

The
Islamic Review

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

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CONTENTS.

Miss Eileen Rahima Lacey (Worcester)	<i>Frontispiece</i>
Notes	PAGE 185
An Instance of Sciolism—Islamic Conception of the Soul—The Christian Call to Prayers—The Islamic Call to Prayers—The Christian and the Muslim Calls Compared	
Muhammad in the Old Testament. By Professor Abdulahad Davoud, B.D.	196
The Sacrament of Penance. By R. Lissan	206
Europe's Debt to Islam. By Dr. Gustav Diercks	217

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"The Church of England, unfortunately, is too narrow and bigoted, and the whole thing seems to lack philosophy, and it does not seem altogether a simple faith. . . . Islamic faith is the most devout, . . . carrying a vast amount of truth and knowledge with it."

MISS EILEEN RAHIMA LACEY,
Worcester.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مُحَمَّدٌ وَوَسَلِّ عَلٰی رَسُوْلِ الْکَرِیْمِ

THE
ISLAMIC REVIEW

ZU'L- HIJJA, 1346 A.H.

VOL. XVI.

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No. 6.

NOTES

An Instance of Sciolism.

Science and religion have been admittedly the greatest benefactors of mankind. They have here and there seemed to conflict when one or other of them has transgressed the limits properly assigned to it or when one has assumed the prerogative of sitting in judgment on or denying or contradicting truths established by the other. If theologians have from time to time been so purblind as to pooh-pooh all that did not seem to fit in with their dogmatized system of theology, it must not be forgotten that scientists have been no less unwary; nay, have seldom, if ever, let slip an opportunity for criticizing the domain of religion. This more than occasional clash has given rise to the popular idea that science and religion can never agree, and that they must be in a perpetual state of warfare. We, for our part, have stoutly and consistently maintained that there is no clash between religion and science, provided, of course, that we do not understand by the word "religion," the belief in the doctrine of "perfect justification by the blood and righteousness of our Lord Jesus Christ, the doctrines of the Fall, of the Atonement, and of eternal punishment; or subscription to the doctrines of the sacrifice of the Mass, Transubstantiation, priestly absolution, the adoration of

ISLAMIC REVIEW

the elements in the Lord's Supper, and Purgatory." It is to be earnestly desired that the Press, instead of taking notice of such things as throw into striking relief the idea that there does actually exist a clash between that which religion—the true religion—propounds and the conclusions of science, would devote the same amount of space to such facts as are likely to emphasize or corroborate and cement the idea that there is no essential discrepancy between the truths established by either of them.

Very often, in these pages, we have called attention to the attitude of the representatives or spokesmen of the Christian Church towards science. In this issue we record how that eminent physiologist, Sir Arthur Keith, who presided over the 1927 session of the British Association, has in the exuberance of his vast knowledge ventured to "rush in where angels fear to tread." Sir Arthur, in the course of an address on the Darwinian theory, delivered at Manchester University, said¹ :—

"Mind has a material basis. The brain is a piece of living machinery. It consumes fuel and transmutes energy into feeling, thought, and memory.

"Every fact known to medical men compels the inference that mind, spirit, soul are the manifestations of a living brain, just as the flame is the manifest spirit of a burning candle. At the moment of extinction both flame and spirit cease to have a separate existence. However much this mode of explaining man's mentality may run counter to long and deeply cherished beliefs, medical men cannot think otherwise if they are to believe the evidence of their senses."

This pronouncement clearly means that Sir Arthur Keith is opposed not only to every religious teacher and thinker but also to many of the great men of science. Conspicuous among the latter is Sir Oliver Lodge, a former president of the British Association, who is shortly issuing a book under the title *Why I Believe in a Personal Immortality*. Sir Oliver is reported to have given his views on Sir Arthur's opinions as follows² :—

"I am quite familiar with all that medical men and scientists have to say on the subject. It is a recognized view of physi-

¹ *Daily Express*, May 11, 1928.

² *Evening Standard*, May 10, 1928.

NOTES

ologists that the spirit does not survive after the brain has ceased to function.

"They do not find any spirit in the brain by analyzing it, of course, and they have got a different opinion altogether from what I have on the function of the brain.

"I think the brain is an instrument used by the mind. They think the brain is the mind, apparently. Well, I do not look at it that way. It is all a question of whether the brain is an instrument or itself. The brain manifests the mind, but that is not the same thing as being the mind.

"A violin manifests Beethoven, but that is not quite the same thing as being Beethoven. I look at the brain like that. If you smash the instrument, of course, the mind cannot manifest itself.

"That is all right; what they know about the brain and the way it acts on muscles and nerves is all good. That is all part of the machinery. They know a terrible lot about the working of that machinery. But there is something more to be said than that. Anybody can point out how an automatic machine, such as the typewriter, works, and you cannot get the thing to go unless it is properly connected up and in good order. But that does not explain the sense or the meaning of what comes out of it.

"My point is that the brain or any form of matter cannot evolve Shakespeare, poetry, or sense, or meaning. It manifests it like a typewriter. They can easily explain the mechanism of a typewriter, or any other instrument. We do not differ about that aspect at all. It is only the other aspects which they have not attempted to understand that we agree to differ about.

"The way they work out the details is very good. If the brain is the mind, and one is destroyed, the other goes, too; but if it is only an instrument, and one smashes the instrument, such as a violin, it does not kill the music, the real thing behind the scenes. But the instrument can no longer manifest. It goes out of our ken—which is not by any means the same thing as going out of existence.

"They do not accept what evidence there is about the survival of the spirit. There certainly is some evidence, but

ISLAMIC REVIEW

they do not take the trouble to look at it from any other point of view, because they think the brain and mind are one and the same thing. It is nothing new to me. I am quite familiar with all they say on the subject."

In this connection it would be as well to glance back for a moment at the stages of mental transition through which Europe has been passing. It is but a few centuries ago that a belief in the existence of ghosts and apparitions formed one of the chief features of the mental structure of Europe. The burning of witches is fact, historically recorded, as lately as the eighteenth century. Then there came reaction, which took the form of absolute denial of everything not perceived by the physical eye. Then once again the pendulum was seen swinging towards the rehabilitation of the religious ideas; and this was in the beginning of the nineteenth century, when the movement of Spiritualism began to make itself felt. This movement preached that the soul survives its material frame. The result was that great scientific men not only proposed belief in the existence of the soul, but even went so far as to assert that the spirits of the departed could bring their influence to bear on those living on the physical planet by various means, one of which was automatic writing.

On the pronouncement of Sir Arthur Keith we have but one more criticism to offer. Sir Arthur, we believe, would be the first to admit that a great number of facts which are of capital importance remain unknown to medical science. Cannot the soul be one of them?

Sir Arthur, like many other scientists, when he dogmatizes, forgets that all human knowledge is only a little focus of light on an illimitable universe. Moreover, his pronouncements do not necessarily involve the untenability of what has been said at one time or another by Moses, Jesus and Muhammad, and other great religious personages about the immortality of the soul and the life after death. For negation of a theory is no theory. The experiences of the great religious sages as against the experiences of the physicists and physiologists who know nothing whatsoever of the spiritual world are, to say the least, deserving of the same consideration we accord to the views of the latter on scientific matters.

NOTES

We, in our everyday life, use a medicine on the advice of a friend, though we may have never tried that medicine, and our friend may be no qualified doctor. We take it simply because of our belief in the words of our friend and the experience based on the benefit which he may have derived from its use. Why should we not, then, in far greater degree, believe in what the prophets have said—prophets who are benefactors far dearer to us than any friends? The position of the religious sages is incalculably higher than that of any friend of ours or of any scientist. For it is the prophets of God who have moulded or changed the destinies of nations—a thing which has never fallen, and never will fall, to the lot of a scientist. It stands to reason, therefore, that we should attach greater importance and respect to their views on subjects with which they obviously are better acquainted than the scientist. We are constrained to say that Sir Arthur, with all due deference to his encyclopædic knowledge, has overstepped the province of the scientist. One wishes that the man of science had rather adopted the attitude of Muhammad, who, when his advice was sought on some mundane matter, replied: "You can manage your worldly affairs better. Come to me when you want my advice on some religious matter."

Islamic Conception of the Soul.

(a) *Its Nature.*

In connection with the above,¹ we give below the Islamic viewpoint on the question. In the first place it must be understood that there exists a close and mysterious connection between our body and soul, and the solution of the mystery is beyond human comprehension. The relation between spiritual nature and physical nature of man becomes evident on a careful consideration of the actions of the outward organs and the effect they produce upon the internal nature of man. Weeping, for instance, even if artificial, at once saddens the heart, while an artificial laugh at once makes it cheerful.

According to the Qur-án the body itself is the mother of the soul. The soul does not come from without or from the

¹ Cf. Mirzá Ghulám Ahmad, in his *Teachings of Islam* (London, 1910), pp. 8-13.

ISLAMIC REVIEW

heavens and seek connection with the body in the womb of the mother, but it is a light that lies concealed in the seed and grows with the growth of the body. The Holy Word of God gives us to understand that the soul grows from the body while it is developed in the womb of the mother. Thus it says: "Then We bring the body which has been prepared in the womb into another form and manifest another creation out of it (which is called the soul), and blessed is God the most excellent Creator Who has no equal" (xxiii. 14). The words "We manifest another creation out of the same body" throw light on the nature of the soul and indicate the strong and inexplicable tie between it and the body. The hint which the Word of God has here given us as to the nature of the connection between the body and the soul leads us to other important conclusions. It teaches us that the words which a man speaks and the deeds which a man does, if said or done for the sake of God and to manifest His glory, and if regulated by His commands, are subject to the same Divine law, viz. that in all the sincere outward actions there is a soul hidden as in the seed of man, and as the body of these actions is gradually developed, the hidden soul appears in it. When the complete embodiment of the actions takes place, the soul flashes of a sudden in perfect brightness and glory and shows itself so far as the spirit can be seen and then appears a plain movement of life. The full development of the body of actions is followed by a blazing of the light within just like a flash of lightning. This stage is allegorically described in xv. 29 of the Holy Qur-án, which says: "When I have formed the body of it and set right all the manifestations of glory and breathed into it My soul, prostrate yourselves in obedience before it." This verse also suggests the same idea, viz. that in the complete embodiment of good actions the spirit within brightens up. This Almighty God describes as His own soul, thus indicating that it partakes of a Divine nature. For the body is fully developed only after the extinction of the physical desires, and therefore the Divine light, which before was dim, shines out in full lustre, and this makes it incumbent upon everybody to bow down before the manifestation of this glory. Therefore everyone is naturally attracted towards it, falls down

NOTES

upon his face before it, except the spirit of evil which loves darkness.

The soul is a light which springs up from the body which is being prepared in the womb. By the springing of the soul we only mean that it is hidden and imperceptible although its germs are present in the seed itself and that, as the body is gradually developed, the soul grows along with it and becomes manifest. There is not the least doubt that the inexplicable connection with the seed is in accordance with the design of God and with His permission and will. It is a bright essence in the seed itself. It is not a part of it in the sense in which matter is part of matter, but at the same time it is untrue to say that it comes from outside or, as some wrongly imagine, falling upon the earth, is mixed with the substance of the seed. It is hidden in the seed as fire is latent in the flint. The Holy Word lends no support to the view that the soul comes from the heavens as something distinct from the body, or that it falls suddenly upon the earth and, mixing with the seed accidentally, finds an entrance into the womb. The soul is as surely a creation of God as anything else.

(b) Islam makes the life hereafter a continuation of the present one. Death is not an interruption but a connecting link, a door that opens upon the hidden realities of this life. Islam regards the state after death as image of the spiritual state in this life and teaches that the next life is a life of unlimited progress.

The Christian Call to Prayers.

In the hustle and bustle of our daily life, the stress of routine seldom or never permits us to probe beneath the crust of the commonplace doings and events which have become part and parcel of our everyday existence; nay, we lose the habit of exercising our power of observation and thought on what has become to us, as it were, a sort of second nature. But if ever we do make an effort to break through the crust and to see what lies beneath it, we are apt to discover, to our amazement, facts which we never suspected. Take, for example, the Christian call to prayers. This is an institution to which not only Christians, but those also who are not Christians,

ISLAMIC REVIEW

have become so thoroughly accustomed that no one feels the faintest curiosity as to its origin or significance—a phenomena we propose to consider in this short note.

We have very often dwelt on the various institutions of dogmatized Christianity, and pointed out that they are more or less an exact replica of pagan customs; that they are, in fact, pagan institutions in Christian clothing. The Virgin Birth, the Immaculate Conception, Easter, and Christmas, all are pagan in origin. Therefore our study of the Christian call to prayer will be amply repaid by a still clearer insight into the Christian system of theology.

Sir James George Frazer, an authority on anthropology, in discussing the institution of the bells in the churches and their wearing on the robes of the priest, is of opinion that they are, in their origin, means to frighten away the evil spirit, instruments which possess some magical power. We believe we cannot do better than quote the words of Sir James from his book *Folklore in the Old Testament* (London, 1919, vol. iii, pp. 446 *et seq.*) on the subject under consideration. We therefore step aside and let him speak for us:—

“In the Priestly Code it is ordained that the priest’s robe should be made all of violet, and that the skirts of it should be adorned with a fringe of pomegranates wrought of violet and purple and scarlet stuff, with a golden bell between each pair of pomegranates. This gorgeous robe the priest was to wear when he ministered in the sanctuary, and the golden bells were to be heard jingling both when he entered into the holy place and when he came forth, lest he should die.

“Why should the priest in his violet robe, with the fringe of gay pomegranates dangling at his heels, fear to die if the golden bells were not heard to jingle, both when he went into and when he came forth from the holy place? The most probable answer seems to be that the chiming of the holy bells was thought to drive far off the envious and wicked spirits who lurked about the door of the sanctuary, ready to pounce on and carry off the richly appavelled minister as he stepped across the threshold in the discharge of his sacred office. At least this view, which has found favour with some modern scholars, is strongly supported by analogy; for it has been a

NOTES

common opinion, from the days of antiquity downwards, that demons and ghosts can be put to flight by the sound of metals, whether it be the musical jingle of little bells, the deep-mouthed clangour of great bells, the shrill clash of cymbals, the booming of gongs, or the simple clink and clank of plates of bronze or iron knocked together or struck with hammers or sticks. Hence in rites of exorcism it has often been customary for the celebrant either to ring a bell which he holds in his hand, or to wear attached to some part of his person a whole nest of bells, which jingle at every movement he makes. Examples will serve to illustrate the antiquity and the wide diffusion of such beliefs and practices.

"Lucian tells that spectres fled at the sound of bronze and iron, and he contrasts the repulsion which the clang of these metals exerted on spirits with the attraction which the chink of silver money wielded over women of a certain class. At Rome, when the ghosts of the dead had paid their annual visit to the old home in the month of May, and had been entertained with a frugal repast of black beans, the householder used to show them the door, bidding them, 'Ghosts of my fathers, go forth!' and emphasizing his request or command by the clash of bronze. Nor did such notions as to the dislike which spirits entertain for the tinkle of metal expire with expiring paganism. They survived in full force under Christianity into the Middle Ages and long afterwards. The learned Christian scholiast, John Tztzēs, tells us that the clash of bronze was just as effective to ban apparitions as the barking of a dog, a proposition which few reasonable men will be inclined to dispute.

"But in Christian times, the sound deemed above all others abhorrent to the ears of fiends and goblins has been the sweet and solemn music of bells. The first Provincial Council of Cologne laid it down as an opinion of the fathers that at the sound of the bells summoning Christians to prayer demons are terrified and depart, and the spirits of the storm, the powers of the air, are laid low. However, the members of the Council themselves apparently inclined to attribute this happy result rather to the fervent intercession of the faithful than to the musical clangour of the bells. Again, the service book known

ISLAMIC REVIEW

as the Roman Pontifical recognizes the virtue of a church bell, wherever its sound is heard, to drive far off the powers of evil, the gibbering and moving spectres of the dead, and all the spirits of the storm. A great canonist of the thirteenth century, Durandus, in his famous and popular treatise on the divine offices, tells us that 'bells are rung in procession, that demons may fear and flee.' For when they hear the trumpets of the church militant, that is, the bells, they are afraid, as any tyrant is afraid when he hears in his land the trumpets of a powerful king, his foe. And that, too, is the reason why, at the sight of a storm rising, the Church rings its bells, in order that the demons, hearing the trumpets of the eternal king, that is, the bells, may be terrified and flee away and abstain from stirring up the tempest."

Sir James George Frazer continues to say on pp. 454 *et seq.* as follows:—

"Throughout the Middle Ages, and down to modern times, the sound of church bells was also in great request for the purpose of routing witches and wizards, who gathered unseen in the air to play their wicked pranks on man and beast. There were certain days of the year which these witches set apart more particularly for their unhallowed assemblies or Sabbaths, as they were called, and on such days accordingly the church bells were especially rung, sometimes the whole night long, because it was under cover of darkness that witches and warlocks were busiest at their infernal tasks. For example, in France witches were thought to scour the air most particularly on the night of St. Agatha, the fifth of February; hence the bells of the parish churches used to be set ringing that night to drive them away, and the same custom is said to have been observed in some parts of Spain. Again, one of the most bewitching times of the whole year was Midsummer Eve; and accordingly at Rottenburg in Swabia the church bells rang all that night from nine o'clock till break of day while honest folk made fast their shutters, and stopped up even chinks and crannies, lest the dreadful beings should insinuate themselves into the houses. Other witches' Sabbaths used to be held at Twelfth Night and the famous Walpurgis Night, the eve of May Day, and on these days it used to be

NOTES

customary in various parts of Europe to expel the baleful, though invisible, crew by making a prodigious racket, to which the ringing of handbells and the cracking of whips contributed their share."

The Islamic Call to Prayers.

Side by side with the Christian, it is but natural that we should place before our readers the Islamic Call to Prayers. This, when translated, would read: God is great, God is great, God is great; I bear witness that God is the only object worthy of worship, I bear witness that God is the only object worthy of worship, I bear witness that Muhammad is His Apostle, I bear witness that Muhammad is His Apostle. Come to prayers, come to prayers, hasten to success, hasten to success. God is great, God is great; there is no object worthy of worship but Allah.

The words are not only simple and grand, but they contain, too, a summing up of the whole teaching of Islam.

We have seen the origin of the Christian call to prayers—the bells. Let us therefore proceed to study the origin and meanings of the Islamic Call.

(a) Its Origin.

Every nation has adopted different methods for calling its people to the place of worship. Mostly this has been effected by the use of gongs or bells or both.

Muslims, in the early years of Islam, during the lifetime of the Prophet, had no special system; nor was such a system necessary, because the number of adherents to Islam was but small. Muslims were wont to decide upon a certain time for prayer, and to come together at that time. But when the Holy Prophet Muhammad migrated to Medina, the number of his followers began to grow. Then it was that it became necessary to devise some method of calling the faithful together. According to the traditions of Bukhári, it was at the suggestion of the Caliph Omar the Great that the present system was adopted. The words of the Call, it may be remarked in passing, are as authentic and intact as other institutions of Islam themselves.

ISLAMIC REVIEW

(b) Its Meanings.

We know that man's instinct is to bow to his superiors, to show an unquestioning obedience to those who are placed in authority over him. That is why children obey their parents and pupils their teachers. Very rightly it is, therefore, that the Islamic call to prayers opens with the words "God is great," thus calling to witness the great eternal truth reposed in our nature. Then in order to save Muslims from the pitfalls into which the adherents of Christianity and others had fallen, the call impresses on us the fact that Muhammad is nothing more than an Apostle of God. Nations that preceded Islam had deified their prophets, not with the idea of doing them disservice or dishonour, but, as they thought, to do them honour in return for all the spiritual and worldly blessing which by their agency had been received.

Then the crier of the Islamic Call proceeds to announce to all those whom his voice can reach, the aim of his call. He tells them, in plain words, that he is calling them for prayers, not for play or enjoyment, nor yet for a business appointment, but for prayers which are a sure means to success, for no material success is ever gained without noble qualities as its bedrock.

The Christian and the Muslim Calls Compared.

It is now a simple matter to institute a comparison between the two. If the Islamic Call is eloquent, articulate, the Christian is dumb. The bells say nothing. They are meaningless, conveying no message of any sort to the person who hears their sound. A simple noise is always a noise, and nothing else.

The Christian missionary in his hocus-pocus is ever too ready to bring forward the present-day ascendancy of Europe. We wonder what he has to say on the subject of church bells. In matters spiritual, European Christianity is still in its infancy.

MUHAMMAD IN THE OLD TESTAMENT

By PROFESSOR ABDULAHAD DAVOUD, B.D.

I. PREFATORY REMARKS.

I PROPOSE, through this article and the ones which will follow it, to the best of my ability and by the help and grace of Allah

MUHAMMAD IN THE OLD TESTAMENT

to show that the doctrine of Islam concerning the Deity and the last great messenger of Allah is perfectly true and conforms to the teachings of the Bible.

I shall devote the present article to discussing the first point, and in a few other papers I shall attempt to show that Muhammad is the real object of the Covenant and in him, and him alone, are actually and literally fulfilled all the prophecies in the Old Testament.

I wish to make it quite clear that the views set out in this article and those which will follow it are quite personal, and that I am alone responsible for my personal and unborrowed researches in the Hebrew Sacred Scriptures. I do not, however, assume an authoritative attitude in expounding the teachings of Islam.

I have not the slightest intention nor desire to hurt the religious feelings of Christian friends. I love Christ, Moses and Abraham, as I do Muhammad and all other holy prophets of God.²

My writings are not intended to raise a bitter and therefore useless dispute with the Churches, but only invite them to a pleasant and friendly investigation of this all-important question with a spirit of love and impartiality. If the Christians desist from their vain attempt of defining the essence of the Supreme Being, and confess His absolute Oneness, then a union between them and the Muslims is not only probable but extremely possible. For once the unity of God is accepted and acknowledged, the other points of difference between the two faiths can more easily be settled. I shall be only too pleased to answer the difficulties or questions of the readers of the *Islamic Review*, which can be addressed to me care of the Editor.

II. ALLAH AND HIS ATTRIBUTES.

There are two fundamental points between Islam and Christianity which, for the sake of the truth and the peace

² Qur-án, iii. 83. "Say : We believe in Allah and what has been revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit."

ISLAMIC REVIEW

of the world, deserved a very serious and deep investigation. As these two religions claim their origin from one and the same source, it would follow that no important point of controversy between them should be allowed to exist. Both these great religions believe in the existence of the Deity and in the covenant made between God and the Prophet Abraham. On these two principal points a thoroughly conscientious and final agreement must be arrived at between the intelligent adherents of the two Faiths. Are we poor and ignorant mortals to believe in and worship one God, or are we to believe in and fear a plurality of Gods? Which of the two, Christ or Muhammad, is the object of the Divine Covenant? These two questions must be answered once for all.

It would be a mere waste of time here to refute those who ignorantly or maliciously suppose the Allah of Islam to be different from the true God and only a fictitious deity of Muhammad's own creation. If the Christian priests and theologians knew their Scriptures in the original Hebrew instead of in translations as the Muslims read their Qur-án in its Arabic text, they would clearly see that Allah is the same ancient Semitic name of the Supreme Being who revealed and spoke to Adam and all the prophets.

Allah is the only self-existing, knowing powerful Being. He encompasses, fills every space, being and thing; and is the source of all life, knowledge and force. Allah is the unique Creator, Regulator and Ruler of the universe. He is absolutely One. The essence, the person and nature of Allah are absolutely beyond human comprehension, and therefore any attempt to define His essence is not only futile but even dangerous to our spiritual welfare and faith; for it will certainly lead us into error.

The trinitarian branch of the Christian Church, for about seventeen centuries, has exhausted all the brains of her saints and philosophers to define the Essence and the Person of the Deity; and what have they invented? All that which Athanasius, Augustines and Aquinases have imposed upon the Christians "under the pain of eternal damnation"—to believe in a God who is "the third of three"! Allah, in His Holy Qur-án, condemns this belief in these solemn words:—

MUHAMMAD IN THE OLD TESTAMENT

"They are certainly unbelievers, who say God is the third of three, for there is no God but the one God; and if they refrain not from what they say, a painful chastisement shall surely be inflicted on such of them as are unbelievers" (Qur-án, V. 73).

The reason why the orthodox Muslim scholars have always refrained from defining God's Essence is because His Essence transcends all attributes in which it could only be defined. Allah has many names which in reality are only adjectives derived from His essence through its various manifestations in the universe which He alone has formed. We call Allah by the appellations Almighty, Eternal, Omnipresent, Omniscient, Merciful, and so forth, because we conceive the eternity, omnipresence, universal knowledge, mercifulness, as emanating from His essence, and belonging to Him alone and absolutely. He is alone the infinitely Knowing, Powerful, Living, Holy, Beautiful, Good, Loving, Glorious, Terrible, Avenger, because it is from Him alone that emanate and flow the qualities of knowledge, power, life, holiness, beauty and the rest. God has no attributes in the sense we understand them. With us an attribute or a property is common to many individuals of a species, but what is God's is His alone, and there is none other to share it with Him. When we say, "Solomon is wise, powerful, just and beautiful," we do not ascribe exclusively to him all wisdom, power, justice and beauty. We only mean to say that he is relatively wise as compared with others of his species, and that wisdom too is relatively his attribute in common with the individuals belonging to his class.

To make it more clear, a divine attribute is an emanation of God, and therefore an activity. Now every divine action is nothing more or less than a creation.

It is also to be admitted that the divine attributes, inasmuch as they are emanations, posit time and a beginning; consequently when Allah said *Kun fakhána*—i.e. "Be, and it became"—or He uttered, pronounced His word in time and in the beginning of the creation. This is what the Sūfees term '*aql-kull*, or universal intelligence, as the emanation of the '*aql awwal*, namely, the "first intelligence." Then the *nafs-kull*,

ISLAMIC REVIEW

or the "universal soul" that was the first to hear and obey this divine order, emanated from the "first soul" and transformed the universe. Of course, these mystic views of the Sūfees are not to be considered as dogmas of Islam; and if we deeply penetrate into these occult doctrines, we may involuntarily be led into Pantheism which is destructive of a practical religion.

This reasoning would lead us to conclude that each act of God displays a divine emanation as His manifestation and particular attribute, but it is *not* His Essence or Being. God is Creator, because He created in the beginning of time, and always creates. God spoke in the beginning of time just as He speaks in His own way always. But as His creation is not eternal or a divine person, so His Word cannot be considered eternal and a divine Person. The Christians proceed further, and make the Creator a divine father, and His Word a divine son; and also, because He breathed life into His creatures, He is surnamed a divine Spirit, forgetting that logically He could not be father before creation, nor "son" before He spoke, and neither "Holy Ghost" before He gave life. I can conceive the attributes of God through His works and manifestations *a posteriori*, but of His eternal and *a priori* attributes I possess no conception whatever, nor do I imagine any human intelligence to be able to comprehend the nature of an eternal attribute and its relationship to the essence of God. In fact, God has not revealed to us the nature of His Being in the Holy Scriptures nor in the human intellect.

The attributes of God are not to be considered as distinct and separate divine entities or personalities, otherwise we shall have, not one trinity of persons in the Godhead, but several dozen of trinities. An attribute until it actually emanates from its subject has no existence. We cannot qualify the subject by a particular attribute before that attribute has actually proceeded from it and is seen. Hence we say "God is Good" when we enjoy His good and kind action; but we cannot describe Him—properly speaking—as "God is Goodness," because goodness is not God, but His action and work. It is for this reason that the Qur-án always attributes to Allah the adjectival appellations, such as the Wise, the Knowing, the Merciful, but never with such descriptions as "God is love,

MUHAMMAD IN THE OLD TESTAMENT

knowledge, word," and so forth; for love is the action of the lover and the lover himself, just as knowledge or word is the action of the knowing person and not himself.

I particularly insist on this point because of the error into which have fallen those who maintain the eternity and distinct personality of certain attributes of God. The Verb or the Word of God has been held to be a distinct person of the Deity; whereas the word of God can have no other signification than an expression of His Knowledge and Will. The Qur-án, too, is called "the word of God," and some early Muslim doctors of law asserted that it was eternal and uncreated. The same appellation is also given to Jesus Christ in the Qur-án—*Kalimatun minho*, i.e. "the Word from Him" (iii. 44). But it would be very unreligious to assert that the Word or Logos of God is a distinct person, and that it assumed flesh and became incarnate in the shape of a man of Nazareth or in the form of a book, the former called "the Christ" and the latter "the Qur-án"!

To sum up this subject, I insistently declare that the Word or any other imaginable attribute of God, not only is it not a distinct divine entity or individuality, but also it could have no actual (*in actu*) existence prior to the beginning of time and creation.

The first verse with which St. John's Gospel commences was often refuted by the early Unitarian writers, who rendered its true reading as follows: "In the beginning was the Word; and the Word was with God; and the Word was God's."

It will be noticed that the Greek form of the genitive case "Theou," i.e. "God's"¹ was corrupted into "Theos"; that is,

¹ Concerning the Logos, ever since the second century a very fierce controversy about it arose among the "Fathers" of the Church, especially in the East, and it continued until the Unitarians were utterly crushed and their literature destroyed. To-day, unfortunately, there remains hardly any portion *intact* or an unaltered fragment from the "Gospels" and "Commentaries" as well as the controversial writings belonging to the Unitarians, except what has been quoted from them in the writings of their opponents, such as the learned Greek Patriarch Photius and those before him.

