led to persecution and tyranny. We who live in this corner of the Western Hemisphere have got into the habit of judging the rest of the world by our own standpoint and attitude. We make little or no effort to understand the East, or for the matter of that the North or the South. We are content to acquiesce glibly in the poet's dictum that

East is East, and West is West,  
And never the twain shall meet;

and we do our very utmost to prevent such meeting. So with regard to belief. We speak lightly and sometimes sneeringly of Kismet, Fate, and Destiny, without attempting to enter into the Oriental conceptions of those expressions.

The religion of Islam teaches that there is one Supreme Governor of the universe and that all forces are under His control.

“Glorify the name of your Lord, the Most High, Who creates, then makes complete, and Who makes things according to a measure, then guides them to their goal”  
(Qur-án lxxxvii. 1-3).

Speaking of the Israelites, the Qur-án says (xliv. 16-19) :  
 "And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations. And We gave them clear arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves ; surely your Lord will judge between them on the day of resurrection concerning that wherein they differed. Then We have made you follow a course in the affair ; therefore follow it, and do not follow the low desires of those who do not know. Surely they shall not avail you in the least against Allah ; and surely the unjust are friends of each other, and Allah is the guardian of those who guard against evil."

Islam teaches that man has to co-operate with the laws of that Supreme Governor of the universe.

"Allah loves those who purify themselves" (ix. 108).

It is when we contravene those laws that we have to be pulled back, sometimes by pain, sometimes by disease, on to the path of obedience.

Ills that God blesses are my good—

All unblest good is ill ;

And all is right that seems most wrong

If it be His dear will.

"He who is in the fire," said Caliph Omar, "should resign himself to the will of God ; but he who is not in the fire need not throw himself into it."

There is within man a tendency which, if uncontrolled, would lead him into the paths of evil :

"Allah does not guide the device of the unfaithful . . . most surely man's self is wont to command him to do evil" (vii. 52, 53).

"And when they commit an indecency they say : We found our fathers doing this, and Allah has enjoined it on us. Surely Allah does not enjoin indecency ; do you say against Allah what you do not know ?" (vii. 28).

"It is not attributable to Allah that He should lead a people astray after He has guided them : He even makes clear to them what they should guard against" (ix. 115).

Man needs to govern those natural or animal desires, instead of being governed by them. The first step is by paying heed to what the Qur-án describes (lxxv. 2) as the self-accusing spirit, which develops, when thus heeded, into a strong, pure, perfect faith in Allah; the will of God predominating over every other desire.

Man is not a machine governed by a superior, merciless Power, but Allah is Living, Seeing, Comprehending, Merciful, creating and caring for His creatures, guiding them because they are liable to stumble. The very expression "Islam" means "submission to the will of God." Nay, rather, shall we not call it "abandonment to the will of God"? That is the fatalism of Islam. Islam teaches that the highest to which man can aspire is absolute conformity to the Divine Will.

One of the most difficult verses in the whole of hymnology to assimilate and to take as one's own is that which runs:

Control my will from day to day;  
Blend it with Thine, and take away  
All that now makes it hard to say,  
"Thy will be done."

The characteristics of Allah which appear more frequently in the Qur-án than any other are Al-Rahman and Al-Rahim—the All-Compassionate and the All-Merciful; and it is this view of Allah we want to grip with the hand of faith. The spiritual life must receive its succour from spiritual sources. There must be the continuous attitude of waiting in dependence upon God, not intermittent periods of active spiritual communion. It is ever true that "they that wait upon the Lord shall renew their strength." That is the prelude to activity, for, after waiting, "they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." There is no boisterous demonstration: "in quietness and confidence" lies strength. When this is realized, prayer ceases to be a burden, if ever it has tended to become such. It rises above duty: it becomes a privilege and enters upon the stage known as spiritual communion. We have not to wait for some in-

definite future before we enter upon the heavenly life  
Paradise need not be prospective: it may be immediate.

I have no cares! O blessed Will,  
My cares Thou makest Thine;  
I live in triumph, Lord! for Thou  
Hast made Thy triumphs mine.

There is a striking illustration of Islam in the remarkable change depicted in the attitude of Jesus consequent upon the three prayers in the garden recorded in the 26th chapter of the Gospel according to St. Matthew. Before the first prayer Jesus said: "My soul is exceeding sorrowful, even unto death." Then he left his disciples, and in the anguish of sorrow prayed: "If it be possible, let this cup pass from me." May we not imagine that there was a break in the voice before the next sentence was uttered, a heart-struggle between inclination and duty? Then came the next and final sentence of that prayer, not, perhaps, without a repeated sob: "Nevertheless, not as I will, but as Thou wilt." There was, however, the immediate, as well as the future, duty, and so he rose and went to the disciples. But they were sleeping, and so he returned to prayer. But the tenor of the utterance had changed; there was the added note of resignation to a Higher Power, always the outcome of true unselfish prayer, whether uttered or unexpressed: "If this cup may not pass from me except I drink it, Thy will be done." The prayer had been answered by the bestowal of the gift of complete resignation to the will of God. But those disciples are sleeping. They do not seem to realize what is about to happen. They must be awakened, for they, too, have to watch—and pray. And so Jesus journeys forth again to waken them. But we do not read that they were awakened at that moment, for it is said that Jesus hurried back to spend another season of prayer and communion with the Eternal, to make sure and steadfast his resignation to the Divine Will. There was no occasion for any alteration in the prayer: the human desire had fallen into line with the Divine Will, and so we read that he went away again and prayed the third time, "saying the same words." Mark the progressive steps: first conflict, then

resignation, and finally strengthening, and we seem to be able to detect a ring of joy, a thrill of exultation, a gladsome surrender, as the command broke forth upon the midnight air to those heavy-eyed, wearied disciples: "Rise, let us be going." Before prayer, he fell on his face; now, after prayer, he arose and went forth to love and duty. It was all the outcome of prayer, and what was possible for Jesus is possible for every one. The whole scene is so intensely human that we lose immediately the beauty of it when we postulate omnipotence and omniscience for Jesus. His attitude at the first prayer betokened selfishness, albeit the selfishness was of a more refined character than that generally displayed. That selfishness disappeared during the prayer, and it was replaced by entire submission to the will of God.

Religion attains completeness when a man thus resigns himself entirely to the will of God and seeks salvation by the sacrifice of his own material interests and desires to the Divine. Salvation cannot be effected by the theoretical acceptance of the good deeds or sacrifice of another. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deuteronomy xxiv. 16). "Every man shall bear his own burden" (Galatians vi. 5). Salvation cannot be effected by a theoretical acceptance of the doctrine of submission. Salvation is effected by deeds, not by words; by character, not by creed. The first step towards salvation is to learn to submit our will, our faculties, our powers, our inclinations, and our aspirations to the will of God. Nothing must be dearer to us than Allah and His will. This is not an ideal life, impossible of attainment. What has been accomplished by the prophets and saints of the past can be accomplished by the men and women of to-day. Nor is there any mystery regarding its mainspring. It is accomplished by making the fulfilment of the will of God the principle and object of life.

"Allah does not impose upon any soul a duty but to the extent of its ability, for it is the benefit of what it has earned, and upon it the evil of what it has wrought" (Qur-ân ii. 286).

Submission to the will of God is not Fatalism, but its fruit is a calmness, a resignation, freedom from depression and unnecessary anxiety, a quiet, calm trust, a repose in God's loving-kindness and tender mercy. The life of the Spirit becomes more real, more powerful, more free, and the life of the flesh more restrained. The prophets of old are said to have walked with God: such a condition was the outcome of the possession of a single eye to the glory of Allah and entire submission to His will. The doors leading to communion with God are as wide open as ever, but the way is not easy and the path is beset with many pitfalls. Only the sincere can walk therein.

Whate'er we do, great things or small,  
 Whate'er we speak or think,  
 Thy glory may we seek in all,  
 And from no duty shrink.  
 Merciful God, to Thee we pray  
 Us to protect and bless,  
 And keep us by Thy grace alway  
 In paths of righteousness.