Among the "Fathers" of the Eastern Christians, one of the most distinguished is St. Ephraim the Syrian. He is the author of many works, chiefly of a commentary on the Bible which is published both in Syriac and in Latin, which latter edition I had carefully read in Rome. He has also homilies, dissertations called "mâdrâshi" and

ISLAMIC REVIEW

"God," in the nominative form of the name! It is also to be observed that the clause "In the beginning was the word" expressly indicates the origin of the word which *was not before the beginning!* By the "word of God" is not meant a separate and distinct substance, coeval and co-existent with the Almighty, but an expression and proclamation of His knowledge and will when He uttered the word *Kun*, namely, "Be." When God said *Kun* for the first time, the worlds became; when He said *Kun*, the Qur-ân was created and written on the "*Lowh*" or "Table"; and when He pronounced the word "Be," Jesus was created in the womb of the Blessed Virgin Mary; and so on—whenever He wills to create, His order "Be" is sufficient.

The Christian auspiciatory formula: "In the name of the Father, and of the Son, and of the Holy Ghost," does not even mention the name of God! And this is the Christian God!

"contra Haeretici," etc. Then there is a famous Syrian, author Bâr Disân (generally written Bardisanes) who flourished in the latter end of the second and the first of the third century A.D. From the writings of Bâr Disân nothing in the Syriac is extant except what Ephraim, Jacob of Nesibin and other Nestorians and Jacobites have quoted for refutation, and except what most of the Greek Fathers employed in their own language. Bâr Disân maintained that Jesus Christ was the seat of the temple of the Word of God, but both he and the Word were created. St. Ephraim, in combating the "heresy" of Bâr Disân, says:—

(Syriac):

"Wai lakh O, dovyâ at Bâr Disân
Dagreit l'Milta eithrov d'Allâhâ.
Bram kthabha la kthabh d'akh hâkhân
Illa d'Miltha eithrov Allâhâ."

(Arabic):

"Wailu 'l-laka yâ anta' s-Safl Bâr Disân
Li-anna fara'aita kâna 'l-kalâmo li 'l-Lâhi
Lâ-kina 'l-Kitâbo mâ Kataba Kazâ
Illa 'l-Kalâmo Kâna 'l-Lâh."

(English translation):

"Woe unto thee O miserable Bâr Disan,
That thou didst read the "Word was God's" !
But the Book [Gospel] did not write likewise,
Except that "the Word was God."

Almost in all the controversies on the Logos the Unitarians are "branded" with the heresy of denying the eternality and divine personality of it by having "corrupted" the Gospel of John, etc. These imputations were returned to the Trinitarians by the true Nasâra—Unitarians. So one can deduct from the patristic literature that the Trinitarians were always reproached with having corrupted the Scriptures.

MUHAMMAD IN THE OLD TESTAMENT

The Nestorian and Jacobite formula, which consists of ten syllables exactly like the Muslim "Bismillahi," is thus to be transliterated: Bshim Abhā wō-Bhrā ou-Ruḥā d-Qudshā, which has the same meaning as that contained in all other Christian formulas. The Qur-ānic formula, on the other hand, which expresses the foundation of the Islamic truth is a great contrast to the Trinitarians' formula: Bismillāhi 'r-Rahmāni 'r-Rahīm; that is: "In the name of the most Merciful and Compassionate Allah."

This Christian Trinity—inasmuch as it admits a plurality of persons in the Deity, attributes distinct personal properties to each person; and makes use of family names similar to those in the pagan mythology—cannot be accepted as a true conception of the Deity. Allah is neither the father of a son nor the son of a father. He has no mother, nor is He self-made. The belief in "God the Father and God the Son and God the Holy Ghost" is a flagrant denial of the unity of God, and an audacious confession in three imperfect beings who, unitedly or separately, cannot be the true God.

Mathematics as a positive science teaches us that a unit is no more nor less than one; that one is never equal to one plus one plus one; in other words, one cannot be equal to three, because one is the third of the three. In the same way, one is not equal to a third. And *vice versa*, three are not equal to one, nor can a third be equal to a unit. The unit is the basis of all numbers, and a standard for the measurements and weights of all dimensions, distances, quantities and time. In fact, all numbers are aggregates of the unit 1. Ten is an aggregate of so many equal units of the same kind.

Those who maintain the unity of God in the trinity of persons tell us that "each person is omnipotent, omnipresent, eternal and perfect God; yet there are not three omnipotent, omnipresent, eternal and perfect Gods, but one omnipotent . . . God!" If there is no sophistry in the above reasoning, then we shall present this "mystery" of the churches by an equation:—

1 God = 1 God + 1 God + 1 God; therefore: 1 God = 3 Gods.
In the first place, one god cannot equal three gods, but only

ISLAMIC REVIEW

one of them. Secondly, since you admit each person to be perfect God like His two associates, your conclusion that $1 + 1 + 1 = 1$ is not mathematical, but an absurdity!

You are either too arrogant when you attempt to prove that three units equal one unit; or too cowardly to admit that three ones equal three ones. In the former case you can never prove a wrong solution of a problem by a false process; and in the second you have not the courage to confess your belief in three gods.

Besides, we all—Muslims and Christians—believe that God is Omnipresent, that He fills and encompasses every space and particle. Is it conceivable that all the three persons of the Deity at the same time and separately encompass the universe, or is it only one of them at the time? To say "the Deity does this" would be no answer at all. For Deity is not God, but the state of being God, and therefore a quality. Godhead is the quality of *one* God; it is not susceptible of plurality nor of diminution. There are no godheads but one Godhead, which is the attribute of one God alone.

Then we are told that each person of the trinity has some particular attributes which are not proper to the other two. And these attributes indicate—according to human reasoning and language—priority and posteriority among them. The Father always holds the first rank, and is prior to the Son. The Holy Ghost is not only posterior as the third in the order of counting but even inferior to those from whom he proceeds. Would it not be considered a sin of heresy if the names of the three persons were conversely repeated? Will not the signing of the cross upon the countenance or over the elements of the Eucharist be considered impious by the Churches if the formula be reversed thus: "In the name of the Holy Ghost, and of the Son, and of the Father"? For if they are absolutely equal and coeval, the order of precedence need not be so scrupulously observed.

The fact is that the Popes and the General Councils have always condemned the Sabelian doctrine which maintained that God is one but that He manifested Himself as the Father or as the Son or as the Holy Spirit, being always one and the

MUHAMMAD IN THE OLD TESTAMENT

same person. Of course, the religion of Islam does not endorse or sanction the Sabelian views. God manifested His *Jemāl* or beauty in Christ, His *jelāl* or glory and majesty in Muhammad, and His wisdom in Solomon, and so on in many other objects of Nature, but none of those prophets is any more God than the vast ocean or the majestic sky.

The truth is that there is no mathematical exactitude, no absolute equality between the three persons of the Trinity. If the Father were in every respect equal to the Son or the Holy Spirit, as the unit 1 is positively equal to another figure 1, then there would necessarily be *only one* person of God and not three, because a unit is not a fragment or fraction nor a multiple of itself. The very difference and relationship that is admitted to exist between the persons of the Trinity leaves no shadow of doubt that they are neither equal to each other nor are they to be identified with one another. The Father begets and is not begotten; the Son is begotten and not a father; the Holy Ghost is the issue of the other two persons; the first person is described as creator and destroyer; the second as saviour or redeemer, and the third as life-giver. Consequently none of the three is *alone* the Creator, the Redeemer and the Life-giver. Then we are told that the second person is the Word of the first Person, becomes man and is sacrificed on the cross to satisfy the justice of his father, and that his incarnation and resurrection are operated and accomplished by the third person.

In conclusion, I must remind Christians that unless they believe in the absolute unity of God, and renounce the belief in the three persons, they are certainly unbelievers in the true God. Strictly speaking, Christians are polytheists, only with this exception, that the gods of the heathen are false and imaginary, whereas the three gods of the Churches have a distinct character, of whom the Father—as another epithet for Creator—is the One true God, but the son is only a prophet and servant of God, and the third person one of the innumerable holy spirits in the service of the Almighty God.

In the Old Testament, God is called Father because of His being a loving creator and protector, but as the Churches abused this name, the Qur-án has justly refrained from using it.

ISLAMIC REVIEW

The Old Testament and the Qur-án condemn the doctrine of three persons in God; the New Testament does not expressly hold or defend it, but even if it contains hints and traces concerning the Trinity, it is no authority at all, because it was neither seen nor written by Christ himself, nor in the language he spoke, nor did it exist in its present form and contents for—at least—the first two centuries after him.

It might with advantage be added that in the East the Unitarian Christians always combated and protested against the Trinitarians, and that when they beheld the utter destruction of the "Fourth Beast" by the Great Messenger of Allah, they accepted and followed him. The Devil, who spoke through the mouth of the serpent to Eve, uttered blasphemies against the Most High through the mouth of the "Little Horn" which sprang up among the "Ten Horns" upon the head of the "Fourth Beast" (Dan. viii.), was none other than Constantine the Great, who officially and violently proclaimed the Nicene Creed.¹ But, as shown in a previous article,² in the *Islamic Review* by me, Muhammad has destroyed the "Iblis" or the Devil from the Promised Land for ever, by establishing Islam there as the religion of the one true God.

THE SACRAMENT OF PENANCE

By R. LISSAN

ORIGIN.

THE three sacraments that represent the perfect Christian have been dealt with, leaving four, namely, Penance, Extreme Unction, Matrimony, and Holy Orders. The first two are for the purpose of repairing faults and pitfalls.

The sacrament of penance may be divided into two parts, the confessional, and the means of securing absolution; but before dealing with the Christian aspect a brief account of its origin and sources is necessary.

The earliest historical references to it are found in Assyria

¹ In a future article on "Muhammad in the Old Testament" this point will be discussed.—A.D.

² Cf. *Islamic Review*, October, 1926: "Why the Devil is called Iblis in the Qur-án."

THE SACRAMENT OF PENANCE

and Egypt. In Assyria, confession was understood as the acknowledgment of sin, or of wrongdoing on the part of one who felt himself out of favour with the Deity whom he worshipped, or in danger of it. The sin might affect a fellow-man, or be an offence against religious justice or morality for which the Deity, jealous with regard to the due observance of right, exacted a penalty and inflicted punishment. This moral or religious aspect of sin, however, was probably a late development, the feeling of wrongdoing having been originally purely ritual—a failure to perform sacrifice or worship, or a defect in the performance or offering. Humiliation was evidently regarded as being acceptable to the Deity, and acknowledgment of wrongdoing paved the way to forgiveness . . . with the Babylonians, the feeling that the Deity might be displeased by possible wrongdoing probably originated with the Sumerians. The celebrant had, in particular, to be ritually clean. For this reason sin was originally the transgression of ritual laws, and appears as such in Babylonian religious literature (Hastings, *Encyclopedia*, "Confession," p. 825).

If we turn our attention to the Egyptian confession, we find things somewhat different; they had nothing of the deep sense of contrition and sense of the guiltiness of sin, characteristic of the Hebrew and Christian religions, but had a clear and accurate perception of right and wrong, though, apparently, little idea of repentance or penitential elements, of which there is no trace in Egyptian literature. Their view consisted in the repudiation of sin. In the *Book of the Dead*, chap. 125 (date 1580–1350 B.C.) is found what is called the Negative Confession, which may go back to the beginnings of the Egyptian Kingdom (4500 B.C.).

Coming to more recent times, the Jewish religion is found to have had penance and confession as part of its faith, which expected an admission from the penitent, whether penalty was to follow or not. In Genesis, the questions addressed to Adam and Cain were for the purpose of extracting a confession (cf. Gen. iii. 9, and iv. 9). Jacob confesses unworthiness in Gen. xxxii. 10, and David confesses sinning in 2 Sam. xii. 13.

On the Day of Atonement, the high-priest is said to have

ISLAMIC REVIEW

confessed three times. This day retained its expiatory power after the destruction of the Temple. It expiates sin against God, but not man (Hastings, *Encyc.*, "Confession," p. 829). The Scriptures repeatedly prescribe confession of sins as a means to expiation and atonement. "It shall be that when he is guilty of any one of these things, he shall confess that he hath sinned in that thing" (Lev. v. 5). The effect of confession is remission. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord hath put away thy sin: thou shalt not die" (2 Sam. xii. 13). See also Job xxxiii. 27; Jer. iii. 11; Hos. xiv. 2.

Confession may be individual—that of a person repenting backsliding—or it may be national, when the people at large humble themselves before God. As examples of the former may be cited the confession of Cain (Gen. iv. 13), Jacob (Gen. xxxii. 9), David (2 Sam. xxiv. 10, Psa. xli. 4 and lxix. 5), and of the later confession of the Israelites in the wilderness (Num. xiv. 40), in the dispersion (Lev. xxvi. 46), etc. National confessions are sometimes made through national representatives, as by Moses, after the Israelites worshipped the golden calf (Exod. xxxii. 31), by the high-priest on the Day of Atonement (Lev. xvi. 21; Ezra ix. 6, 7, 15). In rabbinical literature, repentance is likened to a door, which, if man opens only as much as the eye of a needle, God opens as wide as a gateway, for whoso is willing to cleanse himself is assisted from above, and confession may be said to be the opening wedge on which repentance turns (*Jewish Cyclopaedia*, "Confession," p. 217).

The common formulas for confession of sins, in the Christian Church, begin in the main exactly like those of the Synagogue. The conclusion is that they go back to pre-Talmudic times. The closing words of the prayer of the Episcopal Church, "We have left undone those things that we ought to have done, and done those things we ought not to have done," are nearly identical with the closing words of the confession on the Day of Atonement, "O God of forgiveness, forgive us, pardon us, grant us remission for the violation of mandatory and for the violation of prohibitive precepts, for sins known or unknown to us." The mercy of God, the leading feature of the whole religious

THE SACRAMENT OF PENANCE

system of the Hebrews, made the wide gulf between them and all heathen religions perfectly discernible. Deeply the Israelites felt the great and infinite superiority of their religion and their God, for theirs was a merciful and sin-forgiving God. Penance implies the breaking of bread to the hungry, the clothing of the naked and the harbouring of the homeless—then shall his (suppliant) healing prosper; by mercy to the poor he shall cast away his own guilt, and by love and faithfulness make atonement for his iniquities (Doellinger, *Gentile and Jew*, vol. ii. p. 388).

PENANCE IN CHRISTIANITY.

The aspect of penance or confessional in the Christian Church became more extended in scope than that in use in non-Christian faiths and gave it considerable powers. According to the Catholic ideas, Jesus bestowed on his disciples, without any restrictions, authority to forgive sins. Matthew xvi. 19, xviii. 18, and John xx. 21-23 are taken as leaving no doubt on the point that the Church has power to forgive all manner of sins. Certain sins, such as idolatry, homicide, adultery, etc., were considered so egregious that they were punished by perpetual excommunication and were left to the conscience of the sinner and God Himself; but forgiveness was everywhere granted to sinners who had obtained the intercession of the martyrs. But as time went on the Roman Church modified the rigours and Pope Cornelius (A.D. 251-253) extended the scope of forgiveness and reconciliation was denied only to those that had deferred asking for it until at the point of death.

Public penance, which was necessary for the readmission of the sinner into the Christian community, was preceded by a confession, the nature of the practices varying. According to Tertullian, they consisted in prayer, fasting, prostrations at the feet of the priests of the Church, dressing in sackcloth and rags, lying in ashes and using the plainest food and drink. Public confession in the West was suppressed by ordinance of Pope Leo I (A.D. 461) but public penance maintained. From time to time various Christian Fathers enunciated emphatically—amongst them being the notorious St. Cyril of Alexandria (A.D. 447), who was responsible for the murder of

ISLAMIC REVIEW

Hypatia—that the Church of God has power to forgive all sins. When the system of public penance passed away, came the use of what was known as the Penitential Books, the nucleus of which was the canon laid down by councils and bishops, consisting of regulations and decisions to guide confessors in the practice and administration of penance.

The three acts of the penitent are contrition, confession and satisfaction, out of which confession is considered by Catholics as being of divine origin. They base their claim on St. John xx. 22. Augustine, in supporting Church claims, says, in regard to the idea of confessing to God alone: "Was it for nothing that the keys were given to the Church?" (*Patrologia Latina*, 39, 1711).

PENANCE AS AN INSTRUMENT OF POWER IN THE HANDS OF THE CHURCH.

As showing the enormous power which the principle placed in the hands of the priests, and which was used unscrupulously in the affairs of individuals and states, Milman in his *History of Latin Christianity*, vol. ix. p. 5, says: "In every kingdom of Europe the clergy form one of the estates, balance or blindly lead the nobles, and this, too, not merely as churchmen and enrolled in the service of God. They enjoy an acknowledged pre-eminence in the administration of temporal affairs,

"To this recognized intellectual superiority arising out of the power of selecting the recruits for their army according to their mental stature, their sole possession of the discipline necessary to train such men for their loftier position, and the right of choosing, as it were, their officers out of the chosen few, must be added their spiritual authority, their indefeasible power of pre-declaring the eternal destiny of every living layman. To doubt the existence of that eternal destiny was now an effort of daring as rare as it was abhorrent to the common sense of man. Those who had no religion had superstition; those who believed not, trembled and were silent; the speculative unbeliever, if there were such, shrouded himself in secrecy from mankind, even from himself; the unuttered lawless thought lay deep in his own heart. Those who openly doubted the unlimited power of the clergy to absolve were

THE SACRAMENT OF PENANCE

sects, outcasts of society, proscribed not only by the detestation of the clergy, but by the popular hatred. The keys of heaven and hell were absolutely in the hands of the priesthood—even more, in this life they were not without influence. In the events of war, in the distribution of earthly misery or blessing, abundance or famine, health or pestilence, they were the intercessors with the saints, as the saints were intercessors with Heaven. They were vested with a kind of omniscience. Confession, since the decree of the Lateran Council under Pope Innocent III, a universal, obligatory, indispensable duty, laid open the whole heart of everyone, from the emperor to the peasant, before the priesthood; the entire moral being of man, undistinguishable from his religious being, was under their supervision and control, asserted on one side and acknowledged on the other. No act was beyond their cognizance, no act, hardly any thought, was secret. They were at once a government and a police, to which everyone was bound to inform against himself, to be the agent of the most rigid self-deletion, to endure the closest scrutiny, to be denied the least evasion or equivocation, to be submitted to the moral tortures of menaced, of dreaded damnation, if he concealed or disguised the truth to undergo the most crushing humiliating penance. . . . The body after death might repose in consecrated ground, with saints, or be cast out."

Lecky, in his *History of European Morals*, in speaking of excommunication, one of the instruments of the powers of the Church, which it used against recalcitration or heretical views, says: "The excommunicated man was not only cut off from the Christian rites, he was severed from all intercourse with his former friends. No Christian, on pain of being himself excommunicated, might eat with him or speak with him. He must live alone, and be hated in this world and prepared for damnation in the next."

SCANDALS OF THE CONFSSIONAL.

We now come to the scandals of the confessional. The first Council of Toledo in A.D. 398 forbids any familiarity between the virgins dedicated to God and their confessors. So constantly was "solicitation"—*solicitatio ad turpiae* as it was

ISLAMIC REVIEW

called—borne in mind that a priest addicted to it forfeited his jurisdiction. Savonarola declared that the Italian cities were full of these wolves in sheep's clothing. The curia gained financially because of the fines imposed. Up to this time confession had been conducted in the open, with the penitent at his knees or by his side, which gave ample opportunity for temptation. Gradually the confessionals were evolved where neither could see the other. The earliest allusion to them was in 1547, but they came into use slowly because of priestly opposition. A protracted dispute and struggle took place between the religious orders, the people, the Pope, and the Jesuits on the question of solicitation and confession and the punishment to be accorded to the offending priest. By degrees, soon after was evolved the *Moral Theology* of St. Alphonsus Liguori, a comprehensive treatise on the confessional. The nature of confessional interrogation was much abused, and great scandals occurred.

Allied to the above-mentioned abuse of the confessional was another which was practised, namely, flagellation or scourging, which frequently provided an opportunity for gratification in brutal instincts.

The code of moral conduct in the Roman Catholic world is embodied in the *Moral Theology* of St. Alphonsus Liguori. The low moral state of most Catholic countries is not seriously contested; the facts are too patent. Statisticians tell us that the criminality of the Catholic population of Great Britain is approximately four times greater than that of the heretics. All history, police records, recent statistics of crime and lawlessness, the pictures drawn by Catholic writers of life in these and former days among their co-religionists, prove the Latin Church to be a disastrous failure as a moral agent all over the world. In respect of homicide, dishonesty, untruthfulness, lawlessness and licentiousness the Church's adherents have an especially bad record. Liguori's works, with their minute analysis of filthy vice and crime, form a scathing commentary on the morality that was then, and before his time, prevalent in countries under the Church's influence; but the people could at least plead that they were no worse than a large number of their religious mentors. Depravity and piety went hand in

THE SACRAMENT OF PENANCE

hand; the moral sense of the world has steadily improved as the Church's influence has declined. Rome has only one valid test of morality—the good of the Church (Stutfield, *The Roman Mischief-Maker*, p. 191).

The cause or reason for this, according to Stutfield,¹ seems to be the multitude of excuses, qualifying words and limitations, exceptions, palliatives, conditions and casuistical side-propositions, which afford opportunities for the evasion of obvious duties, that black is made to look white and the effect of the teacher's preliminary admonitions towards virtue is practically cancelled (*op. cit.*). The issue of indulgences had probably some influence in blunting the moral sense, supplementing the knowledge that absolution would be received. To illustrate the pernicious effect of confession and absolution, a few quotations taken from Liguori are given below: "An oath, be it *ever* so valid, can be broken or relaxed for the good of the Church." "A man swearing with the mind of swearing, but without the intention of binding himself, is not bound to observe his oath"; the reason Liguori gives for this gem is that, if there is no intention of binding oneself, there is no true oath, and if no oath exists, there is no obligation of fulfilling that oath. "A prudent servant can, according to his own judgment, compensate himself by stealing from his master for his ill-remunerated labour" (Liguori, iii. 524). "A man promises marriage with an oath to a girl who is rich, beautiful and of good report, etc. If she loses her money, Liguori absolves him from his oath" (Liguori, iii. 180). "On the other hand, a promise to be true to a harlot is binding 'because according to the general rule' an oath ought to be fulfilled" (iii. 184). An adulteress can deny her adultery to her husband, and assert equivocally with an oath that she "did not break the bond of matrimony, which truly remains"! Also if she has been sacramentally confessed, the lady can affirm her innocence, because her crime was taken away by confession (iii. 159-162).

From the above it will be evident that if these are the results of the sacrament of penance and the accompaniments of the confessional, the moral condition of the Latin Church is not to be wondered at.

¹ Page 199.

ISLAMIC REVIEW

Now a few words on the morals of the clergy.

Pope Pius IV, on August 16, 1561, issued a Bull in the city of Seville and other cities in Spain, authorizing any woman who had any charge against her confessor to report the matter to the Inquisition. Limbouch, in his *History of the Inquisition*, vol. ii. pp. 78-79, says: "When the decree was published, so large a number of women went to the Palace of the Inquisitors, in Seville only, to make their discoveries of their most wicked confessors, that twenty secretaries, with as many Inquisitors, were not sufficient to take the depositions of the witnesses. The Lords Inquisitors, being thus overwhelmed with the multitude of affairs, assigned another thirty days for the witnesses; and when this was not sufficient, they were forced to appoint the same number a third and a fourth time."

CONFESSION AND INDULGENCES.

Confession was only introduced by "Ecclesiastical Law." For we know that Chrysostom says the following in regard to confession: "I entreat and beseech you to confess continually to God. For I do not bring thee into the theatre of thy fellow-servants, nor do I compel thee to uncover thy sins to men." Many quotations could be given to prove that whispered confession was altogether *unknown* in the Christian Church before the Decian persecution in A.D. 250.

Auricular confession in private was revived in the Church of England in 1838 by Dr. Pusey, and is held by Ritualists. Some defenders regard it as the toilet of the conscience. But Dr. Pusey himself said: "It is a sad sight to see Confessors giving their whole morning to their women devotees while they dismiss men and married women with, 'I am busy; go to someone else'" (Pusey, *Manual for Confessors*, p. 108). The feminine sex seem to have a proneness for confession, and this is an element of danger in the moral sense.

A candid and unbiased student cannot fail to see how it is that the Roman Church has fallen into evil days. The enforcement of celibacy and the imposition of the confessional and penance have warped the moral sense of the entire Roman communion. A great number of writers and works could be quoted to show the moral turpitude and

THE SACRAMENT OF PENANCE

sense of iniquity associated with the mediæval church from priest to pope (cf. J. McCabe, *Popes and Their Church*).

The next thing is to consider the indulgences and what they implied and stood for. Indulgences are a partial survival of the primitive discipline of penance; they are the remission of the penitential satisfaction due for pardoned sins, and are granted by spiritual authority for the performance of optional works of merit. Their history dates from the very beginning as far as the essential element is concerned, but they did not attain their final form until the eleventh century. In the early centuries this remission resulted in hastening the return of the sinner to ecclesiastical reunion; later, in the substitution of easier works of shorter duration for the required penances; and when penances ceased to be individually imposed, they would be remitted all the more readily and generously.

The characteristic feature of ancient public penitential discipline was the exclusion of the culprit, by way of satisfaction, either from ecclesiastical communion or at least from eucharistic communion. This exclusion was supplemented by penances under ecclesiastical control. But the Church always preserved the right to terminate this exclusion; the bishop who had judged the fault and given the sinner his penance could also decide when the penitent had made sufficient satisfaction. The principle is clearly stated by one of the most ancient penitential canons. As the system developed in the Penitential Books, we find that the most important part of the satisfaction is no longer the exclusion of the sinner from communion, but works of reparation, prayer, psalms, fasts, mortifications and alms. And this system developed gradually into the issue of indulgences in relation to the consecration of a church, the festival of a venerated saint, a pilgrimage or alms, to the upkeep of churches and abbeys. The history of indulgences, after this, is summed up in constantly increasing concessions, ever more easily obtained for the most varied acts of piety and charity, and by the end of the thirteenth century there were numerous ones for a year, for five years, and so on. The abuse commonly known as the "sale of indulgences" was a very real exploitation of the concessions of indulgences granted in return for almsgivings to the churches; and it must

ISLAMIC REVIEW

be remarked that this was always an abuse and never a legitimate custom.

A plenary indulgence is considered as wiping out the whole debt of the temporal punishment, a partial indulgence for a limited period. The Church could make out a draft on the merits of Christ and get the punishment cancelled. This is not an actual sale, but approaches very closely to it. Periodically a man gets a "plenary" indulgence or Porticuncula day, *every time* he enters a church attached to a Franciscan friary and says a short prayer.

Are the indulgences sold? That they have been literally sold, one knows to have happened in the case of John XXIII. The condemnation of the Pope, however, reminds us that this is not in accordance with Catholic doctrine. Indulgences must NOT be sold. . . . Little wax figures of lambs—Agnus Dei's—are blessed by the Pope, enclosed in a sort of sling to be worn about the neck, and sold. . . . For the genuine article, which (Catholics assure you) you cannot get in heretical countries, go to Spain. Enter a Catholic repository or bookshop in Madrid and ask for a *bula*. "Yes, Señor, which *bula*?—de difuntos, de composicion, de carnes, or the other?"—meaning, Do you want a plenary indulgence for yourself, or one covering a dead friend, or a *bula* releasing you from the fasts of the Church, or one permitting you to keep with a safe conscience any illgotten property you may have? You want an indulgence-*bula*, you pay 75 centesimos (sixpence) and you get your change (MacCabe, *Popes and Their Church*, p. 139).

As far as penance and satisfaction go, the Islamic viewpoint is that there is no need for any mediator or go-between between the penitent and God. No specious or casuistical argument about the necessity for an interceder will hold water. The only object and result of the confessional, as such, is to give power, influence and unwarranted interference into the rights of the individual, mar the harmony between peoples and families, and constitute itself a source of the most serious moral danger, as the whole history of the Christian Church emphatically shows.

EUROPE'S DEBT TO ISLAM

EUROPE'S DEBT TO ISLAM¹

(The Arabs in the Middle Ages, and their Influence
on the Culture of Europe)

By DR. GUSTAV DIERCKS

(Translated from the German by 'Abdu 'l-Majid, M.A.)

(Continued from April-May number, p. 144.)

Now the question arises: What was the substitute which the Church offered to the world for all that which it had forbidden it, of which it had robbed and, through spoliation, deprived it? It gave the world the word of the Bible, the view of life of the Jews, which view had become stagnant on a far lower stage of Evolution than that of the Greeks. And this, again, had not even by its side the pure, moral, noble fundamental principles with the help of which Christianity appeared victorious on the stage of the world. The word of Holy Writ was regarded as infallible right down to the time of Galileo (1564-1642), and everything which was spoken against the Holy Word was tantamount to heresy; and it was punished more and more at times when the Church felt the ground underneath its feet shaky, when it saw the gradual disappearance of the authority of dogmas, and the veil of mysticism rent by the spirit of research and scepticism and emancipation from its inwardly decaying edifice. Instead of goading the mind of the people towards intellectual development of thought, the Church penned it, on the contrary, within very narrow boundaries, every transgression beyond which was nothing less than a sacrilegious crime against the sanctity of the Christian teachings; but even these had in a few centuries lost the spur of their original simplicity. It was hardly possible to recognize them under the confused heap of religious and dogmatical sophistries, which had been crammed into them. They had been secularized from the moment that they had been transformed into an institution of the State, called the State Church. And this fact is admitted even by the Fathers of the Church.

Now what must be the consequence, if a people in the

¹ Being the translation of *Die Araber im Mittelalter und ihr Einfluss auf die Kultur Europa's*, by Dr. Gustav Diercks, Leipzig, 2nd Edn., 1882, pp. 19-27.

ISLAMIC REVIEW

blindness of their obedience, amid strife within the Church, and the battering of the adversary without, gave up each and every higher interest and allowed itself to degenerate insensibly into a kind of worship of idols—an idolatry which not only displayed many traces of the exalted cult of the Greeks, but also opened hundreds of doors for deceptions and cheating? In this connection, says Draper in his book *Intellectual Development of Europe*, vol. i. p. 310: "There is a solemnity in the truthful accusation which Faustus makes to Augustine: You have substituted your agape for the sacrifices of the pagans; for their idols your martyrs, whom you serve with the very same honours. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles; their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them."

The result was that the Christian people were enveloped in a complete moral degeneracy, that the Christian religion, wherever it went, checked mental progress and development and suppressed the already existing culture. The whole of its learning consisted in nothing else, but belief in the words of Holy Writ, which perhaps but one man out of three hundred could decipher; in belief in the healing and miraculous power of the decayed bones of the martyrs; in belief in the miracle-performing splinters of the cross of Christ, whose wood, they said, "possessed the property of growth and hence furnished an abundant supply for the demands of the pilgrims and an unfailing source of pecuniary profit to its possessors. In the course of subsequent years there was accumulated in the various Churches of Europe, from this particular relic, a sufficiency to have constructed many hundred crosses" (Draper, vol. i. p. 309, London, 1875).

Exaggerated miracles and superstition, a belief in the healing and miraculous powers of the decayed skeletons of martyrs, the splinters of the cross of Christ, and innumerable other fetishes represented the sum-total of what was offered to the people as a substitute for the learning and scholarship of the ancients. And one full, solid thousand years had to

EUROPE'S DEBT TO ISLAM

pass before Europe once more tried to scale the same height, which mankind had already reached, but from which it had been pushed back down into the deepest abyss of mental depravity.

Thanks to the diligence of the Catholic writers of the Middle Ages, it has long been the custom to impute all the depravity of those days to the encroachment and invasions of the barbarians, i.e. to the tribes set in motion by the widespread migration of the peoples!

Tacitus had already recognized an element of great importance in the Germanic races. This is shown by him in his writings on Germany. In these writings he tried hard to arrest the decline of the Roman State which found itself on the downhill road of an inward corruption by bringing the untainted, natural strength and the simple and unaffected customs of the Germans into marked comparison with those of the highly refined and polished Romans. He thus strove hard to rouse his countrymen to combat the peril of the poison which was decomposing the very vitals of the State, and exhorted them to return to that natural way of living to which they owed their greatness and which they could still see in the Germans of those days. But it is quite understandable that a single individual could never stay the progress of a corruption that had got its grip on millions. His endeavours were as useless as those of his predecessors. It was not the so-called barbarians, but the poisonous elements which the imperial Roman State organism had nourished in its body-politic, that brought about the collapse of the Empire. The decay of the Church hastened this process, and nothing was left for the barbarians to destroy. Tacitus had discerned that regeneration would result from an admixture of the German tribes, and history shows that he was not wrong.

If we were to consider the working of these ethnical elements, we could not afford to rely implicitly on the statements and evidences of writers contemporaneous with those battles of the Germans against the Romans and against the Greeks sent from Byzantium; for the writers referred to belonged to the party of the opponents and of the Church. But we can draw conclusions from all that they have stated, which they could not suppress, as to the nature of influences which these barbarians must have exerted on the people of Southern Europe.

ISLAMIC REVIEW

Now we can see from what has been said that at the time of the beginning of the migration of the people the Roman power was as good as buried; that it existed only in name and could no longer put up resistance to the intruding floods of the foreign barbarians. The Greeks who were sent from Byzantium, the mercenary soldiers and, later, the barbarians themselves who had settled down in Italy—these it was who constituted the defenders and pilots of Imperialism. We have already noticed that the Church had become completely secularized in those days and had begun to decay inwardly as well. As regards the culture of those days, we know how barbarous was the behaviour of the Christian Church; how in its fury for destruction it demolished all the treasures of the ancient age, save those which were not liable to the party strifes and quarrels which arose from dogmatic discussion and from the deplorable internal condition of things in Rome under the rule of the last West Roman Emperor and under the sovereignty of the Eastern Romans. That during the battles of West Rome against the wild barbarians many architectural monuments and treasures of art were subjected to spoliation and that these battles owing to the bitterness on both sides—for it was among the quarrelling, warring parties always a question of life and death—were gory and that they cost both sides many lives should not at all astonish us, for history gives ample proof that the Christians were in no way less barbarous than their opponents. The Greek commanders, Belisar and Narses, did not fight; they only slaughtered. Even the rapid and varied succession of conquests of Rome by the barbarians did less harm than was caused by the extortions of the Emperors and later of the clergy or by the internecine battles of the capital.

In conclusion it must not, in the first place, be ignored that the barbarians when they invaded the Roman Empire found very little to destroy. On the contrary, it is established that, according to the nature of the Germanic races, they adapted themselves everywhere very quickly to the social conditions which had been in existence there from the days of yore. The high culture which they encountered was rapidly adopted by them. Further, it is common knowledge that the

EUROPE'S DEBT TO ISLAM

Germanic tribes when they settled down on the soil of the Roman Empire, or even before they did so, were in an extraordinary manner accessible to the Christian teaching. It is well known that even if most of them (the Franks making a particular exception) still adhered to the more intelligent Arian formula of faith, they all of them became the most zealous protectors of Christianity, and were the props and spreaders of its teachings. The Westgoths and the Franks were the more trustworthy protagonists and servants of the Church than the peoples of the Empire, e.g. the Italians.

Now let us see what they did.

By their invasion they roused the people of Italy from the stagnation in which they had been submerged. The barbarians, having mingled with the Italians, laid the foundations of new nationalities. Such an amalgam of peoples was brought about in all the European provinces of the Empire. Further, languages also combined themselves one with another. Classical Latin had practically died away; for the Latin of the Middle Ages had grammatically nothing more in common with the Latin of Cicero, of Virgil and of Cæsar, than the same family of words. For this reason Mediæval Latin resembled the Christian churches which had been shaped out of the pagan temples. Here also the antique was disfigured and desecrated. Along with the languages, many different concepts, many institutions, many customs had mingled, and the many cultures, which now developed everywhere, showed very clearly the variegated nature of elements. As bearers of culture next to the Franks it is principally the Goths and the Longobords (Lombards) and the Vandals that come into the purview of our consideration. And as such they can compare very favourably with the Italian peoples.

Notwithstanding their aversion to the foreign elements, Muraton and Traboschi are compelled to admit that the intellectual level attained by the above-mentioned people was higher than that prevailing anywhere in Italy at that time. Theodorich, the King of the Estgoths, was a ruler whose like Italy had not seen for a long time. He loved learning and art; he did all that he could to ameliorate their condition; he tried to attract the learned people to his Court; he built schools;

ISLAMIC REVIEW

in short, he took steps for the advancement of the arts of peace and for the uplift of his people; his successors, too, won distinction in the same way, so that a new culture seemed ready to shoot forth from the Court of Ravenna. Even if we could not or were not allowed to presume that the degree of civilization evinced by the different peoples in Italy after the advent of the German races was higher than that which had previously existed, and that the Goths too did not bring with them a very high scholarly nature, at least we are safe in asserting that under the rule of Theodorich, both the ruler and people were receptive of art and learning; that they cherished an interest for them and had great respect for the classical ancient age; that they tried to preserve all they could of it; that in their efforts also they showed religious tolerance and that they tried to save and respect the Catholic belief and its institutions. Under the rule of Theodorich, mankind began to come to life again and progress till the Greeks, sent from Byzantium, put an end to the Gothic Kingdom and nipped the noble endeavour in the bud and thrust the people back once more into the dark night of illiteracy from which, perhaps, they otherwise could have managed to liberate themselves.

The Longobords (Lombards) seemed to occupy an even higher pedestal of culture than that attained by the Goths. They brought with them much that was truly German which, after it had struck deep root, exerted a great influence on the future progress of Italy. They tried their best, according to their capacity, to work for knowledge. All the great men, with very few exceptions, who occupied prominent positions in the mental life and work of those days came from their rich people. And this fact proves to us that these people were more civilized than the whole of the rest of Europe. We find, further, that it was they who, at a later period, worked as the intermediaries of the mind of Emancipation. As torch-bearers of civilization, working hard to free themselves from every yoke and oppression, they were compelled to infuse fear and awe into the Church, which was hungering for power and was doing its utmost to suppress and to destroy them. The Church used the Franks and the faithful King Charlemagne, the so-

EUROPE'S DEBT TO ISLAM

called Great, as tools to achieve its end and in reward for his services gave him the imperial crown. The Franks had also a leaven of German origin; and Charlemagne himself played his part, too, towards improving the culture of Europe in accordance naturally with the views of Christianity and by destroying much of the Germanic heathen remains and sacred relics.

The vandals at last founded an empire in South Spain which by the writers of that period is described as flourishing. Just as prosperous and thriving was the empire which they created in Africa, and its culture was very significant. The Northerners succumbed too soon to the enervating climate of these territories and could not protect themselves against the influences which riches, collected by them in heaps, exerted on their morals.

With the above is connected the next important question, that is to say, who were the preservers of the few literary treasures of the ancient ages which have been handed down to us? The answer to this question till very recently was generally as follows: It was principally the monks who saved these precious, invaluable treasures and offered an asylum to them in their cloisters. But there is very little truth in it. For, firstly, the greater part of the treasures, as stated above, were destroyed before the migration of the different races had set in; and in those days monachism had not developed to such an extent, and had quite other tendencies, so that we cannot accept the statement that it was the monks who conceived the idea of giving shelter to the works of the ancient ages in their cells. Secondly, the monks appear in the early part of the Mediæval period, with the characteristics of fanatical annihilators, not as the preservers of the treasures of the pagan age. Thirdly, we find everywhere regulations which forbade priests and monks to read heretical—that is to say, the classical—books; and perhaps only later was an exception made, in the tenth century. At all times, the illiteracy of the monks remained as their characteristic, and even in the famous cloister of St. Gallen it once so happened that the whole of the chapter was ignorant of the art of reading. Fourthly, there are to be found in many of the catalogues of the books in various

ISLAMIC REVIEW

libraries, and in many other decisive and definite dates in the history of culture, proofs to the fact that in the cloisters only very few literary products had been preserved.

In fine, we have now gained insight enough into the monachism of those days and into its history to be enabled to recognize the fact that, having regard to the excessive number of the cloisters and to their being found in all places, practically nothing was done by them for the preservation of classical works. At all events it is true that the number of orders that devoted themselves to the service of learning was minute in proportion to the total; and, further, that these few belong to the later part of the Middle Ages, and that learned monks, those genuinely and actually engaged in the service of learning, formed an amazingly small percentage of the millions of monks that were scattered all over Europe. To these few individuals might go the credit of having been the preservers and custodians of the classical works, in so far as they did not extend their activities to washing or removing the old parchment writings before writing over them interesting fabulous legends or similar products of the sickly Christian mind. Before them on the side of the Christians it was only the Byzantines in whose libraries the small remains of those immensely great treasures lay heaped up—treasures which were the products of the mind of the ancient Greeks and Romans. Further, credit may be given to the Germanic tribes who had settled down permanently in Southern Europe; but more than any other nation the Arabs were the preservers of the sciences. To the Arabs, therefore, we turn now. Their appearance in history synchronizes with a period when the Church was entering upon a condition of complete and inevitable decay. Like a powerful current, this new element made its way through the world and compelled the Church to collect itself in order to oppose its strength against the new, defiant, threatening enemy that had, with an impetuous ferocity, hurled itself onwards and imperilled the world-governance of the Church.

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CONTENTS.

Mr. A. Vaughan-Spruce (Worcester)	<i>Frontispiece</i>
Notes	PAGE 305
Beating about the Bush—Father or Rabb?—Prohibition in America—What Islam Means—The late Right Honourable Syed Ameer 'Alf.	
Muhammad in the Old Testament. IV. Muhammad is the "Shiloh." By Professor 'Abdu 'l-Ahad Dáwúd, B.D.	313
Is our House in Order? By Al-Hajj Lord Headley ..	322
Islam's Attitude towards Women and Orphans. By C. A. Soorma—	
Woman under Hinduism	333
Europe's Debt to Islam. By Dr. Gustav Diercks. ..	340

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A. VAUGHAN-SPRUCE,
(WORCESTER.)

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مُحَمَّدٌ وَوَسَلَّى عَلَیْ رُسُلِ الْکَرِیْمِ

THE
ISLAMIC REVIEW

RABĪ' 'UL-AWWAL 1347 A.H.

VOL. XVI.

SEPTEMBER, 1928 A.C.

No. 9

NOTES

Beating about the Bush.

It will be remembered that in our issue for April-May 1928 we dealt with the moral value of certain of the Old Testament stories, pointing out that some of the verses of the Bible are such as to raise a blush, even when read in privacy, and that it is quite impossible for children of impressionable age, or even for persons of mature years, to build for themselves a high standard of life on the lessons derived from these stories.

We can, of course, never expect the clergy to endorse our views. At best, we can but look for them to beat about the bush, as it were, on the same quest as ourselves.

Below we give an amusing instance which affords us an insight into some of the most important undercurrents of thought in the Christian world of to-day, which are only awaiting a suitable opportunity to come to the surface and be seen of men.

According to the *Daily Express* for July 12, 1928, at the Congregational Conference held at Oxford on July 11, 1928, the Old Testament was referred to as a "book which should not be put into a child's hands" and "which could be dispensed with."

One of the members was reported to have said that, in the ordinary home of to-day, the Bible was as obsolete as the

ISLAMIC REVIEW

antimacassar, and that he doubted if they could find a Bible in 20 per cent. of the homes of the working people.

The Reverend John Bevan, of Balham, was even more outspoken. He said :—

There would be no great harm done if many parts of the Old Testament were lost to the sight of men and preserved only in museums or for the delectation of students. Their religious value is negligible; in fact, they have never been of the least help to true religion.

The Old Testament is not a children's book and should not be put into a child's hands. The child is not able to grasp the religious significance of it, and the result is that it just bores him stiff because it deals with a world he knows nothing about.

We should tell our congregations quite frankly that the history in the Bible has no more bearing on religious truth than any other history.

The Old Testament could be dispensed with, but it would be unwise to accustom ourselves to the thought of the Christian religion apart from its ancestry.

The reverend gentleman agrees with us in so far as the Bible—or rather the Old Testament—should not be placed in the hands of children. The reason given by him is that the average child cannot grasp its religious significance, and this may well be the case. But we wonder if, in the opinion of the reverend gentleman, even the average adult is capable of grasping that significance. We are sure, on second thoughts, in view of doubts raised by us, he will have to materially change his views.

Father or Rabb ?

The Reverend W. Cash, who was to a large extent, if indirectly, responsible for the appearance of *The Ideal Prophet*, by the Khwaja Kamālu 'd-Din, Imām of the Mosque, Woking, has now written another book,¹ in which he harps once again on the old theme that in Islam "most of the ideas so attractive to Western readers are simply Christian teaching clothed in Moslem language and uttered now in the name of Islam."²

By way of example, the author inquires if the use of the words "Dear Father," by Lord Headley in his verses which read:

Dear Father, Thou art very near;
I feel Thy presence everywhere—
In darkest night, in brightest day,
To show the path, direct the way.

¹ *The Expansion of Islam* (London, 1928),

² *Ibid.*, p. 232.

NOTES

is Islamic, and goes on to say, "Then the beautiful verse would help any earnest seeker after God; but 'Dear Father' is not Islamic at all—it is a purely Christian conception of God. Islam denies the Fatherhood of God and execrates the New Testament doctrine of God as Father. This is a good illustration of the Christian colour given to-day to the Western expression of Islam. . . ."¹

It would be waste of time here to refute those who ignorantly or maliciously suppose that the Allah of Islam is in any way different from the true God; but sweeping statements, especially when they are both ungenerous and uncharitable, cannot be permitted to pass unchallenged.

To say that Islam denies the Fatherhood of God is manifestly incorrect. Islam does not deny it; rather does it improve upon the Christian conception of that Fatherhood. The use of "Father" in our sacred literature, in the English language, here and there is, as often as not, due to lack of a better expression in the English language for the real and more significant Arabic word "*Rabb*"—the word with which all the Qur-*ánic* prayers begin. Christianity defines the conception of God by the word "Father," whereas the Qur-*án* prefers the use of the word *Rabb*, which is at once more comprehensive and expressive. "*Rabb*," as a matter of fact, includes the meaning of "Father," signifying, as it does, the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. Hence *Rabb* is the author of all existence, who has not only given to the whole creation its means of nourishment, but has also, beforehand, ordained for each a sphere of capacity and, within that sphere, provided the means whereby it continues gradually to attain to perfection. It will thus be seen that the word *Rabb* conveys a far nobler, a grander idea than the word "Father," which has a very limited significance; and it is for this reason that the Muslim prayer prefers the use of *Rabb* to that of Father in addressing the Divine Being.

But it would seem from Christian writings that it is becoming quite a fashion with them to label everything which

¹ *The Expansion of Islam*, p. 232.

ISLAMIC REVIEW

is noble and good as Christian. In the issue of *Two Worlds* for August 3, 1928, it is justly observed :—

There is a tendency to-day to take all the virtues which humanity can practise, all the ennobling characteristics which appeal to every man, whether he be a believer or a non-believer in an after-life, and call them Christian. They are no more Christian than Muslim or Buddhist. It seems to be entirely overlooked that long ages before the revelation of two thousand years ago all these virtues were practised by men who were as good and quite as noble as the mass of those who live to-day. What we want to get to know is, What are the virtues which are particularly Christian which were revealed by Christianity or improved by Christianity? There are certain forms of belief, certain theological conceptions, which are essentially Christian. It is even true that Christianity has drawn attention to the one man who embodied them in his life, but to imagine that morality and honesty had no existence prior to the coming of Christianity is merely to shut one's eyes to the obvious. While it is perfectly true that Christianity has given us some excellent men, it is also true that through the ages, and especially in mediæval times, it produced the most fiendish cruelty, and it is quite a question whether a man's morality is effected to any considerable extent by the form of theology he holds.

Prohibition in America.

It will be recalled by readers of the *Islamic Review* that we have often quoted such information as was available to us on the question of wine and intoxicants.

Below we quote some fresh evidence and illuminative facts in the hope that they will be read with interest. They go far to strengthen and consolidate the claim of the Qur-án that it is the only perfect social guide for mankind.¹ The facts are taken from an article entitled "Prohibition in America," which appeared in the weekly journal *The Methodist Times* for August 6, 1928.

The first is the economical situation. The country, thanks to its sobriety, is now revelling in an era of unexampled prosperity. A few days ago I had lunch with Bishop Edgar Blake and Dr. Hartman, the editor of *Zion's Herald*. The Bishop told us, on the authority of Professor Carver, of Harvard, that since Prohibition came into force thirty-five billion dollars had been saved by the working classes, and that insurance policies had increased from fifteen billions in 1912 to eighty billions in 1925. Three-fourths of these amounts are held by the industrial section of the community. A few weeks ago I met an

¹ "This day I have perfected for you your religion" (Qur-án, v. 3).

NOTES

old Harvard man who was connected with an organization for the relief of the destitute. When Prohibition became law, poverty almost disappeared. He added that he liked "a wee drappie" of "mountain dew," but that he was willing to be deprived of it for the good of his nation.

I am at this moment the guest of Dr. and Mrs. Le Baron. He is one of our Methodist Episcopal ministers in Providence, Rhode Island, who was for six years a district superintendent and knows the Eastern States intimately. Last night he gave me some decisive illustrations of the revolution wrought by the non-liquor enactment. Tramps and parasites have almost vanished. He knows intimately the adjacent town of Taunton. Rows of saloons have been razed to the dust and superseded by beautiful villas. Families that formerly were steeped in poverty are now dashing about in motor-cars. A generation is growing up that has never seen a saloon.

Daily upon the world dawns the importance of the Islamic principles of life, and daily their truth is being forced upon it; but despite the blessings showered on mankind by the policy known as Prohibition, it is passing strange to find that that policy is being turned into an issue of grave importance and has been seized upon by all the political parties of the United States as a determining factor in the forthcoming Presidential election.

Is it because the Bible is silent on the merits and demerits of intoxicants—or, to be more exact, because the Bible, in a sense, would seem to favour their use, on the authority of the miracle of Cana as recorded in the New Testament—that people can afford to play and juggle with those principles of life whereof the importance has been acknowledged and recognized on all hands, in order to serve their own ends? There can be no two opinions on this question.

What Islam Means.

In the London weekly *The Outline* for July 28, 1928, there appeared an article under the heading "What Islam Means," the writer of which describes the early days of the Prophet and his marriage to the widow Khadíja. It is in his account of the compilation of the Qur-án that an old and baseless story, alleging that Muhammad succumbed to the temptation of propitiating the Meccans by announcing that their idols

ISLAMIC REVIEW

were actually intercessors to God for man, has been re-exhumed. The fact that not only our Christian friends have sought to make capital out of this fabrication, but that some of the Muslim historians and commentators have also thought fit to take notice of it, is sufficient justification for our dealing with it in this short note. The writer says :—

The Prophet himself, nevertheless, was often near despair. Once, cross-questioned by a menacing Meccan assembly, he evaded the issue by telling them that three of their favourite idols were actually intercessors to God for man.

No doubt the writer and our opponents generally can claim to be innocent of misrepresentation in making this statement because, as we have said, of its presence in the Muslim records; but the flippancy of style and frivolous tone, too evident throughout the article, cannot so easily be disposed of. For example, the author observes :—

He became a missionary with a sword, preaching Holy War. God had appeared again to him, he declared, bidding him slay the unbeliever; and he began to harass the Meccans by attacking their Syria-bound caravans. He allied himself with Bedouin tribes, went boldly into battle, and at last forced Mecca to sue for peace, at terms which permitted the preaching of Islam throughout Arabia.

To anyone whose mental vision has not been warped by preconception or prejudice, and who is unwilling to enmesh himself in useless and lengthy discussions for the purpose of unravelling the knots surrounding this and that tale or legend, a cursory glance at the career and character of the Holy Prophet who, under the severest imaginable persecutions, never once faltered, even before his call—much less after it, when he realized the burden of responsibility devolving upon his shoulders—would be in itself sufficient to dismiss such a calumny.

As a matter of fact, the date of the first appearance of the story is just after the emigration of some of the companions of the Prophet to Abyssinia. It was then given out that the Meccans had embraced Islam. Some of the Muslims in Abyssinia believed it to be true and repaired to Mecca, only to find

NOTES

on arrival, to their intense disappointment, that it was a rumour devoid of any foundation; whereupon some of them, for fear of further Meccan persecution, returned to Abyssinia.

The story referred to in the article under discussion is quoted by Tabarī, a great Muslim historian and a commentator on the Qur-án. It is recorded that when the Holy Prophet, who recited the 53rd chapter, called "The Star" (being the first chapter recited by him in public), reached the words "Have you, then, considered the Lát and the 'Uzza, and Manat, the third, the last?";¹ he added the words "These are exalted females, whose intercession is sought after." It is further related that the Prophet prostrated himself and the Meccans followed suit.

It was customary with the Meccans to boo, hiss and hoot down Muhammad whenever he recited to them the verses of the Qur-án in order to drown his words. The Qur-án makes mention of this habit of theirs in the words "And those who disbelieve say: Do not listen to this Qur-án, make noise therein, perhaps you may overcome" (xli. 26). What happened was that while the Prophet was reciting the Qur-án, some malevolent person among the Meccans, in accordance with their usual habit of rowdiness, interpolated: "These are exalted females, whose intercession is sought after"—words which the Meccans were wont to recite while performing the circumambulatory rituals round the Ka'aba—into the words of the Prophet. So that those standing at a distance took them to be the words of the Prophet.

This is, in all probability, the true foundation of the story. Although it has been rejected by the well-known authorities of Hadīth, e.g. Baihiqī, Qāzī 'Iyāz, 'Ainī, Hāfiz Munzirī, Nawawī as a pure fabrication, yet some of the narrators of Hadīth have recorded it, citing authorities therefor. Amongst these the best-known are Tabarī, Ibn Abī Hātim Ibn Nazr, Ibn Mardwaih, Ibn Ishāq, Mūsā bin 'Uqba, Abū Ma'shar. Even Hāfiz Ibn Hajr, who is an acknowledged authority on the Hadīth narratives, believes the tale to be true. It is here that non-Muslims find a handle. But no value can be attached to

¹ The Qur-án, liii. 20.

ISLAMIC REVIEW

the opinions of the latter in face of the clearly expressed views of Baihiqī, 'Iyāz, 'Ainī,¹ etc.

Moreover, there is yet another and a very important fact bearing on the question which should finally dispose of the matter. The story emanates from Wāqidī, the authority of whose records has been consistently discarded and impugned by all the well-known authorities on Hadīth.²

Another argument against the non-historical character of the story is to be found in the very verses of the Qur-ān, where, it is alleged, an addition was made for the purpose of compromising with the Meccans. The insertion of such words as "These are exalted females, whose intercession is sought after," do not, in any sense, agree with the verses following, which denounce idolatry. For instance, verse 23 of the same chapter, i.e. "The Star," says: "They (idols) are not but names which you have named, you and your fathers." It is really difficult to understand how the interpolated words could ever have been made to seem congruous when all the rest of the chapter denounces idolatry. Internal evidence is dead against such an addition.

The late Right Honourable Syed Ameer 'Alī.

We regret to record the death of the Syed Ameer 'Alī. The Syed Sahib was born in Oudh, where his family had settled after living for some generations in Persia. He was educated at the Hooghly College, Calcutta, and came to England as a young man, where he was called to the Bar. He had a very successful career in India, and became the first Muslim Judge of the Bengal High Court. In 1904 he returned to England, and four years later became the first Indian Privy Councillor and a member of the Judicial Committee.

The Woking Muslim Mission, with which institution he had been connected since its inception, as Chairman of the

¹ Cf. Shibli, *Sīratu 'n-Nabī*, (A'zamgarh, India, 1918), p. 176.

² For a complete and fuller discussion on Wāqidī the reader is referred to the *Islamic Review*, March-April and May 1926, "European Biographies of Muhammad and Muhammad bin 'Omar al-Wāqidī," by Sayyid Sulaimān Nadwī; and *Islamic Review* for April-May, June, July 1927, "Wāqidī Again," by Sayyid Sulaimān Nadwī.

MUHAMMAD IN THE OLD TESTAMENT

Woking Mosque Trust, loses in him a staunch friend and worthy counsellor. We offer our heartfelt sympathy to his wife and relatives in their bereavement.

It was through his literary work that the late Syed was best known to the Muslim world. His book *The Spirit of Islam* has done a vast amount of pioneer work by dispelling the clouds of misconception which have till lately obscured Islam for English-speaking people. This book, together with his *A Short History of the Saracens*, has won for him for a long time to come a place on the shelves and in the memories of those who are interested in the interpretation of Islam to the West.

MUHAMMAD IN THE OLD TESTAMENT

By PROFESSOR 'ABDU 'L-AHAD DĀWŪD, B.D.

IV

MUHAMMAD IS THE "SHILOH"

JACOB, the grandson of Abraham, is lying sick in bed; he is in his one hundred and forty-seventh year, and the end is approaching rapidly. He summons his twelve sons and their families to his bedroom; and he blesses each son and foretells the future of his tribe. It is generally known as the "Testament of Jacob," and is written in an elegant Hebrew style with a poetic touch. It contains a few words which are unique and never occur again in the Bible. The Testament recalls the varied events in the life of a man who has had many ups and downs. He is reported to have taken advantage of his brother's hunger and bought his right of birth for a dish of pottage, and deceived his blind old father and obtained the blessing which by birthright belonged to Esau. He served seven years to marry Rachel, but was deceived by her father, being married to her elder sister Liah; so he had to serve another term of seven years for the former. The massacre of all the male population by his (Jacob's) two sons Simon

ISLAMIC REVIEW

and Livi for the pollution of his (Jacob's) daughter Dina by Schechim, the prince of that town, had greatly grieved him. The shameful conduct of his first-born, Reubin, in defiling his father's bed by lying with his concubine was never forgotten nor forgiven by him. But the greatest grief that befel him after the loss of his beloved wife Rachel was the disappearance for many years of his favourite son Joseph. His descent into Egypt and his meeting with Joseph caused him great joy and the recovery of his lost sight. Jacob was a Prophet, and surnamed by God "Israel," the name which was adopted by the twelve tribes that descended from him.

The policy of usurpation of the birthright runs through the records of the Book of Genesis, and Jacob is represented as a hero of this violation of the rights of other persons. He is reported to give the birthright of his grandson Mnashi to his younger brother Ephraim, in spite of the remonstrances of their father Joseph (chap. xlvi.). He deprives his first-born son of his birthright and accords the blessing to Judah, his fourth son, because the former had lain with Bilha, Jacob's "concubine," who is the mother of his two sons Dan and Nephthali; and deprives the latter because he was no better than the other, inasmuch as he committed adultery with his own daughter-in-law Tamar, who bore a son who became an ancestor of David and of Jesus Christ (chap. xxv. 22, chap. xxxviii.) !

It is indeed incredible that the author, or at least the final editor, of this book was "inspired by the Holy Spirit," as the Jews and Christians allege. Jacob is reported to have married two sisters simultaneously, an action condemned by God's law (Lev. xviii. 18). In fact, with the exception of Joseph and Benjamin, his other sons are described as rough shepherds, liars (to their father and to Joseph), murderers, adulterers, which means it was a family not becoming a Prophet at all. Of course, the Muslims cannot accept any calumny against a Prophet or a righteous man unless it be expressly recorded or mentioned in the Qur-án. We do not believe the sin attributed to Judah to be true (cf. chap. xxxviii.), otherwise the blessing accorded to him by Jacob would be a contradiction;

MUHAMMAD IN THE OLD TESTAMENT

and it is this very blessing that we propose to study and discuss in this article.

Jacob could not have blessed his son Judah if the latter was really the father of his own daughter-in-law's son, Peres, for both adulterers would be condemned to death by the Law of God, Who had given him the gift of prophecy (Lev. xx. 12). However, the story of Jacob and that of his not very exemplary family is to be found in the Book of Genesis (chaps. xxv.-l.).