### ISLAM AND CHRISTIANITY ON FATALISM

ISLAMIC REVIEW.—Though the doctrine of "Qismat" as understood in the West finds no place in the Qur-án, yet it has been fathered upon it. It existed long before Islam; it, in fact, is as old as ignorance in the human world. It came to serve as a source of consolation to those victimized, in most cases, through their own folly and inordinacy. Erring as human beings are, they are ever prone to ascribe their faults to others. To find oneself to be the cause of one's own sufferings is a terrible consciousness. It is a mental torture of immense magnitude and intensity, which few can afford to face; it makes one extremely miserable. He shirks it, and finds a genuine relief in ascribing his misery to others. He sometimes fails to find the cause of his troubles, and fate is his final prop. This is the genesis of fatalism, and the doctrine must find favour with races who at one time occupied an important position among nations, but are now sinking into impotence through their own doings. It is only natural if a Muslim, hard pressed by

adversity, tries to lighten his heart by ventilating thoughts which seemingly support the view of fatality. But such expressions are no proof that Islam gives countenance to the doctrine. Nay, it condemns it on its very face.

How the doctrine crept into some Muslim writings is not difficult to explain. It has often been confused with the doctrine of pre-ordination. The Qur-án had to distinguish between the two, and some of the verses on the subject received a wrong interpretation from minds labouring under misconceptions concerning the doctrine of the first Motion. Before quoting the Quranic text, however, we deem it necessary to make some observations to explain Islamic teachings in this respect. They are absolutely antagonistic to fatalism when examined analytically. Fatalism makes evil an inevitable necessity, but the Qur-án declares it to be an accident following human action, and may be averted. Misery is a destiny under fatalism, but it results from our ignorance, or breach of the law under Islam. A fatalist must believe good and evil as already designed by God, but a Muslim is taught to believe that good, and only good, comes from God, and evil is a human acquisition. Again, belief in fatalism must deny the capability of unlimited progress to man, and obviate the necessity of the law and its observance. Islam admits of such capability, and promulgates rules and regulations for human evolution. Fatalism leaves no choice between right and wrong. Islam teaches that man has been given an instinct to distinguish and choose between the two, and is therefore responsible for the use of his discretion. For this very reason the doctrine of causation became an article of the faith in Islam. It was taught, to intensify human sense to do good and to shun evil, that good must produce good and evil must lead to evil under laws unchangeable, and it was pre-ordained, and therefore causality was a Divine law—call it Pre-ordination or Fatalism, what you will. This is what has been taught in the Book of Islam. It goes directly against the popular conception of fatalism. The following from the Qur-án and the saying of the Holy Prophet substantiates the above :—

“ Praise the name of thy Lord the Most High, who hath created and balanced all things, who hath fixed their measures and guideth them.<sup>1</sup> All measures of good and evil are from God<sup>2</sup> (i.e. He has made the law under which certain things when combined or separated by man inevitably result either in good or evil, he, being given the knowledge and discretion, may shun what leads to evil, and adopt what brings forth good). He (God) equipped man with highest capabilities,<sup>3</sup> but he is capable of degeneration. If he believes in and observes the laws he will be blessed with unlimited reward. The soul of man is balanced and inspired with instinct to make distinction between evil and good.<sup>4</sup> Whatever good betideth thee is from God and whatever betideth thee of evil is from thee.<sup>5</sup> Nor happeneth to you any mishap, but it is for your own handiwork, and yet God forgiveth many good things.<sup>6</sup> And whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it.<sup>7</sup> Allah does *not* impose upon any soul a duty but to the extent of its ability, for it is (the benefit of) what it has earned, and upon it (the evil) of what it has wrought.”

This is the religion of Islam which condemns the doctrine in question in its every aspect. We wonder how it can be fathered on the Book the very first verse of which is sufficient to kill all fatalistic tendencies :—

*Alhamdu lilláhi Rabbiláameen Ar-Rahman, Er-Raheem, Malike-Yaummiddeen.*

All praises are due to ALLAH, Who creates, sustains, and develops all the faculties latent in the universe, Who created things necessary to meet the need of man in his development and evolution, Who gives manifold rewards when we utilize His created material to our advantage, Who punishes our misdeeds and rewards good actions. These four attributes mentioned in the opening verse of the Qur-án jointly and

<sup>1</sup> The Qur-án 87 : 1, 2, 3.

<sup>2</sup> From the definition of the Faith.

<sup>3</sup> The Qur-án 95 : 4, 5.

<sup>4</sup> *Ibid.* 91 : 8.

<sup>5</sup> *Ibid.* 4 : 81.

<sup>6</sup> *Ibid.* 42 : 29.