The famous prophecy, which may be considered as the nucleus of this testament, is contained in the tenth verse of the forty-ninth chapter of Genesis as follows:—

“ The Sceptre shall not depart from Judah,
And the Lawgiver from between his feet,
Until the coming of Shiloh,
And to him belongeth the obedience of peoples.”

This is the literal translation of the Hebrew text as much as I can understand it. There are two words in the text which are unique and occur nowhere else in the Old Testament. The first of these words is “ *Shilōh*,” and the other “ *yiqha* ” or “ *yiqhath* ” (by construction or contraction).

Shilōh is formed of four letters, *shin*, *yod*, *lamed* and *hi*. There is a “ *Shiloh*,” the proper name of a town in Ephraim, (1 Sam. i., etc.), but there is no *yod* in it. This name cannot be identical with, or refer to, the town where the Ark of the Covenant or the Tabernacle was; for until then no sceptre or lawgiver had appeared in the tribe of Judah. The word certainly refers to a person, and not to a place.

As far as I can remember, all the versions of the Old Testament have preserved this original *Shiloh* without giving it a rendering. It is only the Syriac *Pshiṭta* (in Arabic called *al-Bessiṭa*) that has translated it into “ He to whom it belongs.” It is easy to see how the translator has understood the word as composed of “ *sh* ” abridged form of *āsher* = “ he, that,” and *lōh* (the Arabic *lehu*) = “ is his.” Consequently, according to the *Pshiṭta*, the clause will be read in the following manner: “ Until he to whom it belongeth come, And,” etc.

ISLAMIC REVIEW

The personal pronoun "it" may refer to the sceptre and the lawgiver separately or collectively, or perhaps to the "obedience" in the fourth clause of the verse, the language being poetic. According to this important version the sense of the prediction would appear to be plainly this:—

"The royal and prophetic character shall not pass away from Judah until he to whom it belongs come, for his is the homage of peoples."

But apparently this word is derived from the verb *shalah* and therefore meaning "peaceful, tranquil, quiet and trustworthy."

It is most likely that some old transcriber or copyist *currente calamo* and with a slip of pen has detached the left side of the final letter *het*, and then it has been transformed into *hi*; for the two letters are exceedingly alike being only very slightly different on the left side.¹ If such an error has been transmitted in the Hebrew manuscript—either intentionally or not—then the word is derived from *shālāh*, "to send, to delegate," the past participle of which would be *shālūh*—that is, "one who is sent, apostle, messenger."

But there appears no reasonable cause for a deliberate change of *het* for *hi*, since the *yod* is preserved in the present shape of Shiloh, which has no *vaw* that would be necessary for the past participle *Shālūh*. Besides, I think the Septuagint has retained the Shiloh as it is. The only possible change, therefore, would be of the final letter *het* into *hi*. If such be the case, then the word would take the form of *Shīlūāh* and correspond exactly to the "Apostle of Yah," the very title given to Muhammad alone "*Rāsūl Allah*," i.e. "the Apostle of God." I know that the term "*shīlūāh*" is also the technical word for the "letter of divorce," and this because the divorced wife is "sent" away.

I can guess of no other interpretation of this singular name besides the three versions I have mentioned.

Of course, it goes without saying that both the Jews and

(1) ם = hi = ם . ם = het = ם

MUHAMMAD IN THE OLD TESTAMENT

Christians believe this blessing to be one of the foremost Messianic prophecies. That Jesus, the Prophet of Nazareth, is a Christ or Messiah no Muslim can deny, for the Qur-án does acknowledge that title. That every Israelite King and High Priest was anointed with the holy oil composed of olive oil and various spices we know from the Hebrew Scriptures (Lev. xxx. 23-33). Even the Zardushti Koresh King of Persia is called God's Christ: "Thus says the Lord to His Christ Cyrus," etc. (Isa. xlv. 1-7).

It would be superfluous here to mention that although neither Cyrus nor Jesus were anointed by the sacred anointment, yet they are called Messiahs.

As to Jesus, even if his prophetic mission were recognized by the Jews, his Messianic office could never be accepted by them. For none of the marks or characteristics of the Messiah they expect are to be found in the man whom they attempted to crucify. The Jew expects a Messiah with the sword and temporal power, a conqueror who would restore and extend the kingdom of David, and a Messiah who would gather together the dispersed Israel unto the land of Canaan, and subdue many nations under his yoke; but they could never acclaim as such a preacher upon the Mount of Olives, or one born in a manger.

To show that this very ancient prophecy has been practically and literally fulfilled in Muhammad the following arguments can be advanced. By the allegorical expressions "the Sceptre" and "Law-giver" it is unanimously admitted by the commentators to mean the royal authority and the prophecy respectively. Without stopping long to examine the root and derivation of the second singular word "yiqha," we may adopt either of its two significations, "obedience" or "expectation."

Let us follow the first interpretation of Shiloh as given in the Pshiṭta version: "he to whom it belongs." This practically means "the owner of the sceptre and the law," or "he who possesses the sovereign and legislative authority, and his is the obedience of nations." Who, then, can this mighty Prince and great Legislator be? Certainly not Moses,

ISLAMIC REVIEW

for he was the first organizer of the Twelve Tribes of Israel, and before him there never appeared a king or prophet in the tribe of Judah. Decidedly not David, because he was the first king and prophet descended from Judah. And evidently not Jesus Christ, because he himself repudiated the idea that the Messiah whom Israel was expecting was a son of David (Matt. xxii. 44, 45; Mark xii. 35-37; Luke xx. 41-44). He has left no written law, and never dreamt of assuming the royal sceptre; in fact, he advised the Jews to be loyal to Cæsar and pay him tribute, and on one occasion the crowds attempted to make him a king, but he escaped and hid himself. His Gospel was written on the tablet of his heart, and he delivered his message of "good news," not *in scripto*, but orally. In this prophecy there is no question of the salvation from original sin by the blood of a crucified person, nor of a reign of a god-man over human hearts. Besides, Jesus did not abrogate the Law of Moses, but he distinctly declared that he had come to fulfil it; nor was he the last Prophet; for after him St. Paul speaks of many "prophets" in the Church.

Muhammad came with military power and the Qur-án to replace the old Jewish worn-out sceptre and the impracticable and old-fashioned law of sacrifices and of a corrupt priesthood. He proclaimed the purest religion of the one true God, and laid down the best practical precepts and rules for morals and conduct of men. He established the religion of Islam which has united into one real brotherhood many nations and peoples who associate no being with the Almighty. All Muslim peoples obey the Apostle of Allah, love and reverence him as the founder of their religion, but never worship him or give him divine honour and attributes. He crushed and put an end to the last vestiges of the Jewish principality of Qureihda and Khaibar, having destroyed all their castles and fortifications.

The second interpretation of the tetragram "*Shilh*," pronounced Shiloh, is equally important and in favour of Muhammad. As it was shown above, the word signifies "tranquil, peaceful, trustworthy, quiet" and so forth. The

MUHAMMAD IN THE OLD TESTAMENT

Aramaic form of the word is *Shilya*, from the same root *Shala* or *shla*. This verb is not used in Arabic.

It is a well-known fact in the history of the Prophet of Arabia that, previous to his call to the Apostleship, he was extremely quiet, peaceful, trustworthy, and of a contemplative and attractive character; that he was surnamed by the people of Mecca "Muhammad al-Emīn." When the Meccans gave this title "Emīn" or "Amīn" to Muhammad they had not the remotest idea of "Shiloh," yet the ignorance of the idolatrous Arabs was made use of by God to confound the unbelieving Jews, who had scriptures and knew their contents. The Arabic verb *amana*, like the Hebrew *aman*, to be firm, constant, secure," and therefore "to be tranquil, faithful and trustworthy," shows that "amin" is precisely the equivalent of Shiloh, and conveys all the significations contained in it.

Muhammad, before he was called by God to preach the religion of Islam and to abolish the idolatry which he successfully accomplished, was the most quiet and truthful man in Mecca; he was neither a warrior nor a legislator; but it was after he assumed the prophetic mission that he became the most eloquent speaker and the best valiant Arab. He fought with the infidels sword in hand, not for his own personal interest, but for the glory of Allah and for the cause of His religion—Al-Islam. He was shown by God the keys of the treasures of the earth, but he did not accept them, and when he died he was practically a poor man. No other servant of God, whether a king or a prophet, has rendered such an admirably great and precious service to God and to man as Muhammad has done: to God in eradicating the idolatry from a large part of the globe, and to man by having given the most perfect religion and the best laws for his guidance and security. He seized the sceptre and the law from the Jews; fortified the former and perfected the latter. If Muhammad were permitted to reappear to-day in Mecca or Medina, he would be met by the Muslims with the same affection and "obedience" as he saw there during his earthly life. And he would see with a deep sense of pleasure that the holy Book

ISLAMIC REVIEW

he had left is the same without the least alteration in it, and that it is chanted and recited exactly as he and his companions did. He would be glad to congratulate them on their fidelity to the religion and to the unity of Allah; and to the fact that they have not made of him a god or son of a god.

As to the third interpretation of the name "Shiloh," I remarked that it might possibly be a corruption of "Shālūah," and in that case it would indisputably correspond to the Arabic title of the Prophet so often repeated in the Qur-án, namely, "Rasūl" which means exactly the same as Shaluah does, i.e. "an Apostle" or "Messenger." "Shaluah Elohim" of the Hebrews is precisely the "*Rasūl Allah*" which phrase is chanted five times a day by the Crier to the Prayers from the minaret of all the mosques in the world.

In the Qur-án several prophets, particularly those to whom a sacred scripture has been delivered, are mentioned as Rasūl; but nowhere in the Old Testament do we come across Shiloh or Shālūāh except in the Testament of Jacob.

Now from whatever point of view we try to study and examine this prophecy of Jacob, we are forced, by the reason of its actual fulfilment in Muhammad, to admit that the Jews are vainly expecting the coming of another Shiloh, and that the Christians are obstinately persisting in their error in believing that it was Jesus who was intended by Shiloh.

Then there are other observations which deserve our serious consideration. In the first place it is very plain that the sceptre and the legislator would remain in the tribe of Judah so long as the Shiloh does not appear on the scene. According to the Jewish claim, Shiloh has not come yet. It would follow, therefore, that both the Royal Sceptre and the Prophetical Succession were still in existence and belonged to that tribe. But both these institutions have been extinct for over thirteen centuries.

In the second place it is to be observed that the tribe of Judah also has disappeared together with its royal authority and its sister—the prophetical succession. It is an indispensable condition for the maintenance of a tribal existence and identity to show that the tribe as a whole lives either in its

MUHAMMAD IN THE OLD TESTAMENT

own fatherland or elsewhere *collectively* and speaks its own language. But with the Jews the case is just the reverse. To prove yourself to be an Israelite, you need hardly trouble yourself about it; for anybody will recognize you, but you can never prove yourself to belong to one of the twelve tribes. You are dispersed and have lost your very language.

The Jews are forced to accept one or the other of the two alternatives, namely, either to admit that Shiloh has come already, but that their forefathers did not recognize him, or to accept the fact that there exists no longer a tribe of Judah from which Shiloh will have to descend.

As a third observation it is to be remarked that the text clearly implies, and much against the Judæo-Christian belief, that Shiloh is to be a total stranger to the tribe of Judah, and even to all the other tribes. This is so evident that a few minutes of reflection are sufficient to convince one. The prediction clearly indicates that when Shiloh comes the sceptre and the lawgiver will pass away from Judah; this can only be realized if Shiloh be a stranger to Judah. If Shiloh be a descendant of Judah, how could those two elements cease to exist in that tribe? It could not be a descendant of any of the other tribes either, for the sceptre and the lawgiver were for all Israel, and not for one tribe only. This observation explodes the Christian claim as well. For Jesus is a descendant of Judah—at least from his mother's side.

I very often wonder at these itinerant and erring Jews. For over twenty-five centuries they have been learning a hundred languages of the peoples whom they have been serving. Since both the Ishmaelites and the Israelites are the offspring of Abraham, what does it matter to them whether Shiloh comes from Judah or Zebulun, from Esau or Isachar, from Ishmael or Isaac, as long as he is a descendant of their father Abraham? Obey the Law of Muhammad, become Muslims, and then it will be that you can go and live in your old fatherland in peace and security.

Friday Prayer and Sermon.—At the London Muslim Prayer House—111, Campden Hill Road, Notting Hill Gate, London—every Friday at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-ân and Arabic Classes**—every Sunday at 3.30 p.m. **Service, Sermon, and Lectures** every Sunday at the Mosque, Woking, at 3.15 p.m. Every Friday at 1 p.m.

ISLAMIC REVIEW

IS OUR HOUSE IN ORDER?†

By AL-HAJJ LORD HEADLEY

RELIGIOUS bodies, Governments, and individuals should never tire of asking themselves this question. Here are we Muslims endeavouring to show to Western nations that Islam, on account of its simplicity and freedom from priestly domination and dogmas, is the best religion to adopt. And to confirm this we point to our belief in the one and only God and beneficence to all our fellow-creatures as being practically all that is required of us. The Almighty Creator and Cherisher of the human race has asked nothing more through the mouths of His Holy Prophets, and we therefore look upon our Faith as one which is eminently *rational*—it can be readily understood and in its purest form is free from gross improbabilities. There is such ample reason for the establishment of a code such as that which is supposed to guide us, but can we as Muslims claim that our Faith, as at present preached and practised, is one which is altogether free from the drawbacks which hamper other beliefs? If not, it should be our chief care to instantly set about putting our house in order and endeavour to prove to the world that we are in earnest.

The Christianity of Jesus Christ was not the Church Christianity fabricated by priests and monks long after his time and which is now called "Christianity." Is it possible to conceive two people more unlike than Christ and Athanasius?

The Islam preached by our Holy Prophet Muhammad contains very different ethics from those advanced by puritanic fanatics and sects which have sprung into existence since his time.

Both these great Prophets of God were uneducated and illiterate men—the one a carpenter and the other a camel-driver—and this fact alone seems to me to be sufficient proof of the genuineness of their Messages: being unlearned, they

† Being the text of a lecture delivered on Sunday, July 29, 1928, before the British Muslim Society, 111, Campden Hill Road, Notting Hill Gate, London, W. 8. Mian Sir Muhammad Shafi, of Lahore, India, was in the chair.

IS OUR HOUSE IN ORDER ?

were incapable of fabricating. They were altogether unlike the scribes and Pharisees who followed them and artfully made capital out of their teachings to serve their own ends. Learned, and cunning, and unscrupulous, these "followers" traded on credulity and fostered ignorance, freely using the terrors of the unknown and the wrath of the angry deity to help them in the attainment of their own ends and aims.

I do not think it is going too far to say that the dogmas of modern Christianity are no more attributable to Christ than the ravings of a mad mullah in the wilds of Africa can be ascribed to Muhammad.

I cannot find any clear or convincing proof that dogmas, such as the Divinity of Christ, thinking of the Trinity in a particular way, the Sacraments, the Atonement and the Immaculate Conception, were ever sanctioned by Christ himself. Not long ago I received a letter from a devout Protestant who assured me that no prayers could possibly reach the Almighty unless the words "Through Jesus Christ our Lord" were added. This, of course, is dogmatic to the last degree, since it excludes from God's attention all the millions of earnest supplications sent to Him by human beings ever since assistance has been sought from on high.

Similarly, I am unable to obtain any satisfactory evidence, from the Qur-án or elsewhere, that many of the outward forms and ceremonies of modern Islam were ever laid down by the Holy Prophet of Arabia as essential to the Muslim Faith. Both Faiths seem to have been tampered with, and sectarianism has eaten very deeply into both the great Religions. Neither can afford to throw stones, and it is only by a full recognition of our failings that we can hope to make really satisfactory advances towards improvement.

As the poet Keats so pithily puts it:—

Fanatics have their dreams, wherewith they weave
A paradise for a sect.

Which of the two great Faiths is in the worst condition? Which is suffering most from this insidious internal complaint? are questions we need not now go into. No one will deny

ISLAMIC REVIEW

that the trouble is there and that it sticks fast like some parasitic disease which affects the whole Religion in a more or less disastrous manner.

There is a story told of a good man who died and knocked for admission at the gate of Heaven. St. Peter opened the door and, having consulted a book, found his name and welcomed him in. The good man looked round and found everything very beautiful, and just as he had expected; but there was one portion shut off by a heavy curtain, which he went up to with the intention of drawing it aside. St. Peter instantly called him back, saying: "You must not touch that curtain or draw it aside on any account." He said: "Why not?" "Well," said St. Peter, "the fact of the matter is that behind that curtain are the Plymouth Brethren, and they think they are the only people here." This gives a not very much over-drawn picture of a certain kind of fanaticism prevalent in the West. I think the story would be improved by making St. Peter quote the lines of the poet which I have given above.

Many years ago, when I was visiting India for the first time, I chanced upon a violent conflict which was going on just over the central span of a bridge. The combatants were in deadly earnest and were throwing one another into the deep river on either side; on my inquiring from my boatman the cause of the tumult, he said: "O sahib, those are the Sunnis and the Shiabs; they always fight when they meet." This is but another type of fanaticism which calls into play brute force and cruelty to enforce certain matters in no way connected with our duty to God or our neighbour. For the benefit of those of my hearers who may be unaware of the crux, I may point out that the main difference between Sunnis and Shiabs is to be found in the fact that the Shiabs regard Ali (the son-in-law and cousin of the Prophet) as the first rightful Imam or Caliph, and reject Abu Bakr and the two other Caliphs accepted by the Sunnis, who hold that since Ali, *in his lifetime*, accepted Abu Bakr and the others, there is no reason for going against his wishes after his death. Since the successorship of the Caliphate question, which rightly or wrongly was settled over thirteen hundred years ago, can

IS OUR HOUSE IN ORDER ?

make no difference whatever to our duties as citizens of the world to-day, it is high time that all such disputes should be relegated to the limbo of oblivion.

Neither this country nor India, nor, indeed, any civilized quarter of the globe, can look forward with any degree of equanimity to any leaning towards a return to the hideous tortures indulged in by the educated miscreants who ran the "holy Inquisition" not so very many years ago.

Human nature has not altered much since the creation of man, and, given too much freedom, there is no saying to what extent sacerdotal chicanery might return to its own. There are, I firmly believe, fanatics who would cheerfully cut one's throat for failure to fall in with their views on quite unimportant matters, and such people would justify the murder by saying that it was done "to save your soul." It is true that we have one great safeguard in the giant strides of scientific advancement. Science is ever turning over the leaves of the great book of Nature and so discovering to our wondering senses fresh beauties, and leading us nearer the truth which, as I have often said, cannot be very far from the Throne of God. I hope that in time the folly and impropriety of fighting over matters which cannot by any stretch of imagination be regarded as essentials to the Faith will influence Muslim ethics, for it may be pointed out that such conduct is directly opposed to the Islamic teachings that *there should be no compulsion in Religion*.

Whether the Sunnis or the Shiahhs are correct in their tenets respecting the Caliphate; whether the Wahabis, sometimes called the Puritans of Islam, are worthy or not of support in their strict views concerning matters of formality; whether the various other Islamic sects are necessary as branches to the parent stem, may all be debatable points, but there are few Muslims who will not realize that the existence of so many conflicting parties constitutes a great source of weakness to Islam.

During the whole of my recent tour in India, from December 16, 1927, to June 6, 1928, there was not one discordant note, and my main texts at nearly all the many big meetings

ISLAMIC REVIEW

were *The dangers of sectarianism* and *The importance of toleration*. It was, as you may imagine, a source of the greatest satisfaction to me to receive a most hearty welcome and patient hearing at places like Bombay, Delhi, Agra, Lahore, Rawal Pindi, Peshawar, Wazirabad, Sargodha, as well as many other towns and districts which I had the honour and pleasure of visiting. Then I was fortunate in arriving at Hyderabad on the birthday of His Exalted Highness the Nizam, which falls on January 26th. I was enabled to attend the banquet in his honour and later on to have several interviews with him. On one of these occasions he made the very princely donation of Rs. five lakhs towards the cost of building a suitable Mosque in London, and since then he has sanctioned a further three lakhs. I had expected this great Ruling Prince to donate handsomely, but I must confess that such a munificent gift as £60,000 came as a very agreeable surprise, and it has had two good results, one being the practical certainty of getting our Mosque—which is to be called the London Nizamiah Mosque—built in the great metropolis; and the other is the encouragement it gives to all Muslims to help us in presenting to the Western world a true version of what Islam really is. I think it also goes far towards refuting the gloomy forebodings of those pessimists who, alarmed by the apathy to be found in some quarters, jump to the conclusion that nothing can be done and that the Religion itself is on the downward path, if not actually moribund. No words are strong enough to be used in condemning those who deliberately discourage others who are trying to do good work in a good cause. If Islam is in such a bad way as we might be led to suppose, surely that in itself is sufficient proof that workers are needed and that they should receive hearty support from all good Muslims. There is plenty of vitality in Islam—Muslims are *increasing*, not *diminishing*, in numbers. I have recently been over the beautiful Mosque in Paris, and have been much struck by the elegance of the design and the thoroughly solid and artistic work which everywhere prevails. The Paris Mosque is built on about 8,000 square metres, and it is improbable that we shall be able to secure so large an area

IS OUR HOUSE IN ORDER?

as that in any suitable site in London. But we must try our best, and I am not without hope that we shall receive assistance from those who wish us well in our very reasonable desire to see Islam represented by a handsome building which may compare favourably with many other beautiful places of worship in London.

It should be borne in mind that we must select the site before we attempt to design the building, because a style of architecture which might do very well in one set of surroundings would possibly be quite out of place in another. Also, we can hardly expect such a big area as they have been fortunate enough to secure in Paris in rather an out-of-the-way neighbourhood. The question of climate also has to be considered, and it may be fairly surmised that, roughly speaking, the better and more central the site the smaller will be the area. So that you will not wonder that I am rather diffident about making any definite statements upon points which are still to be settled. There are many matters, for instance, connected with the proposed hostel, the library and the lecture hall, which require very careful consideration. In the Paris Mosque—or rather immediately adjacent—there are excellent Turkish baths, tea and coffee divans, as well as displays of beautiful Moorish carving and silver, copper and brass work. This part of the Mosque is run by a capable Algerian or Tunisian gentleman who pays a big rent, and this rent helps to pay the expenses of the Mosque. What strikes one so forcibly after going over the French Mosque is this: If France with comparatively few Muslim subjects can afford a Mosque in its capital city, surely it is rather a stigma or disgrace that England, with over 110,000,000 British Muslims, should lag behind? Our King rules over about as many Muslims as there are people in the United States of America. And these Muslims have fought for us and died for us, and shown themselves good citizens and loyal subjects over and over again. There are those who advance the opinion that there are not enough evidences of the necessity of a Mosque in London; in other words, that there are too few Muslims in London to fill such a place of worship. To all such I would

ISLAMIC REVIEW

point out that the large floating Muslim population of London would be attracted for a year or two by the actual building operations and that many would attend the services for Friday prayers and Sunday lectures who do not feel drawn to either Notting Hill Gate or, on account of the distance, to the pretty little Mosque at Woking. Sir Abbas Ali Baig and myself feel our responsibility in the matter of selecting the site; until this is done we cannot attempt inviting designs. The task is rendered more difficult on account of the high values put upon land in central positions in the Metropolis.

To revert shortly to the Islamic sects. Only a few months ago I was addressing a meeting of the Central Asian Society on the occasion of a lecture entitled "Ferments in the World of Islam," and in the course of my remarks I mentioned that, in addition to the sects of early days, there had recently sprung up a new sect—the followers of the late Mirza Ghulam Ahmad, who was a learned and devout Muslim and the author of a large number of publications on Islamic subjects. The branch of the Ahmadians—called Quadianis to distinguish them from the original Ahmadians of Lahore—has added very considerably to the ferments in Islam, and therefore it was impossible for me to avoid mentioning the fact and giving some account of the tenets of the new sect.

I gave it as my opinion that this Quadiani sect is doing disservice to Islam, partly on account of its intolerance and more particularly because it is fundamentally different from the simple Muslim teaching of duty to God and one's neighbour. According to Keats, whose lines I have just quoted, the Quadianis are weaving a Paradise for their own delectation in the future state, and in that Paradise there will be no room for us poor ordinary Muslims. As I do not want to be accused of making an unjust statement or complaint against these wanderers from the fold, I now give a few facts as to their actual tenets as explained in their book *Ahmad*.

To begin with, they say that an Ahmadian of the Quadiani persuasion may not say his prayers under the leadership of an Imam who is not of that Faith; that a Quadiani may not give his daughter in marriage to a Muslim who is not a Quadiani

IS OUR HOUSE IN ORDER?

Ahmadian; that anyone of the Qadiani persuasion may not attend the funeral service of a deceased Muslim friend unless that friend is of the same Faith. This last rule seems particularly severe and cruel, but it is further affirmed that all those who do not acknowledge that Mirza Ghulam Ahmad was the "Promised Messiah" and Prophet of God are "deprived of the light of Faith," and that non-belief in Mirza Ghulam Ahmad is as bad as non-belief in the Holy Prophet Muhammad himself!

It seems strange that the supporters of this latest sect should have been offended—as they undoubtedly were—at my calling attention to their tenets, since many of the "ferments" in Islam have been entirely due to them. All the conflicting sects within the world of Islam are so many sources of weakness, but they are especially so when they differ from the Muslim Faith on fundamental and essential points.

Why should this small new sect take upon itself to say that all those refusing to recognize Mirza Ghulam Ahmad as the Messiah should be called kafirs or infidels?

I have frequently been asked if the Qadianis are really Muslims, and my reply has always been: "Yes, they are undoubtedly Muslims, but they seem to me to have wandered somewhat far from the true path." They have, of course, no right whatever to call other Muslims kafirs for not agreeing with them. This display of intolerance on their part has led to many unfavourable comments and has given offence and pain throughout the Muslim world.

From the time I landed in India towards the end of last year, to the time I left that country in June, I made a point of emphasizing the great importance of *avoiding intolerance, and awakening to a true sense of our duty towards Islam*. For many years there have been complaints of the apathy and indifference of Muslims here and elsewhere, and it is in the hope of overcoming to some extent this lamentable state of affairs, and also checking fanaticism and intolerance, that we are looking forward to the erection of the London Mosque. This Mosque is to be entirely non-sectarian, and it will, we

ISLAMIC REVIEW

hope, fittingly memorialize a fresh awakening to the beauty of Islam.

The Jews have their synagogues, the Christian Scientists, the Roman Catholics, the Hindus, and many other religionists, their places of worship, and as yet the Muslims, who number in their ranks over 110,000,000 British subjects, are unrepresented in the heart of the great metropolis of the British Empire. There is at present no large London Mosque in a central position. It is stated, I think on good authority, that His Majesty King George actually rules over more Muslims than Christians, and on this account I for one should like to think that the many thousands of Muslims who visit England every year and form what may be called our floating Muhammadan population should be able to point with respect and gratification to the London Nizamiah Mosque as a building worthy to take its place amongst the many fine buildings devoted to the worship of God.

I feel sure that there are many people who will agree with me that in these days—when Bolshevism and Atheism are rampant and are busily engaged in leading the young into the devious paths of *unbelief in anything and contempt for the Creator*—every encouragement should be given to the true believers in Islam which so plainly spells Duty to God and one's neighbour. Islam is indeed practically the same Faith as that originally taught by Jesus Christ and revived in clearer language by the Great Prophet of Arabia some six hundred years later. It would indeed be a blessed consummation—devoutly to be wished—if we could see pure Christianity working with pure Islam in a holy struggle against Atheism and Idolatry. I fear, however, that the great obstacle to this union of forces will ever be found in the hostile attitude of religious leaders.

It is much to be regretted that those who guide the thoughts of the people on sacred matters have too often looked upon priesthood or priestcraft as a *profession* instead of—as it should be—a *calling*.

Thus it sometimes happens that those who arrogate to themselves special sacerdotal powers and influence are able to

IS OUR HOUSE IN ORDER?

exercise those powers to the detriment of true religion. The pagan whisperings of the Delphic Oracle have, as it were, echoed down the aisles of the ages and dulled the clear tones which have ever marked the original utterances of the Holy Prophets of God.

I have no desire to cavil or pose as a carping critic; I am solely influenced by a keen desire to see Islam, as I and many others understand it, presented in its true colours: just as I should like to see true Christianity applied in its earliest and simplest form towards the uplifting of the world. If we Muslims wish Islam to be regarded as the exemplar of all the religions, we should lose no time in purging it of its dross so that it may appear to our opponents and all others as free from schism and those sacerdotal dogmas—a belief in which cannot fail to produce ridicule and contempt. Remember, we live in an age when science, our surest and truest ally, is daily advising us on the "Book of Knowledge fair"; let us be guided by the Qur-án and what we believe to be common sense when we are advancing our tenets in the hope of convincing the peoples of the West. To do this with any chance of pronounced success we must be particular to draw a line between what is essential and what is after all applicable to some particular time or some peculiar race requiring special training, e.g. the Children of Israel under Moses, or the Arabian savages under Muhammad. In these days we do not have to rebuke people for making golden calves or images; nor do we have to restrain people from burying alive their little girl babies at the feet of hideous idols. Also we refrain from giving educated and civilized people instructions as to matters of cleanliness and what parts of their persons they should wash.¹ All such instructions were valuable to the extremely dirty denizens of vermin-infected tents of the early Bedouin Arabs, but are not of much value where there is plenty of good water laid on. And there is another point not to be lost sight of, and it is this: In most parts of Arabia there

¹ We are afraid we have to differ from his Lordship in this matter. Our experience tells us that people in Europe as well as elsewhere still require instructions as to matters of cleanliness. (ED. I.R.)

ISLAMIC REVIEW

is a terrible dearth of water, and instructions had to be given as to how to make the most of it when the oasis was reached. The conditions are altogether different in, say, London or any big town, where there is a plentiful supply of water and people are always able to wash, and always do wash, either in their own houses, in the excellent public washhouses, or in the numerous swimming-baths which abound everywhere.

We must put our own house in order and then we shall be able to point out the defects in our neighbour's—it is the old story of the mote and the beam in the eye. But what do we find on examination? We find that dogmas and sectarianism—working through a few hundred years—have obscured the original tenets so that they are hardly recognizable. What with pious frauds, often *with good intent*, and sacerdotal trickery and humbug, often *with evil intent*, and selfish gains in view, we hardly know where we are.

At the present moment the Religions of the world seem to be undergoing a very rigorous inspection, one might almost call it an exalted competitive examination, so that men may have the opportunity of selecting the most workable Religion and that which is freest from improbabilities and fables of ancient date. All these Religions teem with beautiful thoughts and injunctions and, as a rule, the codes of morality are high and to be respected by all people. The ultimate aim is usually duty to God and to one's neighbour. But unfortunately, when you come to examine some of the forms and observances and find that these are magnified until they become of vital importance and are placed along with deadly sins or beatific virtues, you naturally begin to ask questions. Can it matter what I *think*? Surely it must be "what I *do*" that matters.

It is not my intention to go into the various dogmas which are to be found in many Religions and are held to be of vital importance; it is rather to point out that, in these days of reason, it is well to secure a belief in that Faith which presents the fewest pitfalls and what may fairly be called "aids to unbelief." Every time you tell a man some strange tale of a highly improbable character, and insist upon it that a belief

ISLAM'S ATTITUDE TOWARDS WOMEN

in that tale is essential to his salvation, you are paving the way to permanent unbelief.

We have to take the world as it is, and not as we would wish it to be. Our knowledge is very limited, and when we look around and see the cruelties of Nature, the terrible sufferings of the brute creation and poor little innocent and helpless children, can we avoid wondering how it is that the All-Merciful permits such things to be? Does it not seem impossible to reconcile Love and Justice with the cruelty and unfairness we see all around us? We cannot realize what it all means. We know that daily and hourly our better and sensitive nature is harrowed by accounts of evil doings all over the world, apparently the work of the devil himself, but we must not give up our belief in God because we are at present unable to fathom the deep mysteries of the creation. We should say with all humility, "Thy Will be done," and try to recognize the fact that His ways are not our ways. I believe that ultimately the simple Faith of Islam will be the religion of the whole world, for there is in it so little that is controversial and so much that appeals to the heart as well as to the understanding.

ISLAM'S ATTITUDE TOWARDS WOMEN AND ORPHANS

By C. A. SOORMA

CHAPTER V

WOMAN UNDER HINDUISM

Now let us turn our attention to the status of woman under Hindu Law.

Manu, the Hindu lawgiver, speaking of the duties and characteristics of women, says (*N.B.*—Manu's authority is paramount throughout India among Hindus):—

- (a) "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house" (Manu, v. 147).

ISLAMIC REVIEW

- (b) " In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent " (Manu, v. 148). (Note the striking resemblance to the status of woman under Roman and Greek laws, as given previously).
- (c) " She must not seek to separate herself from her father, husband or sons; by leaving them she would make both (her own and her husband's) families contemptible " (Manu, v. 149).
- (d) " Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory) " (Manu, v. 151).
- (e) " Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife " (Manu, v. 154).
- (f) " Through their passion for men, through their untamable temper, through their natural heartlessness, they become disloyal towards their husbands however carefully they may be guarded in this world " (Manu, ix. 14).
- (g) " (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct " (Manu, ix. 17).
- (h) " It is the nature of women to seduce men in this (world); for this reason the wise are never unguarded in (the company of) females " (Manu, ii. 213).
- (i) " For women are able to lead astray in (this) world not only a fool, but even a learned man, and* (to make) him a slave of desire and anger " (Manu, ii. 214).
- (j) " One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man " (Manu, ii. 215).

Poor woman! Her lot is unpleasant indeed. The texts I have quoted indicate clearly the extremely inferior status which

ISLAM'S ATTITUDE TOWARDS WOMEN

woman occupied under Hindu Law. At no period in her life is she to become free and independent. She is to remain under the perpetual *tutelage* of her male relations as long as she lives. She is born to seduce men and lead them astray, and not even a father is safe from his daughter, nor a son from his mother!

There is a good deal of controversy as to whether polygamy is sanctioned by Hindu Law. According to Manu, the law on the subject is as follows:—

- (a) "For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (*to marry again*) the following females, (chosen) according to the (direct) order (of the castes) are most approved." (Here follows the list of women who may be approved of.) (Manu, iii. 12.)
- (b) "If, after one damsel has been shown, another be given to the bridegroom, *he may marry them both* for the same price; that Manu ordained" (Manu, viii. 204).
- (c) "If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna)" (Manu, ix. 85).
- (d) "Among all (twice-born men) the wife of equal caste alone (not a wife of a different caste by any means), shall personally attend her husband and assist him in his daily sacred rites" (Manu, ix. 86).
- (e) "But he who foolishly causes that (duty) to be performed by another while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a *Kandala* (sprung from the) Brahmana caste" (Manu, ix. 87).

The above quotations clearly indicate that Manu sanctioned polygamy, "and it is now quite settled in the Courts of British India that a Hindu is absolutely without restriction as to the number of his wives, and may marry again without his wife's

ISLAMIC REVIEW

consent, or any justification, except his own wish" (Mayne, on *Hindu Law and Usage*, p. 113. Also held in the case of *Viraswamy v. Appaswamy*, 1 Mad. H.C., at p. 378).

Child-marriages appear to be sanctioned by Manu, as is evident from the following text :—

" A man aged thirty years shall marry a *maiden of twelve* who pleases him, or a man of twenty-four a *girl eight years of age*; if (*the performance of*) *his duties would (otherwise) be impeded, (he must marry) sooner*" (Manu, ix. 94).

The abuses of child-marriage among certain Hindus is too well known to need emphasis here. Let us hope that with greater education this evil custom will soon disappear.

As regards the remarriage of *widows*, there appears to be some doubt as to whether Hindu Law sanctions it or not. Narada, another Hindu lawgiver, expressly sanctions it, while the authority of Manu is strongly opposed to it. Manu says:—

- (a) " At her pleasure let her *emaciate* her body by (living on) pure flowers, roots and fruit, but *she must never even mention the name of another man after her husband has died*" (Manu, v. 157).
- (b) " Until her death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for *wives who have one husband only*" (Manu, v. 158).
- (c) " The nuptial texts are applied *solely to virgins*, and nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies" (Manu, viii. 226).

The only exception which he appears to allow is in the case of a girl whose husband has died before consummation, who may be married again to the brother of the deceased bridegroom:—

" If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her

ISLAM'S ATTITUDE TOWARDS WOMEN

according to the following rule." (Here follows the rule.) (Manu, ix. 69.)

It may, therefore, be safely asserted that among the high-caste Hindus, especially among the Brahmins, remarriage of widows is non-existent, as it is prohibited. On the other hand, among the lower castes, widows are permitted to remarry (Mayne, *op. cit.*, pp. 115-116). This Brahmanical prohibition was once carried to such an extreme that a widow was enjoined and sometimes forcibly burned on the funeral pyre along with her husband's body, or, if he died at a distance, was burned on a pyre of her own. Akbar, the Great Mogul, prohibited it, and after the decay and fall of the Mogul Empire this barbarous custom regained its old hold, and it was not until 1829, when Lord William Bentinck, the then Governor-General of India, made *Suttee* culpable homicide, that it died out (*Chambers' Encyclopædia*, vol. ix. p. 793).

As regards the wife's *legal status* and her right to separate ownership of property, let me quote the following in support of the contention that Hindu Law does not recognize her as a *feme-sole* for many purposes:—

" He only is a perfect man who consists (of three persons united)—his wife, himself, and his offspring; they (says the Veda) and (learned) Brahmanas propound this maxim likewise—' *the husband is declared to be one with the wife* ' " (Manu, ix. 45).

" As under the Roman Law, '*Nuptiae sunt divini juris et humani communicatio*' the wife's gotra (relatives) becomes that of her husband; her complete initiation is effected by her marriage; she renounces the protection of her paternal manus and passes into the family of her husband. The connection being thus intimate, there should be no litigation between the married pair, and according to Apastamba there can be no division between them. Any property which the married woman may acquire is usually her husband's. A thing delivered to her is effectually delivered to the husband, and what is received from her is as if received from him. Her full owner-

ISLAMIC REVIEW

ship of her *stridhan* (i.e. generally property given to her by her relatives and husband on marriage for her own use) is subject to the qualification that her husband may dispose of it in case of distress, and that her own power to alienate it is subject to control by him with the exception of the so-called *Sandayakam*, the gifts of affectionate kinsmen. . . . The identity between the married couple being thus complete . . . wealth is common to the married pair," but this constitutes in the wife (according to Jagannatha) only a secondary or subordinate property. " Her right in the husband's estate is not mutual like the co-extensive rights of united brethren. It is dependent on the husband's and ceases with its extinction. Her legal existence is thus, in some measure, absorbed during her coverture in that of her husband " (West and Majid, *Hindu Law*, pp. 85-86).

(a) Under the *Mitakshara* law of succession " the widow takes only a limited interest in the estate of her husband, called the widow's estate. On her death, the estate goes, not to her heirs, but to the next heirs of her husband, technically called *reversioners*. She is entitled only to the *income* of the property inherited by her. She has no power to dispose of the *corpus* of the property except in certain cases (e.g. in case of legal necessity). She may, however, alienate her life interest in the estate " (Mulla, *Principles of Hindu Law*, p. 34).

(b) According to the *Mayukha* School the widow comes in after the son, son's son (where father is dead), son's son's son (where father and grandfather are both dead) (Mulla, *op. cit.*, p. 91). (c) According to the *Dayabhaga* School, again, the widow comes in after the son, grandson and great-grandson (Mulla, *op. cit.*, p. 100).

" The remarriage of a widow, though now legalized by the *Hindu Widows Remarriage Act of 1856*, *devests* the estate inherited by her from her deceased husband. By her second marriage she forfeits the interest taken by her in her husband's estate, and it passes to the next heirs of her husband as if she were dead. The reason is that a widow succeeds as the surviving half of her husband and she ceases to be so on remarriage. But a widow does not by remarriage lose her rights to succeed

ISLAM'S ATTITUDE TOWARDS WOMEN

to the estate of her son by her first husband" (Mulla, *op. cit.*, p. 34).

Under the *Mitakshara* law, the daughters do not take as joint-tenants with benefits of survivorship, but they take as tenants-in-common. In the Bombay Presidency, the daughter does not take a limited estate in her father's property, but takes the property absolutely. On her death, her share passes to her own heirs as her *stridham* (Mulla, *op. cit.*, p. 85).

This rule, with some modifications, is also adopted by the *Mayukha* and *Dayabhaga* schools of Hindu Law (Mulla, *op. cit.*, pp. 91 and 100).

But it must be noted that *daughters do not inherit until all the widows are dead*. This principle is accepted by all the main schools of law. Speaking generally, as between daughters, the inheritance goes first to the unmarried daughters; next, to daughters who are married and unprovided for; and lastly, to daughters who are married and well-to-do. No member of the second class can inherit while any member of the first class is in existence, and no member of the third class can inherit while any member of the first or the second class is in existence (Mulla, *op. cit.*, p. 36).

"Divorce is not known to the general Hindu Law. The reason is that a marriage, from the Hindu point of view, creates an indissoluble tie between the husband and the wife. Neither party, therefore, to a marriage can divorce the other unless divorce is allowed by custom. . . . Change of religion or loss of caste does not operate as a dissolution of marriage, nor does the adultery of either party, nor even the fact that the wife has deserted her husband and become a prostitute" (Mulla *op. cit.*, p. 427).

In this respect, as we shall see a little later, the attitude of Hindu Law resembles very much the attitude of the Roman Catholic Church, both regarding marriage as a sacrament, and holding the union of male and female to be indissoluble.

Obviously, as we have seen, the status of woman is very inferior under Hindu Law. The contrast is more significant when we compare her status to the status occupied by the Buddhist women, although, curiously enough, their status

ISLAMIC REVIEW

under both the systems of law is supposed to be based mainly upon the same laws of Manu! Why such a strong contrast should exist it is not possible to discuss here. That it does exist is clear, it is suggested, from the above comparative study.

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EUROPE'S DEBT TO ISLAM.¹

By DR. GUSTAV DIERCKS

(Translated from the German by 'Abdu 'l-Majid, M.A.)

(Continued from the July number, p. 249.)

THE typical features of the pure Arabs are as follows: The skull, as well as the face, is completely oval, and possesses a great regularity, a beautiful, harmonious proportion, and an extraordinary fineness and elegance in details. The hair of the head is not curly, but even and jet-black, and its growth is sharply defined. The forehead is generally not very high, but pretty strongly convex; the cheek-bones do not protrude very much; the chin manifests a beautiful curve; the nose is aristocratic; the mouth is small; the teeth are dazzlingly white, toothache being unknown amongst the pure Arabs; the black fiery eyes in their almond-shaped cavities are protected by the long eyelashes, and furnished with an arch by the round eyebrows. All these together go to lend the Arabs, whose mien, as a rule, is serious, that powerful irresistible charm which they exercise over every foreigner. The whole of the head of an Arab is a standing, patent testimony to the intelligence, to the capacity for evolution and development, due to the great natural inherent qualities which the Arabs have always exhibited.

The rest of the body is, in general, of a medium size,

¹ A translation of *Die Araber im Mittelalter und ihr Einfluss auf die Kultur Europa's*, by Dr. Gustav Diercks. Leipzig, 2nd edn. 1822 pp. 35-41.

EUROPE'S DEBT TO ISLAM

symmetrical and finely proportionate; as a rule, it is lean and sinewy; it has an extraordinarily great power of resistance, because the Arab, right from his birth, is exposed to all kinds of climatic influences and changes, and for this reason, as well as through being constantly on the move, becomes thoroughly inured to hardship.

The psychic fundamental characteristics of the Semites manifest themselves likewise in the Arabs in the greatest purity and in a refined form. The soil, the climate, and the struggle for existence, which under the local outdoor circumstances was extremely hard, one and all led to a great development of subjectivism in the Arab. The interest for "I"—egotism—and for its extensions, namely, the family and the tribe, modifies the controlling disposition of the Arabian mind. The inward individual life of emotion and feeling was so great, so exuberant, that it allowed the mind to soar to very exceptional heights of abstract, theoretical speculations; it indeed constantly compelled it to turn everything to the account of "I," and to comprehend everything in the light of, and in connection with, "I." The crass egotism which can so readily grow out of such a soil found its corrective in the quality of charity towards animals and mankind (this charitable nature was forced upon the Arabs by their outdoor circumstances), in the unbounded hospitality which in the whole of the world is without a parallel elsewhere, in the unflinching faithfulness to their promises, and in the mighty sense of justice and honour which enthuses the Bedouins. Further, the sense of justice demands in itself an individual equality of all the Arabs, and out of this equality has arisen the impulse for freedom which makes it impossible for a real pure-bred Bedouin of the desert to place himself body and soul under anyone set over him in authority. He hates the courtiers and disdains him who makes a slave of himself; on this score he despises also those who reside in a town, those who lead a settled life, and he hates the luxurious life and the attractions and charms of civilization; for this reason also, he looks down upon trade and arts and crafts, upon everything, in short, which can in one way or another injure

ISLAMIC REVIEW

his unrestricted freedom, everything, indeed, through which the self-consciousness of a Bedouin can come to harm. Accordingly he regards robbery as his birthright, which can be limited only by contracts. To whomsoever a Bedouin assures his protection, to that man, to his tribe, and to his family, it is assured unswervingly with the Bedouin's own property and person; that man can rely upon the Bedouin, he can trust him in just the same way as he would trust himself. But, on the contrary, the man who has an enemy in the person of the Bedouin possesses no means of protection against the Bedouin, no law shelters him or his property; he has only the magnanimity of the Bedouin upon which to rely. Infidelity and treachery are looked down upon as the meanest sort of crimes of which a Bedouin can ever be guilty. Murder has its punishment, and finds its limitations in the blood-revenge. For this reason it was always avoided as much as possible. Even for the deadly enemy, hospitality demands protection, even if only for a period of three and a quarter days. Moreover, one should not believe that robbery and thievery went unpunished. If the perpetrators were caught, they had to expect a severe punishment. The Arabs were distinguished by great moderation, sobriety, and simplicity, and the natural sharpness of their senses, aided by this as much as by their mode of life, was consequently heightened to an astonishingly great extent. Oratory, the talent for improvisation, the art of versification, are as much the natural gifts of a Bedouin as is the inclination for fanaticism. What he once acknowledges as true, what is proved to him to be true, for that he will always come forward with all the zeal and energy of which a man can be capable. As soon as an idea catches hold of him, he does not know any fear of death. The life of the desert ought to provoke in him his mental powers, especially the fantasy, the power of imagination in the highest degree, and this accounts for the fact that the Arab, who hated every kind of higher culture, became the carrier of sciences and certain branches of art. As to the relation of the Bedouin to woman, it can be said that in the earliest times it was very good and praiseworthy, and far

EUROPE'S DEBT TO ISLAM

nobler than it is to-day.¹ Certainly it was the wife who had to look after all the household business. But on the whole she was equal in rank with, and had the same rights as, the husband. The pre-Islamic love-poems present us with a body of testimony to the fact that it was not unusual for high idealistic love-relations to exist. Further, the old writers tell us that monogamy reigned in Arabia. But even so, the chivalry of the Arabs ought not in the least degree to be attributed to the high social status of the Arabian women.

The first appearance of the Arabs in the history of nations dates far back. One has good reason to believe that the Hyksos (a nomadic people who, according to Lauth, invaded Egypt in 2185 B.C. and lived there for a few centuries—nay, in certain parts thereof acquired the rule of the kingdom), were no other than the Arabs, and this view is still further justified when one finds Manetho mention the same fact, although there is another notice which alludes to Phœnicians. These foreigner-nomads appear as a rough people who destroyed culture. So stormy was their progress and on-march that the powers of the old, well-organized cultural kingdoms could not stand against them. But the conquerors speedily caught the infection of culture and were won over thereto. The outward character of the Hyksos has also a great similiarity with that of the Arabs after Muhammad. A second incident is told us by Diodor. According to this, a Himyarite king, Ariäus (as an ally of Ninus), had fought the Babylonians successfully and had returned laden with many treasures to his southern home. Further, we are told by Herodotus that Cambyses in his expedition against Egypt had entered into a treaty with an Arab king who was most probably a chieftain of the Syrian Bedouin tribes. According to this treaty, Cambyses' army was to be supplied with water by the Arabs on its way through the Syrian deserts. This mention is still more interesting

¹ The learned author does not quote his authority for these statements. The social status of woman in the pre-Islamic Arabia was undoubtedly inferior to what it is to-day. See Ameer Ali, *Spirit of Islam* (London, 1922); Muhammad Ali, *Muhammad the Prophet* (Lahore, 1924). (Transl.) The same remarks apply to the author's observations on monogamy. (Transl.)

ISLAMIC REVIEW

owing to the information as to the ceremonies which were connected with the treaty, and Herodotus gives the Arabs a certificate to the fact that they held the treaties as sacred as any other people on the earth. Even outside the territory of the Arabian peninsula, barring all the state societies on the African soil, the Arabs founded independent kingdoms, namely, the one of Hira in Chaldea, famous for its patronage of art and of poetry, and secondly, that of the Ghassanids in Syria.

(To be continued.)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مُحَمَّدٌ وَوَسَلَّى عَلَیْ رَسُوْلِہِ الْکَرِیْمِ

THE ISLAMIC REVIEW

RABĪ' 'UT-THĀNĪ 1347 A.H.

VOL. XVI.

OCTOBER, 1928 A.C.

No. 10

NOTES

Milādu 'n-Nabī in London.

On Saturday, September 8, 1928, at 8 p.m., the members of the British Muslim Society, together with their guests and friends, assembled at Stewart's Restaurant, Old Bond Street, to celebrate the Birthday of the Holy Prophet Muhammad. The Birthday this year fell, in fact, on August 27th, but the reason for the discrepancy as to the date will be readily appreciated if we remember that, apart from the fact that the Birthday in itself is a great occasion, the Society has always regarded the commemoration of the event as one of the means to the end for which it came into existence; that is to say, the propagation of Islam. In Europe, such an epoch-making occasion can appositely be used as a vehicle for spreading the truth about Islam and its great founder; and, inasmuch as the holiday season is in full swing during the month of August, in order to avoid defeating the main purpose of the commemoration the Society deemed it inexpedient to adhere strictly to the exact date.

The arrangements for the evening were in the hands of the Executive Committee, whose wide propaganda and zealous efforts were rewarded with a striking measure of success. This year a record gathering of about three hundred assembled

ISLAMIC REVIEW

to pay homage to the glorious memory of the Prophet. The one chief feature worthy of note, and matter indeed for pride and thankfulness, was the presence of not a few Hindu friends—a healthy sign of the times—who came to participate in the celebrations. We fervently pray that Muslims as well as Hindus realized then that reverence for noble natures and for the great religious personages of both the great sister communities of India is the one right basis for friendship. Is it too much to hope that, in this matter, we may have instituted a precedent to be followed presently in India on a vaster scale?

Lord Headley, the President of the Society, was in the chair, while Mr. Habeebu 'llah Lovegrove, the Secretary, Mr. M. Yosrī, of Cairo, the Joint Secretary, and Mr. M. A. Majid, M.A., the Acting-Imām of the Mosque, Woking, occupied seats on the platform. Professor Léon, the Vice-President of the Society, who had been away in Egypt for reasons of health, was also present.

The meeting opened with a recitation from the Qur-án by Mr. M. Yosrī. He was followed by Lord Headley, who translated the verses for the benefit of the English audience. The Chairman, in his presidential remarks, expressed his overwhelming sense of gratitude for the munificence of His Exalted Highness the Nizām of Hyderabad Deccan, who has, as our readers already know, most generously presented the sum of £54,000, thus enabling him to realize his long-cherished dream of a Muslim Mosque in the heart of London. He announced amidst cheers that the site for the Mosque had been chosen, and further pointed out that of the many effective methods of propaganda, or at least of arousing public interest and calling attention to Islam and what it stands for, the most effective of all was to erect a suitable Mosque worthy of our great religion. He regretted that certain ill-meaning persons were busy spreading false rumours, which were intended to cast doubts on both his (the speaker's) own integrity and on that of his friend and colleague, Khwaja Kamālu 'd-Dīn.

Professor Léon gave a brief sketch of the life of the Prophet, and drew special attention to the consoling and soothing part

NOTES

in that life played by the lady Khadija. Then followed a reverent silence when Mr. Samāha, an Egyptian gentleman, recited an Arabic ode. He was followed by Mr. 'Abdu 'l-Ghanī Chaudrī, formerly editor of the *Khilāfat* (daily), Bombay, who in a short speech gave our spiritualistic friends much food for thought. He laid stress on the idea that the reality of the present-day vast Islamic Brotherhood was the outcome of the thought-force of the Holy Prophet Muhammad who, fourteen hundred years ago, welded the warring and ignorant tribes of Arabia into an everlasting brotherhood that has rendered unique service in the building up of a new civilization. Further, he remarked that spirit messages were being received to the effect that Islam was the religion of the future; and, later, he entertained the audience with an Urdū ode, sung in praise of the Holy Prophet, with piano accompaniment played by himself, which was greatly appreciated by those present. Then came Mr. A. K. Pavitran, a Hindu gentleman from Madras, India, who had expressed a desire to say a few words on the subject of the Prophet and his work, to whose everlasting memory the Muslim Brotherhood was a wonderful living monument. He pointed out that although all religions preached the conception of a universal brotherhood, yet it was in Islam, and Islam alone, that it had materialized. The gathering appreciated this unique addition to the chorus of praise which had gone forth from the meeting.

The Secretary, with a store of energy reserved for Islam in his advanced years, rose to submit a sketch of the British Muslim Society and the progress it had so far attained, enlivening his remarks with many flashes of his characteristic wit.

The gathering then adjourned for refreshment, after proceedings of unusual interest which lasted over two hours.

The Ordinand and the Book of Common Prayer.

An article entitled "A Vital Question," which appears in the *English Churchman and St. James's Chronicle* for September 6, 1928, displays a line of argument both interesting and admirable. It is interesting because it has the courage to bolster up those doctrines which are now generally admitted

ISLAMIC REVIEW

to be effete and hopelessly behind the times; and it is admirable in that it has so far the courage of its conviction as lightly to brush aside the scruples of candidates for ordination, each of whom is supposed to have studied the history of the compilation of the Bible. For these reasons we feel irresistibly impelled to somewhat lengthy quotation. Our contemporary, for example, commenting on the question contained in the Service for the Ordination of Deacons, which reads: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" and the answer thereto being "I do believe," says:—

Now this question, though brief, is remarkably comprehensive, and it is of vital import. When we consider it, we see what it excludes. It leaves no place for the theory which would discriminate between one part of the Bible and another, pronouncing the one as reliable and the other as unworthy of belief. It will not allow the idea that men may divide the Canon into sections and describe some as the proper and others as the improper objects of Christian faith. It deals with the Canonical Books of the Old and New Testaments as forming an integral whole. Secondly, it excludes the subjective speculations and unproved notions which pass current under the name of Higher Criticism. Those who framed the question had a very different conception of the Canonical Scriptures from the patchwork collection of merely human productions, and even myths and forgeries, which the higher critics would give us in motley measure according to their various fancies and whims. Thirdly, the question and answer designedly shut out all possibility of pretence or mental reservation; unfeigned faith is demanded and unfeigned faith is declared.

And fourthly, this question excludes apocryphal literature of every kind, even that which has often been bound up within the covers of the Bible. More particularly, it eliminates those books associated with the Old Testament, and commonly known as the Apocrypha, to which the Church of Rome accords the character of genuine Scripture. Of them the Sixth Article says that the Church "doth read them for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine." They are not in the same category, and they do not make the same demand upon a Christian's faith, as the Canonical Scriptures.

This question, as everyone knows, has often proved itself to be an embarrassing one, and the revisers of the Book of Common Prayer proposed to substitute for it the following:—

Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments, as given of God to convey to us in many

NOTES

parts and in divers manners the revelation of Himself which is fulfilled in our Lord Jesus Christ? *Answer:* I do.

Our contemporary is happy at the rejection of the Deposited Prayer Book, because the "qualifying statement

added on to the original was intended to relieve ordinands from the obligation of professing faith in the whole Bible. They might give the affirmative answer provided for them, while holding that portions of the Canonical Scriptures were more or less untrue. The refusal to credit, or the definite repudiation of, parts of the inspired Word would be no hindrance to their becoming pastors and teachers in the National Church. Indeed, when we look into the matter, we see that it leaves out of count that large portion of the Divine revelation which is occupied with the origin and history of mankind upon this earth. *It would be possible for a man to assent to the question without affirming his faith in the Biblical records of the creation, the fall, the flood and many points in the patriarchal and Israelitish history. It would be possible for him to make the same assent, and yet to deny that many of the miracles to which the Scriptures testify ever occurred. Nay, more, the very form of the question seems to invite him to exclude from his credenda whatever is not covered by the added qualification.*¹ And in this connection we are bound to notice the course pursued by the revisers in other sections of the Prayer Book. They found distinct references, implying honest belief, to the creation of Adam and Eve and their primitive innocence; to their fall and its resulting effect on the human race; to the Flood and the deliverance of Noah and his family by means of the ark; and to the patriarchal history; and they deliberately deleted these references in deference to the sceptical views which the Modernists hold and profess. They also attempted the expurgation of the Psalms, on the theory that it is for men to judge the Holy Scriptures and decide what is to be regarded as profitable and unprofitable. All this shows a grave departure from the conception of the Bible which was held by believers of every age down to quite recent times. Many of our Bishops, Deans, Canons, theological professors, principals of colleges, and other leaders now take up and repeat the suggestions and arguments of unbelief propounded by sceptics in previous generations.

Small wonder that the dearth of clergy is making itself so keenly felt at the present juncture.

The Ostrich Policy Incarnate.

Having read the article, excerpts from which we have given above, we were straightway reminded of a well-known, if somewhat hackneyed, Persian couplet—*Gar hamīn maktab ast hamīn Mulla Kār-i-tiflān tamām Khwāhad shud* (which, being literally rendered, would run: If such be the school,

¹ Italics are ours.—Ed. I.R.

ISLAMIC REVIEW

such the teacher, God help the scholars!) The couplet is believed to have originated on an occasion when a certain nobleman who had gone to pay a visit of inspection to an infant school found, to his amazement, the building dilapidated and neglected, and the teacher incredibly stupid in appearance—not to say half-witted.

With a slight change of words, we could well say: "If such be the Anglican Faith, and such its expositors, God help the ordinands."

It is, no doubt, true that certain very well-marked Rome-ward tendencies were to be found in the Deposited Prayer Book, which, if Parliament's approval had been obtained, would have received the thrice-blessed halo of legal sanction. On this score alone, we are glad that the Deposited Book was rejected. But even so, we were in equal measure grieved when the resolution for its adoption was rejected for the second time; such rejection simply means indefinite delay in the official recognition of the Qur-ánic claim that the compilation of the Bible has been attended by human error,¹ both in accretions and subtractions. This claim was put forward by the Qur-án fourteen hundred years ago when the "Higher Criticism" was unknown, and when the Bible from cover to cover was looked upon by Christians as having been revealed by God word for word. The truth of the Qur-ánic contention has dawned upon the world, and is now generally regarded as an established fact. Whether Church or Parliament refuse or not to recognize it officially is more or less a matter of indifference. The world knows the truth well enough.