<sup>7</sup> *Ibid.* 99 : 7, 8.

severally go against fatalism. If fatalism is true, the way of progress cannot be open to every one ; but the words *Rabb* and *Rahman* mean that God intends individual human development. He is ever ready to help and further progress in every individual case, and the material created by Him to do so is open to all, and not confined to the few blessed ones. Again, under fatalism we are a sort of mechanism and our actions spontaneous, we therefore deserve no reward. We merit no punishment. But *Raheem* and *Malike-Yaumiddeen* show that our good actions will receive ample reward and our misdeeds will incur punishment. In fact, a religion which to a considerable extent bases human felicity and success, in this life and in the life to come, solely on the observance of ordinances under good beliefs, and which teaches that all perdition and adversity here, as well as hereafter, are acquired, cannot be identified with fatalism in any sense of the word. That Islam is so, and is a religion of faith combined with actions, is as clear as day.

#### CHRISTIANITY FATALISM.

On the other hand, any persuasion or belief which makes faith in certain dogmas to be the only passport of salvation is the religion most favourable to fatalism. Believe in certain dogmas and you are saved, disbelieve and you with all your good actions are eternally condemned. "Saved" and "unsaved" are thus accidents. Thus salvation in the case of millions is a birthright and eternal death comes similarly to others, because conversion finds little favour with the people in general, and few care or have occasion to give even a second thought to the religion or creed forced on them by their environments. They come and die in the same faith. If they chanced to accept the favoured dogma, they are saved ; if not, they are condemned. This is fatalism, and therefore Churchianity and fatalism are really identical. Open the Common Prayer Book and you will find the following :—

"Whosoever will be saved : before all things it is necessary that he hold the Catholic faith. Which faith except every

one do keep whole and undefiled : without doubt he shall perish everlastingly."

And the Catholic faith is this : " That we worship one God in Trinity and Trinity in Unity."

Why should millions of those who never in their life cared for righteousness, but being born in Christian houses mechanically accepted what they picked up in their infancy, be saved ; and why should other millions who died without faith in Christ, because the circumstances around them were not favourable to the acceptance of the doctrine of salvation, be lost ? Why should eternal condemnation also enshroud those who lived, and do now live, in regions beyond missionary activities ? They never heard the name of Christ, nor had any occasion to appreciate the mysterious beauties of the Church doctrine. And what about that huge number of infant souls claimed by premature death, who, born in the unsaved families, could not come under the grace of that Church conventionality which has created the institution of Godfathers and Godmothers ? All these different classes of souls meet eternal condemnation on account of circumstances beyond their control. This is fatalism pure and simple. All these remarks apply *mutatis mutandis* to the theory of Karma, or transmigration of soul, which makes our present felicity or adversity a shade of our actions in the life past. The subject, however, is of special interest in the West, and we propose to write on it some time later.

Then Socrates argued against the idea of escape in his old familiar way to this effect: "Most men would think Crito's object to be right and his zeal for his friend's escape to be very valuable. But the few rightly thinking men will not consider it good to return evil for evil. Through the fault of men, the laws of Athens were doing Socrates wrong. But that did not give him any justification for infringing the law. The laws of Athens could reproach him thus:—

" ' You were born under us, brought up under us, and when you grew up you submitted to us of your own will, because it was optional for you to go away anywhere you liked. But you preferred the laws of Athens to others so much that you preferred the sentence of death to that of exile at your last trial. If you now escape you will break your covenant, and besides ruining your friends, you will not be welcomed by any well-ordered city. You might be received by Thessaly, but could only support yourself there on foreign charity. That will not be virtuous. You would not be able to take your sons there. They will have to be left behind to your friends in Athens, who will be kind to them, in any case, whether you go away from Athens or you die. Listen then, Socrates, to us who have brought you up. Think not of life and children first, and of justice afterwards, but of justice first, and that you may be justified before the Princes below. . . . Now you depart in innocence, a sufferer, and not a doer of evil; a victim, not of the law, but of men. But if you go forth returning evil for evil and injury for injury, breaking the covenants and agreements which you have made with us, and wronging them whom you ought least to wrong, that is to say, yourself, your friends, and your country, and us, we shall be angry with you while you live, and our brethren, the laws in the world below, will receive you as an enemy, for they will know that you have done your best to betray us. Listen, then, to us and not to Crito.'