No one nowadays can honestly come forward with the claim that the Bible, word for word in its present state, is the revealed Word of God. This, however, is not the occasion for a discussion of the details of the history of the compilation of the Bible. Suffice it to say that

the earliest Gospel was not compiled until at least seventy years after the birth of Our Lord, while the New Testament as a whole contains material written at various times over a period of perhaps more than

¹ The Holy Qur-án, ii. 75; iii. 76, 77; iv. 46. References according to Muhammad Ali's Qur-án (Lahore, 1920).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مُحَمَّدٌ وَصَلَّى عَلَیْ رَسُوْلِ الْکَرِیْمِ

TRUST FOR THE ENCOURAGEMENT AND CIRCULATION OF MUSLIM RELIGIOUS LITERATURE

THE constant efforts to spread the truth about Islam are now beginning to bear fruit. Our Faith is no longer looked upon with suspicion and distrust, and the Muslim recognition of God's Will and desire to be at peace with all is beginning to be really understood. Indeed, it may be truly said that there is throughout Christendom a friendly regard for our tenets, which did not exist in former years. This change has been brought about by incessantly putting forward the truth so as to confound the misrepresentations which were freely circulated by those who should have known better.

There is also a very general recognition that the Religion of Jesus and Islam are sister religions having identically the same objects in view. In Islam is seen the advantage of keeping to the essentials and dropping the "trimmings of faith" and non-essentials with which Christianity has been fettered and weighed down for so many centuries. Having succeeded so far, we want now to increase our efforts by a greatly enlarged circulation of Muslim literature in all directions where it will have effect. For this reason we now invite our friends to subscribe whatever they can afford to the Muslim Literature Fund. A list of subscribers or donors will be published in every issue of the *Islamic Review*.

(LORD) HEADLEY.

(DR. SIR) M. ABBAS ALI BAIG
(Late Member of the India Council,
London).

KHWAJA KAMAL-UD-DIN.

THE MOSQUE, WOKING,
January 6, 1926.

ISLAMIC REVIEW

P.S.—We have published *The Ideal Prophet* as first instalment of publishing the intended literature, if the Muslim brethren see the necessity of the same and come to our help. They can help us in another way. The Manager gives a list of some of the books; the full list appears every month in the *Islamic Review*. The net proceeds out of the sale of these books will go half and half to the Board and to other Muslim Mission work. In purchasing our literature our friends will not only be benefiting themselves by having further knowledge of their religion and its beauties, but they will also help the cause which we know is so dear and near to their hearts. I claim no royalty nor any remuneration for writing these books. I only pray Allah for health and ability to do more in this direction. I need not convince my brethren that they can do no other charity of bigger merit in the eye of the Lord than helping us in the work in our hand. Allah and His Prophet say the same. I may also say that we sell our literature for a little more than cost price. A book like *The Ideal Prophet*, so beautifully printed and bound, and containing more than 300 pp. of large size—leave apart the merits of its contents—to be sold for 5s. Commercialism is not our faith. But much depends on the co-operation of our brethren now.

I give the following from the *Islamic Review*, January, 1926, for the information of those who may not have read it before.

KHWAJA KAMAL-UD-DIN.

January 9, 1926.

“THE need for the broadcast spread of Muslim religious literature in the West is obvious. The Westerner is disgusted with his own Church, and wants something reasonable and liveable to substitute for it. Muslim tenets appeal and go to the very heart of every sensible man here. Ignorance and misrepresentation are the only impediments in the way and a free spread of our literature its remedy. My recent experience regarding *The Sources of Christianity* and *The Ideal Prophet* encourages me to take a further step in the direction. My call for help in the publication of these books has been

CIRCULATION OF MUSLIM LITERATURE

fairly responded to, and within a year I am enabled to publish the second edition of the former. But the work cannot be carried on efficiently single-hand; it needs co-operation. Besides, different calls on my time necessitate my leaving England now and then, and who knows when I have to leave the world? The work should pass into conjoint hands. For this reason I created a trust some years ago in India, and handed over the financial management of the Mission there to a body. But reconstitution of the same in England is in itself a necessity. To do this I requested Lord Headley, Dr. Sir Abbas Ali Baig (late Member of the India Council), and Khwaja Nazir Ahmad, Barrister-at-Law, to work with me as co-trustees in the work. They have very kindly consented to act as such, and the trust-deed has been drawn up and signed by Lord Headley, Sir Abbas and myself. Khwaja Nazir Ahmad is in India, and the indenture has been sent to him there for his signature. The trustees have been authorized to increase their number. The work will be handed over to the Board from the beginning of the new year. The financial help in future will be collected in their name, and they will apply it in the spread of our literature.

The *Islamic Review* is my personal property. I financed it personally at its start. But since 1915 I have allowed its profit to go to the help of the Muslim Mission here, and I intend to do the same in future. I will hand over the management of the *Review*, as well, to the said Board. I wish our brethren could realize the far-reaching and salutary effect of widening the circle of its subscribers in the furtherance of the Islamic cause. The *Review* is now a self-supporting concern, and every addition to its subscribers' list is a net profit, which will go to help the Muslim Mission and not into a private pocket. An addition of five hundred subscribers to our list, for instance, means an addition of one more to our missionary staff or, say, the publication of another valuable book.

The translation of the Hadith into English, as promised, is coming to a conclusion, and we need some £500 to bring it to the light of day. This sum is not much, if our brethren

ISLAMIC REVIEW

become alive to the necessity. Leaving aside the spread of Islamic literature in the non-Muslim circle, it is decidedly a matter of enlightenment to those as well who are within the pale of Islam. As to the other, I give extracts from some of the letters received within the last few months.

KHWAJA KAMAL-UD-DIN.

THE MOSQUE, WOKING,
December 29, 1925.

I have been a constant reader of the Qur-án for the past year, and admire the truth and beauty of the verses. In my heart I believe all that it teaches, and would like to learn more of the Islamic Faith, and inquire of you as to where I can get instruction. I am very earnest to learn the truth, and would be glad to know more of the Islamic Faith.—W. R. BARKER.

Thanking you for your book on *The Sources of Christianity* which you so kindly sent me. I find comparisons and data in your work which confirms my opinion formed long ago as to the origin of the Christian religion. Hoping you will have a wide circulation of your work.—W. SHELDRAKE.

I am very interested in the Mohammedan religion, and I should like to ask you if you know of any books in English which would help me in my study; and also a good edition and translation of the Qur-án. During the last three years I have been very much drawn to Islam, with its simplicity, its adaptability, its high yet perfectly attainable ethical standard. I regard Mohammedanism as the only true religion, and am quite prepared to bear witness . . . the Kalima Tay'yaba.

J. S. T.

By last mail I received your welcome letter, together with ten copies of your latest work, for which pray accept my best thanks. So eager was I to read your new book, that I had not the patience to wait till I got another copy from you, so I went to — and bought one for myself the week after. — bears witness to your wide scholarship and deep and abiding interest in things religious.

A. S. W.

Very many thanks for your most kind letter and for the books received this morning. They are interesting, just what I have been wanting, and will, I think, be of great help to me. For years I have been more and more drawn to Islam, and I am anxious to read and study all I can.—T. R.

Very many thanks for your most kind gift, which I find very interesting. I started reading at once on receiving it yesterday, and in fact sitting nearly all last night with it. In such a book one can find more help and interest each time it is read.—Mrs. R.

CIRCULATION OF MUSLIM LITERATURE

... and have been expecting the books and the *Islamic Review*, which I read and thoroughly enjoyed. Its contents were so interesting that I passed it on to a fellow-seeker after the Light. Thanking you for your proffered help, and trusting that Allah will bless you abundantly in the work He has appointed you to do, JOHN B. B.

I am desirous of becoming a convert to Mohammedanism, and should be glad if you would be kind enough to give me some information on the subject. I am British by birth, and am at present living at the above address. I have spent some time in Egypt, where I was able to gain a slight knowledge of the Mohammedan Faith, and as I do not agree with the principles of the Protestant or Catholic Faith, I should be glad to hear more about the subject from you.

R. B.,

Aachen, Germany.

It is a pleasure to be able at last to write to you. I read the book you so kindly gave me at once, and, of course, should like to discuss some points. I intend to preach about Islam in our Church next Sunday, so that if you could let me hear before that date, I should be very much obliged. I have lent your book to a Unitarian, whose views of God are, of course, much like your own. I expect that if I had been brought up in a devout Moslem family, I should be a Moslem. As to *Sources*: I acknowledge readily all the pagan elements in Christianity. If you have an old specimen of the *Islamic Review*, I should be glad to have it.—(REV.) R. A. J.

I was much interested in a copy of the *Islamic Review* which I chanced to see yesterday. As a student of Arabic in the elementary stage I am extremely interested in Muslim questions and have a practically unprejudiced mind towards the religion of Islam, of which I feel most Christians are lamentably ignorant. I would be much obliged if you would forward to me any information you think fit, and I will remain yours faithfully, E. H. P.

Many thanks for your kind letter, the *Islamic Review*, and the two books. Your generosity and kindly interest, I am sure, would disarm the suspicion of the most jaundiced mind, saturated with Western tradition and its attendant prejudices. I have not had the opportunity to devour and inwardly digest all the literature that you have so kindly sent me, but I look forward to doing so with the keenest interest.—PN. E. H.

I have been brought up in the Christian Faith and am now thirty-two years of age, and am doubtful of its present veracity. I hope that you will excuse the liberty I now take in writing to you, as I know of none other who is able to help me in this matter. I am seriously studying the Mohammedan Faith and am anxious to get into touch with someone from whom I may learn its precepts. I read a chapter of this translation each day, perform the times of prayer, and generally try to follow such rules of conduct as are apparently taught.—R. B.

ISLAMIC REVIEW

I read your address on the Holy Prophet with a great deal of pleasure. It ought to be widely distributed in pamphlet form. All respect and reverence be to him for the work he did and the life he led. Certainly he established a mighty kingdom in the Dark Ages, and helped the world immeasurably. Thanking you for your kindness in letting me have the address, and trusting in the near future to have the pleasure of meeting you again, (DR.) C. LANSDOWN.

I have obtained the books you marked in the *Islamic Review*, and in their study, and particularly the Holy Qur-án, I have come to realize the wonder and simplicity of Islam. I know, now, that the visible is only a shadow of the invisible, and that communion with God is the highest state of bliss possible to the human soul.—J. S. TR.

Thank you very much for sending me the *Review*. I feel much impressed with the obvious truths of Islam and the rational creed of the great Teacher and Holy Prophet of Arabia. My mind feels like a dark room suddenly opened to a flood of sunlight.—CHARLES G.

The three books, *The Threshold of Truth*, *The Muslim Prayer*, *The Sayings of Lord Mohammad*, have just reached me. Firstly let me thank you from my heart for your books, which have brought me such joy and revelation. I feel that I must turn my face towards the Holy City—Mecca—and in my steps yesterday and to-day I know I have commenced the joyous journey. There is a richness and fulness to supersede the weary hopeless longing and emptiness I have known before. From my heart I thank you for *The Sayings of Lord Mohammad*. Would you advise me what I should read to pursue my lessons, and help me?—W. H.

I am reading your *Islamic Review*, which you have the kindness to forward me free of charge, with keen interest. As a student of the East, and especially of the Mohammadan culture, I find a great many very suggestive and elucidating articles in it which, coming from Islamic sources, show an objective light on our knowledge of the East; perhaps influenced and biased by insufficiency of learning and lack of personal touch with Easterners. The specimens from *The Ideal Prophet* given in your last copy are very attractive reading and show extensive research and deep erudition. According to my view, contemporary man is unable to judge the metaphysical meaning and historical importance of a Messenger who, being similar to other men in his outward appearance, is an outcome of heavenly omnipotence and gives a new direction to the history of man, lends a new soul, a fresh aspiration to higher ideals and continues the Godly mission of our race on earth which but for these Messengers would decline into moral and spiritual misery. Nobody can deny that Muhammad in the above sense of the word was an Apostle and a Messenger of God. His faith has elevated a people from the level of barbarism to the utmost heights of mental and moral superiority. Taken from an historic point of view, the Mohammadan culture, based on and rooted in Islam, was

CIRCULATION OF MUSLIM LITERATURE

the continuation, the keeping up of human culture which in the Middle Ages collapsed under the darkness of human brutality ; it was a bridge over which the human race stepped onward towards its goal. Without Islam humanity, morally and mentally, would not have reached its present situation. Islam is a valuable, a real Messianic necessity to mankind, a message from God to His unbelieving creatures who, without this message, could not have sustained the burdens of their barbarous sins and would have collapsed and decayed. At least for five centuries Islam was the Godly torch of humanity ; if nothing else, this fact must needs force incredulous antagonists to acknowledge its great services to mankind.

DR. J. GERMANUS,

Professor at the Orient Institute of the University
of Budapest, Hungary.

RECEIPTS AND EXPENDITURE.

RECEIPTS UP TO JANUARY 11, R.R. 4957.

	£	s.	d.
Total of the income up to Dec. 15, 1925, as published in <i>Islamic Review</i> , January 1926	261	14	8
From Hyderabad (by telegram)	20	0	0
Mr. A. K. S. Deen Kano, Nigeria	0	6	0
*Collection through Mr. A. S. Muhammed, Ficksburg Mozaffar Garh, Collections through Mr. Minhajud-Din ..	6	0	0
Mr. J. M. Ahmad Din, Nigeria	5	15	4
Mr. M. A. Cassim, Ceylon	0	5	0
Mr. Abbasi, Bhopal, India	0	3	0
Mr. Abbasi, Bhopal, India	2	7	0
Mr. E. Cailes, Canada	0	15	0
Mr. A. M. Hamid, Ceylon	0	5	0
Collections through Lahore Office	16	2	0
Mr. Lovegrove, London	1	0	0
Sale at Muslim Prayer House, London	0	5	0
Mr. Wilkins, London	1	0	0
Mr. Muhammad Wallie, Ipoh	0	5	0
Sale, at London House of <i>The Ideal Prophet</i>	1	0	0
Mr. S. Ahmad, Penang	0	2	6
Mr. S. M. Osman, Penang	0	11	8
Mr. S. A. Alhady, Penang	0	11	8
Mr. A. K. M. Mydin, Penang	0	2	4
Mr. R. Omar	0	2	4
Mr. B. Rahmat, Penang	0	2	4
Mr. Md. Hashimbin Elias, Penang	0	2	4
Mr. S. M. Yusoff, Penang	0	4	8
Mr. S. A. Meah, Penang	0	2	4
Mr. M. H. Merican, Penang	0	2	4
Mr. A. M. Noor, Penang	0	4	8
Mr. K. M. Noor, Penang	0	2	4
Mr. A. M. Hashim, Penang	0	2	4

* For Detailed List, see p. 9.

ISLAMIC REVIEW

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Mr. B. D. Merican, Penang	0	2	4
Mr. H. Merican, Penang	0	2	4
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THE SECRETARY OF THE BOARD

MAULVI ABDUL MAJID, M.A., of the Muslim Mission, Woking, will, in all probability, be appointed to act as secretary of the Board in my absence, as I am going to South Africa by the end of this month. All correspondence with him.

KHWAJA KAMAL-UD-DIN.

January 16, 1926.

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NOTES

one hundred years, and that therefore every such question ought first to be dated and textually scrutinized before it is used for historical purposes. No Biblical scholar, of any standing to-day, whether he be clergyman, a minister, or a layman, accepts the entire New Testament as authentic, and all admit that many errors, misunderstandings, and absurdities have crept into the story of Christ's life and other matters. Indeed, it is now generally acknowledged among students that the recognition of these mistakes, far from being the act of a heretic, is the first duty of the intelligent Christian.

The time is past when we could give our adherence to beliefs which have no sound historical¹ foundation and justify ourselves in so doing by saying that the New Testament is the infallible Word of God; for the answer of the critic is simply: "Who says it is?"—to which there is no reply other than a repetition of the statement that such is the Christian belief.²

The case for the Old Testament is still weaker. Apart altogether from the question of textual criticism, a glance at the vicissitudes through which the compilation of the Old Testament had to pass, as recorded by Jewish history, will convince us of the nature of the outrages which must have been committed on the written word.

Now try for a moment to picture the mental condition of an ordinand who, invariably an educated, "intelligent" man, is expected to say "I do believe them" in answer to the question contained in the Service for the Ordination of Deacons, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" Either the ordinand must unlearn what he has learnt, flout and pooh-pooh the researches and labours of every Biblical critic, or he must, the better to delude himself and satisfy the crying calls of conscience, outwardly say "Yes" and inwardly, under his breath, murmur "No." For otherwise there seems to be no loophole through which he may crawl.

Mr. Arthur Weigall says "it is the first duty of the *intelligent* Christian" to recognize the mistakes in the New Testament, but it would be interesting to know what he thinks of all those who have to say "I do believe" to this obsolete question. We are sure that he would, in all candour, be forced to admit that "intelligent" is hardly the word.

¹ Italics are ours.—ED. I.R.

² Arthur Weigall, *Paganism in our Christianity* (London, 1928), pp. 30-31.

ISLAMIC REVIEW

Study of Islam and the Sword of Islam.

The world-wide awakening noticeable in all those countries in which Islam is professed as their religion cannot be termed a mere coincidence of events. The evidences of its existence are written too large on the politics of the present day to be brushed aside. Under Mustaphā Kamāl Pāshā, the Turks have turned the tide of the European conquest; under Rezā Shāh Pahlavī, the Persians have shaken off the burden imposed by Britain and Russia; under Ibn Sa'ūd, Arabia has become more nearly a unity than at any time since the days of the great Caliph; under Amānu 'llāh Khān, Afghānistān has extorted recognition of her independence, and has entered as a kingdom in the comity of nations. In Egypt, Northern Africa, and India the nationalist movement is not new, although it is of late more important. All this marvellous awakening on the one hand, the wonderful achievements of wireless and aviation on the other, the wrangle about the Prayer Book in the religious world of England and spiritual fermentation and unrest marked by profound dissatisfaction with the old ideas and a groping after new ones which are not forthcoming on the third, are some of the phases through which mankind is passing and which are in the forefront of the public eye. These are some of the arresting facts which do call for a study of Islam.

But, on the other hand, one notices that the universal upheaval in the Muslim countries causes, and has caused, feelings of unrest in the Western mind. It sees a danger to the peace of the world in its awakening. It does realize that the presence of Islam must be reckoned with; for it commands the allegiance of about 350 millions of souls.¹ There are many who fail to see why such a thought should not at all be regarded as a figment of frenzied brains. But that is more easily said than done. We have to find the root-cause of this nervousness being exhibited at the awakening of the Muslim world.

To avoid all misunderstanding and to pave the way for a better understanding, we have always advocated that it is

¹ According to Muslim computation.

NOTES

absolutely essential that a study of Islam be made with dispassion by all Europeans. And as to the importance of such a study, it may be remarked in passing, it cannot well be overrated in the case of Britishers especially. For the destiny of the British Empire, according to some writers, is intertwined with the millions of Muslims in the fellowship of a commonwealth.

We, for our part, believe that the greatest stumbling-blocks in the way of an average European are offered by the considerations of race prejudices and by the false notion that Islam was spread by, and owes its world-wide allegiance to, the point of the sword.

Race-prejudices are self-imagined and self-styled; hence they can be dismissed peremptorily. As to the use of the sword, let us listen to the words of Professor C. H. Becker of the University of Berlin; and this long quotation may be taken as our quota in smoothing the way for a further study of Islam. For we believe once these two questions are settled, the study of Islam will be made more amenable and easier. In his book *Christianity and Islam* (London, 1909), pp. 28-33, he says:—

Muhammad's original view that earlier religions had been founded by God's will and through divine revelation led both him and his successors to make an important concession: adherents of other faiths were not compelled to adopt Islam. They were allowed to observe their own faith unhindered, if they surrendered without fighting, and were even protected against their enemies, in return for which they had to pay tribute to their Muslim masters; this was levied as a kind of poll-tax. . . . It would be incorrect for the most part to regard the warrior bands which started from Arabia as inspired by religious enthusiasm or to attribute to them the fanaticism which *was first aroused*¹ by the Crusades, and in an even greater degree by the later Turkish wars. . . . *Anti-Christian fanaticism there was, therefore, none.*¹ Even in early years Muhammadans never refused to worship in the same building as Christians. . . . In any case religious animosity was a very subordinate phenomenon. It was a gradual development, and seems to have made a spasmodic beginning in the first century under the influence of ideas adopted from Christianity. *It may seem paradoxical to assert that it was Christian influence which first stirred Islam¹ to religious animosity* and armed it with the sword against Christianity, but the hypothesis becomes highly probable when we have realized the indifferentism of the Muhammadan conquerors. . . . The attitude

¹ Italics are ours.—ED. I.R.

ISLAMIC REVIEW

[of the Muslims] towards other beliefs was never so intolerant as was that of Christendom at that period. . . . Moreover, at all times, especially in the first century, the position of Christians has been very tolerable, even though the Muslims regarded them as an inferior class. Christians were able to rise to the highest offices of State, even to the post of Vizier, without compulsion to renounce their faith. Even during the period of the Crusades, when the religious opposition was greatly intensified, *again through Christian policy*,¹ Christian officials cannot have been uncommon: otherwise Muslim theorists can never have uttered constant invectives against the employment of Christians in administrative duties. Naturally, zealots appeared at all times on the Muhammadan as well as on the Christian side, and *occasionally isolated acts of oppression took place: these were, however, exceptional*.¹ So late as the eleventh century, Church funeral processions were able to pass through the streets of Baghdād with all the emblems of Christianity, and disturbances were recorded by the chroniclers as exceptional. In Egypt, Christian festivals were also regarded to some extent as holidays by the Muhammadan population. We have but to imagine these conditions reversed in a Christian kingdom of the early Middle Ages. . . .

. . . The Crusades, the Turkish wars, and the great expansion of Europe widened the gulf between Christianity and Islam, while as the East was gradually brought under ecclesiastical influence the contrast grew deeper. *The theory, however, that the Muhammadan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by Christians*.¹

The Other Side of the Picture.

The Kellogg Pact has been signed, and, to go by the chorus of praise in the English Press, it would seem that the world had taken a step forward on the road to everlasting peace. Pulpit and Press alike have been vociferous, although here and there doubts have been expressed as to its success owing to the absence from the text of the Pact of any religious formula.

When all is said and done, it is better to glance at the other side of the picture whereof one side seems of so roseate a hue. Certain idealists have hailed the Pact as inaugurating the Biblical era of the Millennium.

But the *Sphere* for September 1, 1928, publishes a letter from a prominent man of high rank in the Orient, and we think it well worth our readers' while to devote a few moments to its perusal. The letter reads thus:—

In the Kellogg Pact your Christian nations renounce war as an instrument of national policy, and vow to make no more war—among

¹ Italics are ours.—Ed. *I.R.*

NOTES

yourselves! That renunciation and that vow, laid down on paper, in Paris of all places, does not extend to us of other races, colour, and religion. Against us your Christian races do not renounce war, and against us you can and will war without having broken your vow by so doing, in the guise of your reservations "except in defence and of our national interests."

Now you come with a "Kellogg Peace Pact" made in America, as were the Fourteen Points, the Self-Determination of Peoples, and the League of Nations. And just as elusive. For five years France, sheltering under the mantle of the mandate of the League of Nations, smothered in blood the "self-determination" efforts of Syria. Now it has suspended for three months the Syrian National Assembly, which drafted the Constitution for a Free Republic. In Egypt the Constitution has been a "scrap of paper"—with the tacit consent of England, for without that it could not have occurred. Were the Egyptian people to revolt, England, with its troops of occupation, would promptly go to war.

Would Britain hesitate to go to war in India, despite its renunciation and vow in the Kellogg Pact? France is making war against the mountain tribes in Southern Morocco, Italy against the Senussi in the Sahara, and both no doubt feel that their conscience is clear, and that they are not hypocritical. The Kellogg Pact will not inhibit or prevent bombing squadrons throwing bombs on defenceless Arabs on the Irak-Arabia border. Against Moors, Arabs, Egyptians, Syrians, Indians, Persians, Filipinos, and Nicaraguans the Christian nations have not in the American Kellogg Pact vowed before the One God and History to renounce war as an instrument of national policy.

Need we say more?

Muhammad is the "Shiloh."

Professor 'Abdu 'l-Ahad Dáwúd, on his article "Muhammad in the Old Testament: Muhammad is the 'Shiloh,'" which appeared in our September 1928 number, writes:—

"Some time ago I got hold of the Latin version of the Old Testament—the Vulgate—in which I see that St. Jerome has translated the word 'Shiloh,' just as I have preferred to read, as 'Shaloah' or 'Shiloah.' He has translated it as *qui mittendus est*; that is to say, 'the apostle' of or by Allah."

We print this so that our readers may take note of this very important corroboration.

A Correction.

Please read "Judah" for "latter" in line 21, page 314, September 1928 number. We are sorry for this inadvertent error.

ISLAMIC REVIEW

PIG AS THE TRANSMITTER OF DISEASES TO MAN

By DR. MUHAMMAD JA'FAR, M.B.B.S., M.R.C.S., L.R.C.P.,
D.T.M. and H. (Eng.)

BEFORE dealing with the subject proper it seems reasonable that a few prefatory remarks be made about diet in general. It is recognized on all hands that diet is the most essential factor in the maintenance of physical health. The educated section of people realizes its importance more than ever because of the vitamin theory and the diseases attributed to the absence of the various vitamins. Our lack of knowledge of this important factor up till very recently clearly goes to show that very little attention was paid to diet from the medical point of view. Pure diet combined with personal hygiene and a properly regulated life leads to perfect health. For my part, I think there is no subject so important as the health of an individual, because it is only out of this that a healthy mind and the best intellectual qualities can grow. It is, therefore, quite obvious that we should be most discreet in the selection of our diet than we at present are and have been in the past. I would not here deal with the nutritive value of diet, because as compared with a diseased diet the one of less nutritive value does practically no harm.

Diet varies with countries and communities. And as far as my observations go they are directed against the empirical diet which has been handed down to these communities by their ancestors so that they tenaciously adhere to some of the foods. Some of them, in the majority of cases, are the least nutritious, while there are others which are unhygienic. Moreover, in this advanced age if one were to call people's attention to some of their defects in their daily life, one would find that they would manifest one of the most perplexing absurdities of human nature—they would loathe to give up and discard all that has been sanctified by the hoary usage of the past. And what is more, they would try to justify what is unscientific. In fact, the real idea at the back of their minds is the false justification: "Well, our forefathers have been taking

PIG AS THE TRANSMITTER OF DISEASES

the same diet, and how could they have lived healthily if the present scientific denunciations of this diet were true?" But if for a moment one applied the same argument to the preventive measures against various other diseases, one would realize the fallacy of this line of argument. Take, for example, the disease called bilharzia,¹ so common in Egypt. Who, until very recently, knew that the young trematode² entered the human body through the skin while bathing in infected water? Although everyone now would dread the infected water, yet what about those who would persist in doing what their forefathers did? They are certainly courting disease. The common house-fly was long regarded as innocuous. But now we know how important it is to keep it away from our food. Right argument is one thing and fanaticism another. I am not guilty of ungenerosity when I say that fanaticism of this sort has been a great hindrance in the advancement of civilization.

Leaving the general public alone for a moment, let us now see how those who ought to have devoted more attention to the matter and considered it more carefully fare in this respect. To our surprise, we find that they are in no way better equipped. For, as a rule, a young qualified practitioner on leaving his institution has to act as guide to his patients in matters of diet and personal hygiene. But the question of questions is if he has at all been fully instructed in this direction. I know from my own experience that questions about diet from his patients are very unpleasant to him and he always tries to get out of this difficulty by making some simple suggestions, made perhaps by someone of his profession on a previous occasion. Why an ordinary medical practitioner is justified in making some vague suggestions is a question which can only be understood if one were to remember that there is an entire absence of this important subject from the medical curriculum, which fact, I must say, is a standing slur on the profession. Every medical practitioner has felt this difficulty, but, even so, it is passing strange to find that to-day

¹ It is a disease due to a certain parasite called schistosomia.

² A class of parasites.

ISLAMIC REVIEW

there are very few who take this aspect very seriously. A literature of a very elementary nature has recently been produced, but it can be of little or no use unless all the existing diets have been thoroughly investigated and their advantages and disadvantages widely discussed. For unless this is done it seems almost impossible to add anything to or eliminate from the present schedule of diet.

It is rather surprising to note that while the Arabian medicine deals with the properties of all the edibles, the European medicine omits them altogether, and yet, as remarked by Professor E. G. Browne in his book the *Arabian Medicine*,¹ the latter is an improvement on the former. Besides, in earlier days, the dietetic laws used to form part and parcel of religion. Why it was as such is quite obvious. The primitive human mind in those ages could hardly understand the explanation, but all the same it was to its interest to refrain from some harmful things. The various reformers were persons gifted with certain powers, and they had the insight to discriminate good from bad for the benefit of mankind at large. To-day, when science is advancing with rapid strides, we come to realize the importance of those ideas behind some of the injunctions dealing with edibles.

Till very recently little was known about the veterinary medicine, although a great deal had already been done for human medicine; and with our present knowledge of the former a mighty revolution is making headway in the domains of the latter. The very fact that certain diseases existing in animals are very similar to those found in man and that their causal germs are the same with a little difference of biological characters, leads one to think that there must have been transmission from one to the other. The science of entomology has filled up the gap and accused the various insects for the transference of disease, thus completing the whole chain of events. So nowadays the control of a disease is based either on the elimination of the reservoir—animal host—or of

¹ London 1921. The book shows that the Arabian Medicine was translated into the Greek and allots a special chapter to show the inadequacy of Latin translations.

PIG AS THE TRANSMITTER OF DISEASES

the transmitter, and either one of these done successfully stamps out the disease completely.

Our diet includes various articles, e.g. vegetables, fats, and meat. I would restrict myself to dealing with meat alone, and specially the meat obtained from the pig.

Meat generally becomes infective in the following ways :—

(1) The animal when slaughtered may be suffering from a certain disease—say typhoid—while the blood remains in the tissues.

(2) The meat may get contaminated after slaughtering by contact with infected material.

(3) The animal flesh may contain cystic¹ stage of certain parasites, and on being eaten by man these germs are liberated and develop into adult ones in the human body. Here it is that their real life begins. I will explain later what effects they produce.

Now taking the pig as the subject, I will as briefly as possible describe the various diseases transmitted by it, either directly or indirectly. The animal itself, being a pet of one society and an object of despise with another, needs no introduction, for everyone is more or less acquainted with it. It leads a peculiarly filthy life. Human and dairy refuse is its common food, while rolling in mud and living in the dirtiest quarters are ingrained in its nature. In a word, I know of no other domestic animal other than the pig which if, on the one hand, it lives in such a close association with human society, on the other is so unclean in its ways of living.

Pig-eating originally started in China, and was later gradually taken up by other countries. Modern researches have shown that this animal is the transmitter of a large number of diseases to be found in man. I will begin with those diseases which are produced through its close association with human society and pass on to those caused by the actual consumption of its meat.

1. *Dysentery*.—I need not describe the symptoms of this disease, as everyone is pretty familiar with it. I must in passing suggest that the symptoms of the disease are horribly acute

¹ A stage in the life-history of a parasite.

ISLAMIC REVIEW

and may end fatally. Unfortunately, there is no specific cure for it. The causal parasite, called *Balantidnii coli*, is a normal inhabitant of the pig's bowels. It is excreted by it in its faeces, and finding the external environment unsuitable for its life, it develops a shell round it which is called cyst. This cyst, containing inside it the living parasite, contaminates man's diet and thereby reaches his bowels. It was in 1856 that Malmston¹ isolated it from man as the cause of acute dysentery and established its relationship to the pig. The Public Health Department in America has been adopting strong measures to stop it, but with little success. Now they have come to the conclusion that the eradication of the disease lies not only in the proper disposal of excreta, but also in the isolation of pigs; for the parasite of dysentery is the normal inhabitant of their bowels. Chandler, in his book on parasitology, says that it is only in pig-raising countries, and where there is too close an association between man and this animal, that this disease exists.²

2. Another parasite of the pig present in the human organism is *Faciolopsis buski*. It is extensively prevalent in China, so much so that 28 per cent. of the patients admitted into Shaohing Hospital³ were suffering from its effects, and out of all others attending the dispensary 5.5 per cent. were infected. This parasite remains latent for a good long time, leading to a gradual anæmic state accompanied with marked debility. Then follow the digestive disorders and a persistent diarrhoea sets in. The whole body then becomes swollen, due to the œdema of tissues lying under the skin. The parasite on leaving the pig infects a water-snail, who in turn infects man, the infection being caused through drinking the infected water.

3. *Hookworm Disease*.—The young worms of this disease enter the human skin by piercing the skin, and cause a peculiar itching called the "ground itch." After travelling through various tissues, they reach the human bowel and start doing

¹ Chandler's *Animal Parasites and Human Disease*, p. 7 (1926).

² *Ibid.*, p. 127 (1926).

³ Goddard, in Chandler, *op. cit.*, p. 229 (1926).

PIG AS THE TRANSMITTER OF DISEASES

damage. The symptoms which are produced by their presence are a sort of profound anæmia with an irregular fever. Diarrhœa may be the chief complaint. The patient soon gets exhausted and emaciated. In children the proper growth and development is very much hindered and they fall an easy prey to other infections like T.B., etc. Through the wound caused by these parasites in the bowel may enter typhoid germs and lead to an attack of typhoid fever.

The rôle of the pig in this is of an indirect nature. It eats up the human excreta containing eggs of the parasites which develop inside it and hatch into young worms. When these are passed out they are infective to man. This infection is very prevalent in various tropical countries, and the Rockefeller Institution have prepared a film to show to the non-medical masses and the villagers the part that this animal plays in the dissemination of the infection.

4. *Round Worms*.—These are parasites of nine to ten inches in length, and are also called the travelling worms because they go about into various organs and do not stay in one place at all times. If present in the lungs, they may cause pneumonia; and if in the air tube, suffocation; while, in the intestines, intestinal obstruction, acute pancreatitis and jaundice may result. These parasites of man are quite identical with those found in the pig, and Ransom¹ stated that the human and pig parasites are the same species, and he also called attention to this animal, that acts as the disseminator of infection. Once a man is infected, he becomes a source of infection to his community. Whether or not Ransom's view is correct does not lie within the scope of this essay, but there is no doubt that the parasite is absolutely identical, and if there are any differences in character they are probably due to living in a different host.

5. *Endemic Hæmoptysis* (or bleeding from the lungs).—This disease is quite common in China, Japan, Formosa, etc., and is due to a parasite called "paragonimus" which lives in the lungs. The disease was described by Manson in 1880. The very same parasite is a common parasite of pigs and the

¹ Stitt's *Parasitology*.

ISLAMIC REVIEW

epidemiology of the disease in countries where the pig lives in such close association clearly shows that this animal is the reservoir of infection. This disease is, however, absent from countries where the pig is rare. This parasite is the cause of pneumonia in pigs. Patients having this infection suffer from cough with rusty sputum and have many repeated attacks of profuse bleeding from the lungs. The important point is that hitherto no means of killing the parasites in the tissues or expelling them have been found.

6. *Clonorchiasis*.—This peculiar liver disease is due to a parasite called *Clonorchis sinensis* inhabiting the bile passage and the liver. The liver becomes enlarged, attended with severe jaundice, diarrhoea, and emaciation. It may end fatally. This parasite is also found in the bile passage of the pig. The occurrence of the disease in China, Japan, Korea and Southern India again points to the close association of this animal with being the source of infection, and medical science, in spite of its strenuous efforts, has not yet been able to produce any specific treatment for this disease.

7. *Gigantorhynchus gigas* (discovered by Goeze in 1782).¹—This parasite, which is 20 to 30 cm. long, is found in the pig's intestine and is said to occur in man in the south of Russia. This fact was reported by a physician named Lindeman. It attaches itself to the mucous membrane of the small intestines and produces digestive disorders and anæmia.

8. *Meta strongylus apris* (discovered by Gmelin in 1789).—This worm is a parasite of the pig's lungs and is occasionally found in man. It is a short and slender parasite, and its presence in the lungs may lead to bronchitis, pneumonia, abscess of the lungs, and generalized secondary infection due to other bacteria.

9. *Gastro discoideus hominis* (discovered by Lewis and MacConnel in 1876).—The habitat of this parasite is the lower part of the human bowel. The normal host is pig in Cochin-China,² and it is not yet known what disease it produces in man.

¹ Dumaso Rivas, *Human Parasitology*, p. 338 (1920).

² Milton J. Rosenau, *Preventive Medicine*, p. 746 (1927).

PIG AS THE TRANSMITTER OF DISEASES

10. *Swine Erysipelas*.—This may occasionally be contracted while handling these animals, and has the same course of inflammation of skin and constitutional disturbances as in ordinary erysipelas, as fever, etc.

11. *Tuberculosis*.—The disease needs no description, as its ravages are known to everyone. It is a common disease of pigs, and is getting more and more common in them. The United States Statistics¹ show that in 1924, 100,110 swine were condemned for this disease, and there were besides those that were infected but not brought up for slaughtering. The disease is conveyed to man by eating infected pork, and there is no doubt that many of the cases of tuberculosis in pig-raising countries can be traced to this source.

12. *Variola suilla* (or swine pox) is a very contagious disease which is sometimes contracted from the pig. It has a fairly high mortality.²

13. *Tapeworm* (pork tapeworm).—This worm is found only in pork-eaters, because of its peculiar life cycle. There are three stages: (1) The egg; (2) cysticercus (occurring in infected pork); (3) the adult parasite in man. When the egg is passed out in human excreta, it is taken up by the hog with its food, which it generally takes from dirty places. Inside its bowel the egg-shell gets dissolved and an embryo is set free. This then travels to its muscles, and lives there in the second stage as cysticercus. Now when pork containing this cysticercus is eaten by man, the young dormant worm is set free and develops into an adult one. It attains a length of six to ten feet and attaches itself to the intestinal wall by means of a crown of hooks at its head. Patients harbouring this parasite continue passing a few of its segments full of eggs at intervals and infect the pigs, whose flesh in turn infects man, but the pig is the most essential chain in the life-cycle, and if this could be eliminated man would practically be free from this infection.

The symptoms which this disease produces may be imagined

¹ Milton J. Rosenau, *Preventive Medicine*, p. 746.

² W. M. Cameron, M.A., Ph.D., M.R.C.V.S., *Proceedings of the Royal Society of Medicine*, 1924, vol. xvii, Section "Comparative Medicine," pp. 31-36.

ISLAMIC REVIEW

from the very size of the worm. It is loathsome and repugnant enough to imagine that one has a snake-like thing of such a length wriggling about inside one's bowels. In the case of sensitive patients the knowledge that they have such a thing inside them leads to an extreme degree of depression, and may lead to melancholia. And what is more, this big parasite shares the nourishment of its host (man), thus starving him down and producing certain poisons in turn which have a very deleterious influence on the various systems. Diarrhœa and other digestive disturbances are only too common, anæmia quite marked, and these people remain in a state of chronic invalidism till some intercurrent disease comes to make short work of them.

14. *Trichiniasis*.—This is another disease contracted solely through eating infected pork. The young worms live in the flesh of swine in small cysts, and these cysts may be so small as to be overlooked even by the microscope. When such meat is eaten, these worms are liberated and develop quickly into the adult male and female worms, which very rapidly multiply, leading to a host of young generation which leaves the human bowel and travels by way of the blood to the muscles of man. The young trichina worms in the cysts have a very long life, and even after the animal has been slaughtered they remain alive for a very long time if the meat is preserved.

The symptoms of the disease produced may be an acute abdominal pain and diarrhœa while they are in the intestine. This leads to an extreme degree of weakness and a twitching of the various muscles. The face becomes puffy and the eyelids swollen. Then comes the stage of fever like typhoid, and at this stage the young generation is going about in the blood trying to settle in some of its host's muscles. When they reach the muscles, they lead to intense rheumatic and muscular pains. Breathing may be interfered with and some cases actually develop asthma. The skin develops a rash, and if the stress falls on the lungs it leads to pneumonia. It may be fatal in this stage, and the mortality has been as high as 30 per cent. of the infected cases. The meat inspection as a safeguard against this has so far proved quite inefficacious.

PIG AS THE TRANSMITTER OF DISEASES

Even the microscope has failed. This fact may be illustrated by a statement by Milton J. Rosenau in his book on *Preventive Medicine*. He says :¹ " No method of inspection has yet been devised by which the presence or absence of trichina in pork can be determined with certainty, and the Government meat inspection does not include inspection for this parasite. All persons are accordingly warned not to eat pork or sausage, whether it has been officially inspected or not, until after it has been properly cooked." But as far as the standard of cooking is concerned it is very difficult to know at what temperature it dies. Roasting certainly does not kill it. The process of curing raw ham by saltpetre kills only those larvæ which are lying superficially ; those in the deeper layers always escape. Smoke is used for curing in Westphalia, but it certainly has no effect on the trichina. The disease is never recognized in the living swine, and even in the dead one the inspection is unsatisfactory. Out of 6,329 cases of this disease in man which occurred in Germany 32 per cent. were traced to meat which had been inspected as being free from trichina.²

From the above-mentioned diseases in man which have been known up to this time to have their origin in the pig, one can imagine how absolutely essential it is to be on our guard against this animal. The rat transmits one disease—plague—and we are always after its extermination. Why should we not, then, direct our attention to the pig as well? From time immemorial its elimination from society has been suggested, but such a suggestion emanated from the religious reformers. Time was when religion alone ruled the world, but those days are gone never to return. At every step there seems to arise a clash between religion and science, especially if the principles laid down by the former fall short of the researches of the latter. Both Moses³ and Muhammad⁴ prohibited the use of this animal's flesh because they knew that it was the source of disease. Islam appeared on the stage of this world proclaiming from the housetops that there is nothing in its principles which science could upset or falsify

¹ P. 755.

² Milton J. Rosenau, *Preventive Medicine*, p. 755.

³ Lev. xi. 7. ⁴ Qurán, v. 3. Muhammad Ali's Qurán (Lahore, 1920).

ISLAMIC REVIEW

even in its present advanced stage. If only people would look at them with unbiased minds they would find that the recent scientific advances and researches in various directions have gone to confirm the validity of its principles. Alcohol is a case in point. Teetotalism was applauded in the Western countries, and now it is that we find that regular societies are forming to put an end to its consumption. Did not Islam enjoin upon its followers their complete abstinence from it fourteen hundred years ago?

Science has started to take interest in animal disease only very recently, and it is only in the last few years that the doctors and the veterinary physicians have come into closer contact. The original idea of prevention of disease with reference to these animals was started by Pasteur, and it is perfectly true that no prophylaxis—preventive methods—can be successful unless the real reservoir of the disease is destroyed or rendered free from disease.

THE SACRAMENT OF HOLY ORDERS

By R. LISSAN

THE Sacrament of Holy Orders or Ordination, which is the last of seven sacraments,¹ is supposed to confer grace and fitness to fulfil the office of priest in the Church, as leader, instructor and guide.

It is held that Jesus founded a ministry to be a means of bestowing grace on the Church and for its government. For this purpose he founded an Apostolate and gave it a commission apart from the Church at large. Others have taken a different view, such as Hatch, in his work *Organization of the Early Christians*, and Hort, in *The Christian Ecclesia*, who say that the commission was given to the Church as a whole, and that the Church appointed the Apostles, who were commissioned by Jesus as the witnesses of his resurrection.

¹ Nos. 1 to 6 have been dealt with in previous numbers of the *Islamic Review*.—Ed. I.R.

THE SACRAMENT OF HOLY ORDERS

By the term "ordination" is meant the manner of admission of persons to ministerial office in the Christian Church. It should be understood that the liturgical or ceremonial and ritual sides are distinct from the spiritual and the peculiar fitness for this office and cannot be put into terms of outward show. This is apparent when we contemplate the history and lives of the Vicars of Christ and their deputies, the successors of Peter being supposed to be the Rock upon which the Church was built, and the frauds, pious and otherwise, which have added so much lustre to her rule.

For the first six centuries the phraseology and nomenclature of the terms used to describe the ministry were somewhat elastic, and in the succeeding ages there was no fixed terminology in ordination. The early Christian ministry in the apostolic age and the Epistles of the New Testament are of two kinds or classes, namely, itinerant and local.

The itinerant ministry included apostles, prophets and evangelists; the qualification of an apostle seems to have been originally one who had seen Jesus and to have been his "witness." Apostles and prophets were classed together by some, and kept distinct by others. Evangelists are differently grouped and functioned. They had not the qualifications of the apostles, but occupied the first place among the successors of the apostles as itinerant or travelling; the term "pastor" seems to have been indicative of local ministry.

The function of the itinerant ministry was evangelical; they might settle for a time at a place for the purpose of founding churches, and it is probable that from this use and custom sprang the missionary activities of the religious orders and preaching friars.

The local ministry included bishops, presbyters and deacons, whose functions were administrative and pastoral; they were probably entrusted with the conferring of the rites of the Church.

In the Apostolic age, bishops seem to have been the same as presbyters, for a comparison of Acts xx. 17 and xx. 28, where the same people are called by both names, is evident; there are other texts which corroborate this idea. The word

ISLAMIC REVIEW

"presbyter" was probably taken by the Christians from the Jews, who gave this title to the members of the Sanhedrin and others. Inscriptions show that the non-Christian Greeks used it for members of a corporation, and the same thing occurs in the papyri. Neither of the terms, "bishop" or "presbyter," is of Christian origin or foundation. In Egypt pagan priests were called presbyters (it may also be added that the term "episcopos" was used for certain officials in Greek-speaking countries in pre-Christian times, cf. Deissmann, *Bible Studies*, Edinburgh, 1901, p. 230). In the early Church the name "presbyter" was specially used, as it would seem, at Jerusalem (Acts xi. 30; xv. 2; xvi. 4, etc.), but it was also used by Christian Jews of the dispersion and in Gentile communities, for Paul and Barnabas appointed "elders" in every Church on a journey in Asia Minor.

The identity of bishops and presbyters was completely forgotten before the end of the second century. Irenæus and Clement of Alexandria were unaware of the identity; the latter speaks of commands given in Holy Scripture to presbyters, bishops, deacons, as distinct persons. In the fourth century Jerome and others had learned that bishops and presbyters were the same person. There is one thing noticeable in the terms used in the early Christian ministry, and that is their elasticity of application. The terms "bishop," "priest," "deacon," "high-priest" and "presbyter" seem to have been used promiscuously, for in Hebrews (iii. 1; v. 5; vii. 17, 26; x. 21) Jesus is called a priest. There was apparently an indistinct knowledge in formulating the Church as to the various cognomens and titles drawn and adopted from the non-Christian religious systems.

In the *Epistle of Ignatius* (A.D. 110) we find bishops, in the sense of the word, fully established, the presbyters being allotted to the bishops as councillors, and deacons acting as subsidiary to the presbyters, and a sort of hierarchy was established as follows: Bishops, Presbyters, Deacons, Sub-deacons, Acolytes, Exorcists, Readers, Door-keepers, Widows.

At Neo-Cæsaria it was enacted that no one could be ordained before thirty years of age, because it was then that Jesus

THE SACRAMENT OF HOLY ORDERS

began to teach, the minimum age for a deacon being twenty-five. Following this, in about the fourth century, we find supervisory offices founded, such as Metropolitan, Patriarch, Archbishop, Chorepiscopi and Archdeacon, some of which belong to the Eastern sects and rites.

As far as the lesser offices were concerned, all were not considered as orders, but were outside. The minor orders were Readers, Sub-deacons, Acolytes, Singers, Interpreters, Door-keepers and Exorcists. In the question of women, it is not easy to distinguish between widows, who were on relief and those who were in the ministry.

The term "ordination" did not necessarily imply the laying-on of hands; election sometimes took place by a show of hands. In later times a difference was made between the consecration of a bishop and the simple ordination of the other orders, but no distinction can be found in the earlier period or known in the East to-day.

In the whole of the early period, ordinations to every grade were simple, consisting of a prayer (usually a single one) and the laying-on of hands. In the New Testament, the imposition of hands at ordination is mentioned (Acts vi. 6); it was accompanied by prayer (Acts xiv. 23). After the Apostolic age we have no mention until the fourth century, when they are plentiful. The Church orders, even where several of them do not give the form used in the eucharistic liturgy, give ordination prayers. In the manuals and books the laying-on of hands is emphasized in the ordination of bishops, presbyters and deacons, and in one or two of them, that of the minor orders, but usually they do not have the ceremony.

In the ordination of a bishop there is a variety of usage as to the part taken by the assisting bishops, of which there were usually three. It must be observed that in the ordination of bishops and presbyters there is no mention of the imperative formula like "Receive ye the Holy Ghost" such as we find in mediæval and modern books in the West.

It is one of the misfortunes of the student of Christian origins that so little is known of the Roman liturgical customs of the early ages. We know next to nothing of ordinations in

ISLAMIC REVIEW

Rome before the sixth century. Then we are given the customs in Rome before the reforms of Gregory the Great. It has ordination prayers for bishops, presbyters and deacons, but not below; their simplicity is their principal characteristic.

In the intermediate period in the West the Roman rite was modified somewhat by the Gallican influence, which differed somewhat. From the seventh to the ninth centuries a process of fusion of the two rites went on and the Gallican consecration prayers were prefixed as rubrics. It was then that the delivery of badges was introduced, to bishops, presbyters and deacons as well as minor orders, the bishop receiving a ring and staff, presbyter a chalice and paten, deacon the Gospel book. The Celtic rite prevailing in England differed from the above-mentioned rite in minor particulars of ordination ritual.

But pre-Reformation, later, ordinations agree with the Roman ceremonial, and in the consecration of a bishop it consisted of prayer, hymn, anointing on head, followed by blessing and the putting on of gloves (in some form) and the receipt of staff, ring and mitre with a blessing. The ordinations to minor orders differed somewhat from that of a bishop.

Subsequent to the Reformation, in the Anglican Church there are no minor orders recognized in the formularies. In the consecration of a bishop it must take place on a Sunday or holy day, after Mattins (morning prayer), during the Eucharist. The oath of the King's supremacy and the oath of canonical obedience to the archbishop are taken; the archbishop and bishops lay hands on the candidate for consecration; prayers are said. The presbyter ordination is simpler, consisting of prayers, litany, exhortations, laying-on of hands, the giving of a Bible, while the Eucharist ceremony proceeds.

In the diaconal ordination, litany, collect and epistle are read, the Eucharistic celebration goes on, and the bishop lays hands on the newly appointed. These Anglican ordinations and consecration are based on the pre-Reformation usages, but are much simplified.

In various rites outside the Anglican and Roman with which we have dealt are found modified and distinct customs and

THE SACRAMENT OF HOLY ORDERS

usages, such as Scandinavian, German Reformed, Græco-Russian, Armenian, Coptic and Maronite, in some of which the ceremonial is ornate and elaborate.

We have seen that the sacraments—confirmation, the Eucharist, etc.—are pre-Christian. Now we shall show this ordination ceremony is derived through Jewish channels from so-called heathen sources.

In Hebrew there are two words meaning ordination; one was used for a few centuries only, the other goes back to Biblical precedent, and is still retained. The Jewish ordination does not partake of a sacerdotal or sacramental character; it is mainly an appointment, but is not devoid of spiritual significance. This takes us back to the time of the Judges of Israel, who administered the Law, both temporal and spiritual. It is rather obscure, for it marks the division between State and Church, which could not have been sharp and decisive, but gradual. Jewish law is not civil but divine ordinance. To obey the law is a religious act; to transgress it, is sin, which has to be explained in a religious manner. The character of the judge could not be that of a mere civil authority. The priestly functions of the Temple belonged to a family; the priest was born. He could not be appointed or ordained.

There was a difference between the priestly ordination of Aaron and the case of the appointment of Joshua and the seventy elders; the former were anointed, while the latter were not. In the case of Joshua it implied a transfer of personal responsibility either in the exercise of authority or in the expiation of sin and guilt, as was done by the priest (Lev. i. 4). There evidently was the appointment of Joshua as civil administrator of the law, the supreme judge, the king; this required no anointing, but simply an appointment. The blemishes which, according to Mosaic ritual, were a barrier to the priest acting in the Temple were not a ban to a judge.

Here we find a separation between the civil and priestly powers, but later Samuel seems to have acted as both priest and king. In later times, after the return from exile, the Jews adopted the custom of uniting the office of high-priest and administrator. Conflict arose, the laymen gained

ISLAMIC REVIEW

supremacy and the Sanhedrin claimed the continuity of succession from Joshua; the high-priest had a seat in it, was consulted and regarded with veneration. This brings us down to about the time of the Christian era, when Roman Christianity arose and the Gospels were formed, with the claim to power said to have been given by Jesus to Peter, and its assumption of civil and priestly power after the fall of the Roman Empire, developing the idea of spiritual and temporal supremacy which was used so ruthlessly in Europe and South America; in Europe it was used in crowning and removing kings and disposing of kingdoms and claiming all power in heaven and earth, without either spirituality or wisdom, in spite of their "infallibility."

The idea of a priesthood or the qualifications to form a link between man and the Creator goes back into the beginnings of savage life and is as old as mankind itself and the beginning of religious belief and magical practices. Hence the rise of priests and magicians who claimed to be able to act as mediators and guides and give advice as to worship. This idea evolves through animism, ancestor-worship (Japanese), or clan-grouping to patriarchal and king-priestly government (Egypt). Progress was long and slow before the latter stages were reached.

Different practices and customs are connected with the priesthood as the scheme develops, such as asceticism, celibacy, ritual fasting or regulation of diet, costume, etc. It does not appear to have been a far stretch from a priest to a sorcerer, medicine-man or rain-maker. The Assyrian priests were tonsured and consecrated, just as the Catholic monks and priests are now. Almost every cultured nation of antiquity had an elaborate system of ritual, liturgy, ceremonial and dress, perhaps none more so than that of ancient Egypt, whence the Jewish (Mosaic code) and, by secondary derivation, the Christian, with symbolism, ceremonial and beliefs, conception of deity forms of the Madonna and Child, have without a shadow of doubt been derived.

EUROPE'S DEBT TO ISLAM

EUROPE'S DEBT TO ISLAM¹

By DR. GUSTAV DIERCKS

(Translated from the German by 'Abdu 'I-Majid, M.A.)

(Continued from the September number, p. 344.)

It is after that time that the settled Arabs begin to take part as traders in the trade of the world. Through this means they exercised a great influence no less on the conditions of the means of communication than on the culture of the then known world, for it was the Arabs who brought in their merchandise many of the most prized articles of luxury, which they exchanged in great quantities for iron, silver, and Phœnician goods. According to the reports of the ancients, especially according to the geography of Ptolemy, Sprenger is inclined to believe that the well-known Ophir of the Bible (which book, as a matter of fact, gives much information on the Arabs) lies on the west coast of Arabia on the Red Sea.

In the centuries immediately before and after the birth of Christ there appeared Arabs, as already remarked, as soldiers of the parties fighting on the western part of Asia, and Zenobia could create through their help the brilliant Tadmor or Palmyra, and was able to found a kingdom which for a short time rose to such power as to rival the all-powerful Rome. Since A.D. 267, when Palmyra was razed to the ground, down to the times of Muhammad, the Arabs disappear from the historical platform of the world, and their own interior history is so much interwoven with fables and fictions that we cannot form a clear picture of the historical events in Arabia. The fact that the tribes of the peninsula were always on the move, and at feuds with one another, helped to bring the psychical and physical powers and the capabilities of the Bedouins to a still further development. To go into the details of these small wars would be outside the scope of this essay; we would therefore confine ourselves only to the indications of some of the few historical facts which are of importance for the history of Islam.

¹ Being the translation of Gustav Diercks' *Die Araber im Mittelalter und ihr Einfluss auf die Kultur Europa's*. Leipzig, 1882, pp. 39-44.

ISLAMIC REVIEW

Mecca has been regarded at all times as a national sacred place, and its foundation, as well as that of its temple, the Ka'ba, was attributed to Abraham and Ishmael. Around the history of the foundation of this town, which repeatedly has been ascribed to the Amalekites, there had arisen many traditions connected with it, because Mecca (the Macoraba of Ptolemy), being an independent, rich, commercial town, and also a religious centre, enjoyed on the whole a great respect, and it appears that many wars took place for the capture of this town. Even in the days of Ishmael, the south Arabian or Yoktanid tribes (amongst which the Jurhamids were the most prominent) are said to have taken possession of the town, which was exposed to the influences of the northern Kindites or Minairs who had built cultural states. About 150 B.C. the flourishing countries of the settled Yoktanid tribes in the south of the peninsula were destroyed through the deluges which drove the people to emigrate. A party of the latter, the Khuzaites, led by one 'Amr bin Lohai, turned themselves northwards towards Mecca and, aided by the Ishmaelites, succeeded in expelling the ruling Jurhamites. But the Ishmaelites endeavoured in their own place to drive out the Khuzaites and to make themselves the owners once more of their original property. But in this they did not succeed. They did, however, acquire the temple service, which was accordingly entrusted to them, especially to the tribe of the Quraish, so that they were empowered to arrange the ritual and the cults and to fix the festival. They could also for the most part fix at their discretion one of the four sacred months, in which every kind of feud must cease throughout the whole of the peninsula. Through this office they acquired not only a prominent prestige, but also an influence over the whole of the Arabian population. It was about the middle of the fifth century after Christ, in the year 464, that the Quraishites succeeded in driving out the Khuzaites and in wresting from them the possession of Mecca for themselves. In the meantime Mosaism and Christianity had gained many followers in the south and west of Arabia, and the wars which resulted, especially the Christian persecutions which broke out

EUROPE'S DEBT TO ISLAM

in Yeman about the end of the fifth century in consequence of the predominance of Mosaism, served as an incentive for the Christian Ethiopian emperor to conquer Southern Arabia, to capture Mecca itself in A.D. 571 and to rule those territories till about A.D. 576, in which year, in order to avoid measuring his power with that of the Persian Chosroes I, he retreated back to Ethiopia.

To the Bedouin, who starts with the principle of individual equality, the monarchist form of organization was out of the question. Each family constituted in itself a small and absolutely independent state, whose leader was either the oldest of the family or that one who was most distinguished both for mental capacity and for valour. When families grew into tribes, there arose, as against other tribes, the necessity for tribal leadership, whether in war or on the occasion of the great festivals. Here, again, it was the oldest member of the tribe, or that one who was generally recognized as most capable, whom the leaders of the families elected as Shaikh from amongst themselves. So far was the chieftain thus elected from becoming a prince, that it was not even within his power to make any rule or regulation whatsoever, unless the same duly emanated from a common resolution unanimously adopted by the heads of the families. To the chieftain was accorded no higher personal power than that enjoyed by every other member of the tribe. The most that was done was that his advice was followed; there was no question of his behests being obeyed. There are many examples to show that this patriarchal constitution was preserved—which is exactly what happened in the case of the settled Arabs—even when greater state organisms were created, with kings at the helm. In the first place, an inheritance of the rank of a king was a virtual impossibility, more especially so when we remember that there was no talk of what we now term a "nobility" amongst the Arabs. Moreover, the power of the princes was not only extremely limited, but depended upon the good will of the shaikhs or the electors, and was only tolerated so long as it was in consonance with the old time-honoured and traditional customs. Independent of the shaikhs and the chieftains

ISLAMIC REVIEW

were the Kāzís; that is to say the judges, to whose decisions even the shaikhs and the chieftains had unconditionally to submit. In war, too, the leaders of the tribes were equally independent, unless they chanced at the same time to be their leader in peace-time.