" This is the voice which I seem to hear murmuring in my ear. . . . Leave me, then, wheresoever God leads."

The last day Socrates' friends visited him in the prison. But when the end came very near, Crito sent away his wife and children from him. Plato was absent from the last scene, but he has given in his book named "Phædo" the dialogue of Socrates, as related by Phædo, on the immortality of the soul.

Socrates says to the effect that death is merely the separation of the soul and body. And this is the consummation at which philosophy aims. The body hinders the thought; the mind attains to truth by retiring into herself. Through no bodily sense does she perceive justice, beauty, goodness, and other ideas. The philosopher has

a lifelong quarrel with bodily desires, and he should welcome the release of the soul. Thus he alone can have true courage, even as temperance and all the virtues are real to him alone (*Encyclopædia Britannica*).

When asked by Crito how Socrates should be buried, he replied: "In any way you like, only you must get hold of me and take care that I do not walk away from you."

Phædo relates that when the jailer gave the cup of hemlock to Socrates, he took it with the easiest and gentlest manner, without the least fear or change of colour or feature; then, holding the cup to his lips, quite readily and cheerfully, drank off the poison. Afterwards he took directions as to how to make the poison work, and acted according to them.

He was beginning to grow cold about the groin, when he uncovered his face and said: "Crito, I owe a cock to Asclepius; will you remember to pay the debt?"

"The debt shall be paid," said Crito, and asked if there was anything else.

There was no answer to this question. Socrates had expired.

After describing these events, Phædo cries: "Such was the end, Echecrates, of our friend, whom I may truly call the wisest and justest and best of all men whom I have ever known" (*Phædo*).

### CHAPTER III

#### JESUS

FROM a historical point of view the life of Jesus is not well known, although he is one of the most prominent persons of the human race, and although he has been considered up to this day as a God, or part of a God, by a great mass of humanity. The only record of his life is the New Testament, and that also of a very short period of his life. Then, in spite of this period being short, there are contradictions of facts in that record, so much so that the very genealogy of Jesus is given differently by different writers. The facts of his birth, of his growth to manhood, of his education, of his home-life, are all clouded under the veil of mystery. Even his crucifixion and his martyrdom are enshrined in a sort of mysticism.

That mysticism makes it very difficult to judge the real import and significance of his martyrdom. Renan divides his life into two periods. First, when in the vicinity of Galilee he earnestly and humbly preached, in marked contrast with the haughty and rigid manners of Pharisees, the lessons of virtue and its reward in the next world, Jesus laid great stress on the kingdom of heaven, and deprecated the pomp or glory of the earthly life. He became

popular by his kindness even to those who were in poor circumstances. There were some who took him to be the promised Messiah, the Christ. He stopped people from calling him thus, so much so that once he stopped a person from calling him even "Good Master," saying that "None is good but God." He rebuked people for taking him to be the son of God.

The second period of Christ's life is when he travelled to Jerusalem. A blind beggar called out, "Jesus, thou son of David, have mercy on me." He was cured, and the multitude followed Jesus to Jerusalem, where he was hailed "Hosanna to the son of David." On entering the Temple, he found that instead of reserving it for their prayers the Jewish people had made it into a sort of market-place. Christ got very angry and overthrew the tables of the money-changers. But the bold actions of Christ and the respect he won for himself roused the indignation and envy of the Jewish priests and scribes, and they began to plan his death.

The cry of "Hosanna to the son of David" cut them deep. It was very unwelcome to those priests, who were expecting quite a different kind of Messiah or Jewish monarch. They were looking for another Moses, who would secure again for them their lost kingdom.

But what Christ preached was this: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil, but whosoever smiteth thee on the right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever compel thee to go one mile, go with him the twain."

The scribes and Pharisees made a great show of their piety, but Jesus taught them: "Take heed that ye do not your righteousness before men, to be seen of them, else ye have no reward with your Father which is in heaven."

Christ called the Jewish priests hypocrites. The Jewish priests had taken all the power and control of their co-religionists in their hands. They profited themselves by that power and control. Christ could not be of any help to them. His teachings were far too liberal as compared to those teachings which they attributed to Moses. Christ was undoubtedly for the noblest principles. He himself was absolutely absorbed in the love of God. He was devoted to God as a son. He called God his Father—and Father of others also. He showed others how to deserve the title of the son of God, which he himself had secured by being dutiful to Him. He wanted everybody to be dutiful to God and to ask for anything he might be in need of from Him. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto

you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone ? Or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him ?" (Matt. vii. 7).

He was averse to worldly affairs, and beautifully proclaimed : " No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink : nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness : and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. vi. 29-34).

He taught : " Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal : for where thy treasure is, there will thy heart be also" (Matt. 19-21).

The opponents of Christ, on the other hand, had base motives. They hankered after worldly riches and power, but Christ taught, " Sell that thou hast and give to the poor" (Matt. xix. 21). They were hypocrites. Their piety was for spectacular purposes only. They looked only to the letter of the Mosaic Law. Their religiousness was confined to doing certain ceremonial acts. They failed to appreciate the

purity of the principles of Christ. His "Sermon on the Mount" was as nothing to them. The nature of his high ethics was lost on them. They were out and out materialists. Christ was all in all for spiritualism. They were as different from Christ as night is from day. They deliberately misunderstood the meaning of the "Son of God." They accused Christ of calling himself the Son of God in the physical sense of the word. That was surely blasphemy.

If Christ had really meant what they had imputed to him, then the right would have been on their side, because any man who intended to demolish the grand edifice of the Unity of God which Moses had constructed deserved all possible condemnation. Christ could not insult the Godhead by calling himself the Son of God in the physical sense of the word, as the Pharisees of his time alleged against him and as his so-called followers attribute to him to-day.

Christ himself has said: "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but whosoever shall speak a word against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. xii. 32).

Christ made it absolutely plain that he had used the word "son" in the sense of one who is most devoted and dutiful. He made it plain that God was the Father of all, and he who was most devoted to Him was His best child or son. It was an absolute lie on the part of those who attributed any blasphemy to Christ. They attributed that lie to make him unpopular. They failed because those people who knew him, who saw how humble he was, what a love and respect he cherished for God, could not believe that he would say or do anything that would degrade God's Holiness. Failing in that, the Pharisees tried to implicate Christ politically. They charged him with claiming to be the King of the Jews. But the Jews had no kingdom of their own. They were subject to the Roman sovereign. So they alleged that Christ was politically a traitor.

Even in this they were wrong, because Christ did not even think of any kingdom of earth. His mind was set on the kingdom of heaven. I will discuss the charges against Christ later. However, in the political charge of Christ being a traitor they succeeded in securing his crucifixion.

The story of his martyrdom as given in Matthew, who is said to be a disciple, and therefore probably an eye-witness, is as follows. I use my own words only when reference is not given. Jesus had a sort of presentiment of what his opponents were scheming against him. Six days before the Passover he said to His disciples that when the Passover cometh he would be delivered up to be crucified.

The chief priests and elders gathered at the house of the high priest, who was called Caiaphas, and took counsel together that they might take Jesus by subtilty and kill him. But for fear of a tumult they did not take his life. Afterwards they wanted to catch hold of him. One of his own disciples, Judas Iscariot by name, betrayed him for thirty pieces of silver, as was foretold by Christ.

“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

“And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death: but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?” (Matt. xxvi. 36-68).

As prophesied by Christ, Peter denied and cursed him three times. Then the priest took him up to Pilate the Governor.

“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word: insomuch that the governor marvelled greatly” (Matt. xxvii. 11-14).

“Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be

crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him" (Matt. xxvii. 22-31).

"And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now, if He will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost" (Matt. xxvii. 39-51).

To appreciate fully the martyrdom of Christ, it is very necessary to see whether the charges that were brought against him by the Jews were true or not. I have mentioned them before, but they must be named categorically and definitely.

We know what were the definite charges of their opponents against Socrates and Hosain. But the history of Jesus Christ is so uncertain that we have to gather ourselves from some passages in the Gospels what the charges were. Neither Christ himself nor the Gospel writers have put up any clear defence, so we shall have to examine the position of Christ ourselves. We can take the charges to be three:—

- (1) That he claimed to be the Son of God in the physical sense of the word.
- (2) That he claimed to be the King of the Jews.
- (3) That he prophesied that he could demolish the Temple and build it by a miracle.