Against their low standard of material culture—if, in respect of the Bedouins, we may use the word at all in its modern European sense—the poetical power of the Arab stands out all the more clearly. Lyrical, first and last, as is all Semitic poetry, that of the Bedouins affords us a most certain and exact insight into the thought and life which prevailed among them in the ages past. It is true that their circle of poetical similes and pictures is very limited; but how could it have been otherwise in a country not only isolated from the whole of the world, but in itself predominantly a desert? There is nothing of the traditional poetical phrase, nor of the conventional, stereotyped, rhetorical flourishes which abound in the later poems of the Orient and, to a certain extent, in the artistic or self-conscious poems of all nations in the most distressing manner. It is this unaffectedness that differentiates the poetry of the ancient Arabs, to its immeasurable advantage, from the ruck of post-Islamic poetry, and it is chiefly on this field of general culture that the Arabs may be regarded as having left their mark. They were, more than anything else, a race of born poets. Even in later periods, the poets of the civilized and cultured countries of the Orient were wont for years to resort to the inhabitants of the Arabian deserts in order to learn from them the poetics, the pure language of Arabia. The same course was followed by those towns which sought above all to implant and foster a sense of nationality in their citizens. They sent their children, even from their birth, to the desert and they left them there during the first few years of infancy—the impressionable years—so that they might be bred and born, as it were, in the pure customs of their forefathers.

The first to collect the poems of the pre-Islamic period was Abū Tammām (805–846), in an anthology known as *Hamāsa*—which, literally translated, means “bravery.” These

EUROPE'S DEBT TO ISLAM

poems have evidently remained in their original condition just as they had preserved themselves in the mouths of the people, so that through them we get a very faithful reflection of the mental and intellectual life, the ideals, and the general way of thinking of the ancient Arabs.

Of the vast importance of the art of poetry among the Arabs, and of the part that it played not only in their everyday life but also in their politics, we have many illuminative examples. There used to take place at all the great annual fairs or markets which were held in Mina, as well as at all those which were held on 'Okāz, poetical contests, lyrical prize-fights. On such occasions the voice of the people or that of the generally acknowledged prize-poets gave the decisions, and the poems which were awarded prizes were inscribed in golden letters on Persian silk and hung¹ in the national temple of the Ka'aba in Mecca; from which circumstance these prize poems, of which seven are known to us, derive their name of *Mu'allaqāt*. No battle was ever begun

¹ Professor Theodor Nöldeke, in his book *Beiträge zur Kenntnis der Poesie der Araber*, Hanover, 1864, pp. xvii-xxi, asserts that the story that the prize poems were hung in the Ka'aba is a fiction, and gives the following reasons:

(1) An event of such a national importance is neither mentioned in *Al-azraqī* nor in *Ibn Hishām*.

(2) It does not seem to have been known to *Al-Kalbi* nor to his son.

(3) Nor does any book, nor any history dealing with Mecca, which otherwise take notice of even the minutest detail, have a single word to say on this point.

(4) Both the *Qur-án* and the *Hadīth* are silent on it. The Prophet must have alluded to it if anything at all of this nature used to take place in Arabia.

(5) *Kitābu 'l-Aghāni* has very little on the subject.

The first person to mention this fiction is the grammarian *Ahmad an-Nahās*. Later, we find it noticed by *Ibn Khaldūn*, iii. 337-338, and *As-Suyūti*.

It is true, he observes, that it is not an easy matter to explain the real significance of the epithet *Mu'allaqāt*, but even so, we should not accept this fable as true in the face of the silence of such reliable authorities as those given above.

The learned Professor is inclined to believe that the word *Mu'allaqāt* is a synonym of *As-Sumūt* (lit. necklaces), another epithet used to designate the prize poems, although it is not possible to find a parallel to this usage in the Arabic language. He thinks that the most the word could be understood to mean would be "raised to an elevated place owing to preciousness."

ISLAMIC REVIEW

but it was preceded by a poetical challenge and a reply thereto. Nay, such was the respect in which they were held, that the poets appeared in everyday life as arbitrators in quarrels, and hindered or ended, by their judgments, the wars that would from time to time break out among the tribes. " Thus after a forty years' war when a well in the desert had nearly caused a new quarrel between the tribes of Bakr and Taghlib, 'Amru bin Hind became a judge, both the poets, 'Amru bin Kulthūm and Hārith bin Hilliza, the former selected by the Taghlibites, the latter by the Bakrites, counsels of their tribes," who decided the quarrel (cf. Weil, *Die Poetische Literatur der Araber*). That the poets enjoyed such great respect was due to the fact that they themselves, like all their brethren of the tribes, were brave men. They strove to distinguish themselves in battle with sword and lance with much the same zest as they contended in the battle of words for the poetical prize. Hammer Purgstall rightly observes:—

Threefold virtue is quite especial to the Arab,
Combined in his soul are
Eloquence, generosity and valour,
To him from whose mouth like gold the pure speech flows,
To him from whose hands gold so lightly as water runs,
Whosoever with the lance wide about the sheepfold protects,
A typical example of the Arabian chivalry is he
And of his honours are the songs of the desert full.

ISLAM'S ATTITUDE TOWARDS WOMEN AND ORPHANS

By C. A. SOORMA

(Continued from the September number, p. 340.)

CHAPTER VI

WOMAN UNDER JUDAISM

ACCORDING to Westermarck, "the Hebrews represented woman as the source of evil and death on earth."

"Of the woman came the beginning of sin, and through

ISLAM'S ATTITUDE TOWARDS WOMEN

her we all die" (Ecclesiasticus xxv. 2: 24. Westermarck, *op. cit.*, p. 662).

That woman occupied a very inferior status in Hebrew Society is clear, not only from a perusal of the Old Testament, but also the writings of other historians. For instance, Lecky, speaking of the depreciation of the character of woman by Christian ecclesiastics, attributes it to the influence of Judaism. He says:—

"In this tendency we may detect in part the influence of the earlier Jewish writings, in which it is probable that most impartial observers will detect evident traces of the common Oriental depreciation of woman. The custom of purchase-money to the father of the bride was admitted. Polygamy was authorized and practised by the wisest men on an enormous scale. A woman was regarded as the origin of human ills. A period of purification was appointed after the birth of every child; but, by a very significant provision, it was twice as long in the case of a *female* as of a male child. 'The badness of men,' a Jewish writer emphatically declared, 'is better than the goodness of women.' The types of female excellence exhibited in the early period of Jewish history are in general of a low order, and certainly far inferior to those of Roman history or Greek poetry; and the warmest eulogy of a woman in the Old Testament is probably that which was bestowed upon her who, with circumstances of the most aggravated treachery, had murdered the sleeping fugitive who had taken refuge under her roof" (Lecky, *op. cit.*, ii, p. 357).

"By the Jewish law," says Howard, "as it still existed at the dawn of the present era, divorce was the one-sided privilege of man. At most there was only a faint trace of the woman's later right, sanctioned by the Talmud, of demanding a separation. Legally, for the slightest reason, as the school of Hillel justly maintained, the husband could put away the wife by simply handing her a 'get' or a bill of divorce. By the written law only in two cases, for grave misconduct, was he deprived of this power, though in practice there were several ameliorating conditions which tended to put a check upon arbitrary action. Thus, while divorce was a private

ISLAMIC REVIEW

transaction, certain formalities had to be observed in connection with the 'get' which secured the restraining influence of publicity; and in case the wife was unjustly repudiated, the dower, representing the ancient *mohar*, or purchase-price of the bride, had to be paid to her from the husband's property" (Howard, *op. cit.*, pp. 12-14).

Polygamy among Jews continued right up to the twelfth century. "An express prohibition of polygamy was not pronounced until the convening of the Rabbinical Synod at Worms, under the celebrated Rabbi Gershon ben Juda, at the beginning of the eleventh century. Though this prohibition was originally made for the Jews living in Germany and Northern France, it was successively adopted in all European countries. Nevertheless the Jewish Marriage Code retained many provisions which originated at a time when polygamy was still legally in existence" (Mielziner, *The Jewish Law of Marriage and Divorce*, p. 30).

Turning to the influence of Judaism on the Old Testament, we may take but one characteristic example. In 1 Samuel we find that Saul hated David:—

- (a) "And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands" (xviii. 7).
- (b) "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" (xviii. 8).
- (c) "And Saul eyed David from that day and forward" (xviii. 9).
- (d) "And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him" (xviii. 20).
- (e) "And Saul said, *I will give him her, that she may be a snare to him*, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain" (xviii. 21).

ISLAM'S ATTITUDE TOWARDS WOMEN

What a poor conception of parental love! What a degradation for woman! Saul, a patriarch, firmly believed that his own daughter Michal, who was a good woman herself, could be a snare for a righteous man like David, who was a man after God's own heart. But such is the Jewish temperament that it did not until very recent times tolerate for woman a more generous and charitable status than the one to which she has been subjected by the Old Testament.

CHAPTER VII

WOMAN UNDER CHRISTIANITY

Turning our attention to the position of woman under Christianity, we are amazed to find the deep injustice under which she has been suffering since the time of the Master. The present status of woman in *Christian* countries in the West has not been achieved by *Christian* reformers, but by social and political thinkers who, realizing the iniquities of the situation, have swept aside the Biblical notions of the inferiority of woman to man.

We shall begin this argument by depicting the story of the fall of man, as given in the Bible.

- (a) "And I will put enmity between thee and the woman and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15).
- (b) "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; *and thy desire shall be to thy husband, and he shall rule over thee*" (Gen. iii. 16).
- (c) "And unto Adam He said, *Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree, of which I command thee saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life*" (Gen. iii. 17).

Again, while discussing the relative importance of the sexes, the Bible says:—

ISLAMIC REVIEW

- (a) " For the man is not of the woman, but the woman of the man " (1 Cor. xi. 8).
- (b) " Neither was the man created for the woman, but the woman for the man " (1 Cor. xi. 9).
- (c) " For this cause *ought the woman to have power on her head*, because of the angels " (1 Cor. xi. 10).

In the First Epistle of Paul the Apostle to Timothy we again find the following:—

- (a) " I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting " (1 Tim. ii. 8).
- (b) " In like manner also, that women adorn themselves in modest apparel, with *shamefacedness and sobriety*; not with broided hair, or gold, or pearls, or costly array " (1 Tim. ii. 9).
- (c) " Let the women learn in silence with all subjection " (1 Tim. ii. 11).
- (d) " But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence " (1 Tim. ii. 12).
- (e) " For Adam was first formed, and then Eve " (1 Tim. ii. 13).
- (f) " *And Adam was not deceived, but the woman being deceived was in the transgression* " (1 Tim. ii. 14).

Thus Paul, the premier Saint of Christendom, allots to woman a status inferior to that of man. Woman is here made the scapegoat for her as well as Adam's sin. But for Eve, Adam would not have been banished from the Garden of Eden, nor would there have been any necessity for the expiation of the original sin by the subsequent " crucifixion of Jesus Christ, the son of God! " Poor woman! What a world of difference there is in this story and the story as given in the Qur-án. In the latter, as we shall see very soon, the fall of man was due, not solely to the weakness of Eve, but to the weakness of *both* Adam and Eve. Both were transgressors, and both suffered.

ISLAM'S ATTITUDE TOWARDS WOMEN

Westermarck, commenting on this story, says:—

“Tertullian maintains that a woman should go about in humble garb, mourning and repentant, in order to expiate that which she derives from Eve, the ignominy of the first sin and the odium attaching to her as the cause of human perdition. ‘Do you know that you are each an Eve? The sentence of God on this sex of yours lives in this age; the guilt must of necessity live too. You are the Devil’s gateway; you are the unseater of that forbidden tree, you are the first deserter of the divine law, you are she who persuaded him whom the Devil was not valiant enough to attack; you destroyed so easily God’s image, Man. On account of your desert—that is, death—even the Son of God had to die’” (Westermarck, *op. cit.*, pp. 662-3).

This is strong language indeed, but that woman was unfairly denounced and horribly persecuted during the early days of Christianity is amply clear. For instance, Lecky says:—

“The combined influence of the Jewish writings, and of that ascetic feeling which treated women as the chief source of temptation to man, was shown in those fierce invectives against this sex which form so conspicuous and so grotesque a portion of the writings of the Fathers and which contrasts so curiously with the adulation bestowed upon particular members of the sex. Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the dæmon. Physical beauty was indeed perpetually the theme of ecclesiastical denunciations, though one singular exception seems to have been made; for it has been observed that in the Middle Ages the personal beauty of the bishops was continually noticed upon their tombs. Women were forbidden by a Provincial Council (a Council of Auxere, A.D. 578) in the sixth century, on account of their impurity, to receive the Eucharist into

ISLAMIC REVIEW

their naked hands. Their essentially subordinate position was continually maintained" (Lecky, *op. cit.*, pp. 357-8).

At the Council of Macon, towards the end of the sixth century, a bishop vehemently denied that woman even belonged to the human species! (Westermarck, *op. cit.*, p. 663).

Poor woman! Had Jesus Christ lived to hear these ignoble sentiments, he would have been horrified and shocked. The life of Christ abundantly proves that he had all the manly qualities of modesty and chivalry which have been the birth-right of all the Prophets. I consider him to be of the same type and class as the Prophet Muhammad. The religion which claims to-day to be "Christianity" is certainly not the religion taught by the Nazarene. Jesus had the profoundest respect and love for his mother, the Virgin Mary. Naturally, he respected all women, which can best be illustrated by the protection which he gave to the woman taken in sin who was being persecuted by the Jews. Christ, a model man, never degraded woman. To say that he did is a blasphemy and a lie. But there is certainly a great deal of truth in the statement that his disciples and those that came after him claiming to be savants and saints of the Church *did* degrade woman, and denied to her her rightful place in the social scheme. Throughout the ages, until very recent times, the Church has heaped insult and suffering on the head of poor woman. Her emancipation in the West has been achieved, as stated above, by courageous social reformers who had to destroy the Biblical myth of the inferiority of woman to man. How far Muhammad was in advance of these reformers will be clear when we come to the status of woman in Islam.

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CONTENTS.

Mr. H. P. Hanback	<i>Frontispiece</i>
Notes	PAGE 385
The Bible Spate—Thirst for Muslim Literature— Celibacy and its Origin in Christianity—Persecu- tion—A Bishop on the causes of the Church Decline.	
Muhammad in the Old Testament. V. Muhammad and Constantine the Great. By Professor 'Abdu 'I-Ahad Dāwūd, B.D.	394
Islam's Attitude towards Women and Orphans. By C. A. Soorma—	
Woman under Christianity: Her Legal Status	403
Does Christianity Forbid Polygamy?	406
Divorce in Christianity	409
Women in Pre-Islamic Arabia	411
Fall of Adam in the Qur-ān	413
Europe's Debt to Islam. By Dr. Gustav Diercks	415
The Gospel According to Islam. By Anna D. Strass- burger.	419
What is Islam?	423

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NOTES

The Bible Spate.

A study of last year's Report of the British and Foreign Bible Society inspires the reflection that it contains everything that is good for the average Briton to digest and says nothing of what is happening behind the scenes; which is, of course, an admirable idea, since illusions are the essence of life. The statistics record that the Bible has been translated wholly or in part into fifteen new languages, and that of Bibles and Testaments and portions of the Bible in the English Authorised Version more than two million volumes were issued. When to these are added copies of the Revised Version and versions in Welsh, Gaelic, and Irish, the total is 2,213,467 volumes. Nearly a million of these are sold in England, the greater part of the remainder finding purchasers within the Empire. As for the rest of the world, there was a significant decline in the sales effected. For example, only 9,936,714 Bibles or portions of Bibles were exported instead of more than ten millions. The Society somewhat naïvely ascribes this decline to the chaos in China.

Now, if the figures were to form the criterion of our appreciation or otherwise of the work the Society has in hand, we must needs conclude that there is a great demand for the

ISLAMIC REVIEW

Bible. But whether we ought to take the statistics as indicating a widely diffused eagerness for Biblical study is quite another story. The stupendous figures given by the Society do not, in any sense, vouch for anything further than the fact that they are figures. We think it is quite safe to assume that the Bible is most generally bought merely for the sake of buying and treasuring, because it is undoubtedly a book around which there clings a time-hallowed tradition, rather than for the purpose of being read and acted upon. And as everyone knows, buying a book just for the sake of having it, and purchasing it with the object of making it the norm of one's life are two quite distinct matters. If the sales in England have not decreased, it does not necessarily follow that England is studying its Bible. Nevertheless, the figures taken at their face value afford a most gratifying proof of the zeal of the missionary spirit of the Society's colporteurs.

Another thing which strikes us, and must strike all who are at all conversant with the history of the compilation of the Bible, is the performance of, as it were, the miracle that, in spite of the fact that much extraneous matter has made its way into the text of the Bible, it can still be broadcast in millions as the word of God. What is still more interesting is that even the Christian missionary knows that the Bible must be expurgated and subjected to drastic pruning, yet through sheer money-power, year in and year out, the number of copies distributed continues to rise, for indeed it is amazing when we reflect what money can do!

Let us read the figures of the Society in the light of the following remarks, and we think their glamour will be visibly dimmed. The Reverend Geoffrey Allen, Chaplain to Ripon Hall, Oxford, speaking at the Modern Churchmen's Conference held at Cambridge, remarked¹:—

There is no eternal damnation—such a belief is incompatible with the revelation in Christ of a God of Love. There is no future Grand Assize.

There is no reason to expect a return to earth of Jesus in the clouds of heaven. The spirit of Christ comes again wherever and whenever men turn to Him and let His Spirit of love reign in their hearts. The probable duration of the world exceeds imagination.

The Church should have the courage to create anew the Bible.

¹ *Daily Telegraph* for September 21, 1928.

NOTES

Large sections of the Old Testament might well be rejected; some sections preserved to show the growth ¹ of the knowledge of God, and others have a place because they show the special sources of the inspiration of Jesus. To such a Bible might well be added extracts from the historical documents of other world religions.

Echoes of the purely Jewish creed are heard in the gloomy modern slogan, "Millions now living will never die." Popular religion is still disturbed by vague hopes and theories of the coming of the end of the world. Belief in eternal damnation has debased the Christian conception of God and proved an occasion of stumbling to sincere Christians.

Again, the views of Miss Marguerite Harrison, in her book *Asia Reborn*,² as recorded on pages 348-354, will still go a long way to steady our view of the staggering figures. The author, while examining the progress of Christianity, observes that "the Christian dogma is making no more headway than before in Western Asia, because two factors are militating against it—the Islamic revival and the spread of agnosticism, even atheism." As to the Near East, she says:—

It is a lamentable fact that missionary work has usually been the precursor or companion of commercial penetration or colonization. As the Near East did not offer a promising field for either, Christian missions in Turkey and Arabia grew very slowly and their labour was chiefly among the Christian Minorities in Syria and Asia Minor. Because they were exempt from military service, these Minorities possessed almost a monopoly of the trade, commerce and industry among the Turks, their only serious competitors being the Jews. Sometimes persecuted, often treated with indifference, they developed a strong sense of social and religious solidarity which soon became identical with political discontent and agitation.

From the beginning of the nineteenth century the discontent among the Armenians was used to foster the political aims of Russian Imperialism. At various times the other Christian communities were utilized by European Powers to create dissensions and to weaken the Ottoman Empire. . . .

In many instances the missionary had openly encouraged what was virtually treason in Turkey, meanwhile enjoying immunity from arrest through the Capitulations signed by the Sultan in times past, which placed them under the jurisdiction of their own Consuls. Even when they refrained from taking sides in political and religious questions, they rarely made any sincere effort to gain the confidence of the Muslims.

The situation, therefore, can be summed up as follows: The Near East was dropped as a hopeless problem because of the absence of the material advantages which accrue through commercial penetration or colonization; Western Asia is not

¹ Italics are ours.—ED. I.R.

² London, 1928.

ISLAMIC REVIEW

ready to accept the message of the Bible. And yet huge sums of money are raised for its circulation.

One word more, while we are on the subject. It is sometimes remarked that "Turkey bans Christianity, although it has officially disestablished Islam." The reason is not far to seek, after reading the views of Miss Harrison, which do but state the plain facts. Time alone can tell whether the Christian missionary in the East, who did make some slight headway during the nineteenth century "borne on the tide of Western imperialism and often backed by Western bayonets," can at all be trusted in the future.

"Once bitten, twice shy," will perhaps best explain Turkey's mind.

Thirst for Muslim Literature.

The pulpit has always been a great force in conveying the message of Islam to the world, but experience has driven home to us the fact that literature, if broadcast, surpasses the pulpit in the wide range of its influence. This being the case, a Trust for the Encouragement of Muslim Literature was formed under the chairmanship of Lord Headley, with the Khwāja Kamālu 'd-Dīn, Sir 'Abbās 'Alī Baig, K.C.I.E., C.S.I., and K. N. Ahmed, Barrister-at-Law, as its trustees. In order to place the Trust on a sound basis, Lord Headley, accompanied by Khwāja Kamālu 'd-Dīn, went, in the beginning of 1926, on an important tour to South Africa to enlist the sympathies of Muslims there resident in the cause. The Khwāja, unfortunately, had to pay a heavy toll in consequence of the over-exertion inevitably involved by his journey. Although he is recuperating steadily, he will not be able to resume his duties for a considerable time.

We print below excerpts from letters from different parts of the world, in the hope that they will be read with advantage to the Trust, and that our Muslim brothers in all parts of the world will contribute generously to its funds.[†]

A gentleman from Berlin, who is a member of the British

[†] Donations can be sent to Secretary, The Trust for Muslim Religious Literature, (a) The Mosque, Woking, England. (b) Azeez Manzil, Brandreth Road, Lahore, India.

NOTES

Society for the Study of Sex-Psychology, 4, Bloomsbury Square, London, W.C. 1, which Society, Moulvie Abdul Majid, the Acting-Imam of the Mosque, Woking, had the privilege of addressing on Thursday, July 12th, on the subject of "Woman under Islam," expresses great pleasure in having received literature on the subject from our Woking centre.

The gentleman wrote to us on September 28th as follows:—

MAHLOW, BEI BERLIN,
September 28, 1928.

DEAR SIR,—Some time ago you gave an address before the British Society for the Study of Sex Psychology on "Woman under Islam." As I am now living in Germany, I was unfortunately unable to hear your paper. Mr. Deighton tells me that the paper was not written, but, as I am greatly interested in this subject, he has suggested that you might perhaps be willing to give me a synopsis of your argument. I wonder whether this would be giving you too much trouble. Any brief notes as to the main lines of your paper would be most welcome.

I should perhaps mention that I am a member of the British Society for the Study of Sex Psychology and wrote a paper for them which they published as No. 12.

Yours truly,
H. P.

The Imam,
The Mosque, Woking, Surrey, England.

Accordingly, pamphlets on "Divorce," "Veil," "Woman under Islam" were sent. He expressed his appreciation in the letter which reads:—

MAHLOW, BEI BERLIN,
October 11, 1928.

DEAR SIR,—I am greatly obliged for your letter and the printed matter accompanying it. I have been very interested in the pamphlet on Seclusion and also in the one on Divorce. How strangely the West misunderstands the East! It is no use our trying to *imitate* each other, but we can certainly learn from each other. The attitude of us Europeans is, as a rule, curiously narrow, blind, and conceited. Surely the war should have taught us that not much is to be said for European civilization. Alas, we still go on believing in our own superiority.

I hope to make use of the pamphlets among my English-reading friends.

Again many thanks.

Yours sincerely,
H. P.

Another is from a gentleman in Canada who, endowed with a zeal to spread his faith, writes on the pamphlets and literature sent to him from time to time:—

ISLAMIC REVIEW

MAYBUTT, ALBERTA, CANADA,
September 23, 1928.

DEAR SIR,—Peace be on you!

Your letter of the 6th inst. received; also the papers by Lord Headley and the current issue of the *Islamic Review*. The leaflets I shall use to the best possible advantage for the enlightenment of the people with whom I come in contact.

A. C. R.

These letters show how wide and effective is the range of literature.

Celibacy and its Origin in Christianity.

“Should Clergymen be Celibate?” was the question discussed by Dr. H. D. A. Major, Principal of Ripon Hall, Oxford, at the Modern Churchmen’s Conference at Cambridge. His views on the question are embodied in the following words¹:—

But it is quite intolerable that Church authorities should insist upon the celibacy of the clergy. Our own English attitude is a much sounder one—that the clergy should feel for themselves whether celibacy will serve the purpose of godliness and pastoral efficiency.

Dealing with the question of asceticism, Dr. Major urged that there were dangers in the reparatory kind of renunciation which led men to submit themselves to hardships and self-denials as an expiation for the sins of others. That kind of renunciation seemed to suggest something like priggishness, and it might lead one into all sorts of ascetic excesses and to a self-righteous and censorious attitude towards our fellow-men. Renunciation, to be of value, should be the subject of individual choice, and not be ordered by authority.

The difficulty to-day is in regard to Church authorities insisting on this discipline in our case. Some of us have practised fasting Communion for years, but I think as English Churchmen, we feel the strongest objection to the parish priest or any combination of Church authorities insisting upon that particular form of asceticism. There is the strongest possible objection to making it compulsory.

The question, as it is, does not very much concern us, nor does it affect us. For celibacy is not alone to be met with in the Christian system of life. Much can be said for and against it. Nevertheless, it is true to say that the question involves one of those institutions whose study affords us yet another method of forming an idea of the value which the Christian system of theology puts on life, and throws into relief those important aspects which serve as a background for the appraisal of differences in outlook on life of both the religions of Christianity and Islam. As to Islam, its outlook on life is

¹ *Daily Telegraph* for September 22, 1928.

NOTES

summed up in a saying of the Holy Prophet Muhammad:
"There is no asceticism in Islam."

The very presence of the institution of celibacy in the Christian system of life is an eloquent proof of the fact that it takes a very low and dark view of human nature. For the roots of celibacy are to be found in the doctrine of Original Sin, which, happily, of late, has been materially modified owing to the progress of knowledge. This doctrine it is that holds woman responsible for the temptation into which Eve led Adam to eat the symbolical apple which God had forbidden him to eat. In other words, it propounds that it was woman who was the first to disobey God, that it was woman who was the cause of the fall of Adam, and that it was woman who prompted Adam to follow her in disobedience. In short, it was through the agency of woman that sin—moral death—came to the world!

What trend the conception of the saints and priests of the early Christian era could possibly take one can very well imagine. They began to regard women as unclean and never liked to come in contact with them. They discouraged marriage. This notion of impurity of marriage led to the feeling that the clergy, a pre-eminently holy class, should have less licence than laymen. In the course of the fourth century it was that we find that it was a recognized principle that clerical marriages were criminal. Monasticism—a logical conclusion of this attitude—became the fashion of the day. St. Paul himself regarded marriage as a concession to the weakness of the flesh (1 Cor. vii.). Jerome (420 B.C.), Ambrose (397 B.C.) and other well-known theologians all encouraged an unmarried life. Gregory the Great was very much in favour of stopping all priests and religious Christians from getting married. It was so until 1625, when Luther set a practical example against the monastic and single life. It may in passing be remarked that it is one of the greatest benefits of Protestantism that it did much to banish the perverted modes of thought which condemned marriage from the world and restored marriage to its simplicity and dignity.

Another injurious consequence, resulting in a great measure from the Christian institutions of celibacy and asceticism, was

ISLAMIC REVIEW

the tendency to depreciate extremely the character and position of woman. She was regarded as the origin of human ills. Islam realized this; for celibacy, wherein lay its roots, was in its full swing in the days of Muhammad. The Qur-án, therefore, declared: "And as for monkery, they innovated it" (Qur-án, lvii. 27).

Persecution.

They say the days of religious persecution are gone, never more to return, from the soil of enlightened Europe. And if there was any persecution to be met with anywhere at all, it was only in the Muslim lands. Such is, in few words, the brief outline of the stories on which the average European is nursed by the Christian missionary to the East. If one wanted to have a proof of this state of affairs, then it was to be found in the meagreness of success which up till now had attended the efforts at evangelizing the Muslims by the Christian missions. For what else—so one would argue—should be the reason for their failure? This seems to them to be the easiest of methods to pacify all those who sometimes evince symptoms of uneasiness and scepticism as to the measure of success attained by the Christian missions.

A few days back we received a letter—excerpts from which we reproduce below—to show that persecution, although changed in form, is still the same in spirit and substance—from our Muslim sister Miss Halíma Marguerite-Lee, whose photo formed the frontispiece of our issue for August 1928. She writes to say:—

LONDON, W.C. 1,
October 13, 1928.

DEAR SIR AND BROTHER IN ISLAM,—Peace be on you!

I just write to thank you for your kindness to me on Friday evening last and also for introducing me to some other Muslims on Saturday at the Birthday Celebrations of the Holy Prophet (may peace and the blessings of Allah be upon him!). I did so much enjoy being amongst such a happy and friendly gathering of Muslims. . . .

I did not like to tell you on Friday that I have had to leave my home because of my having adopted Islam as my religion. My people would not even allow me to keep the Qur-án in the house.

However, "he whom Allah befriends is not disgraced," says the Qur-án. . . .

Yours in Islam,
HALÍMA MARGUERITE-LEE.

NOTES

The italics are ours. The letter needs no comment except that we should like our Muslim friends to appreciate the nature of obstacles which one has to surmount before one feels oneself free to openly cherish that which one holds to be true.

A Bishop on the Causes of the Church Decline.

Below we print extracts from a Pastoral Letter¹ by Dr. Cyril Garbett, Bishop of Southwark, in which he attempts to fathom the causes of the decline of the Church and its hold on the people:—

There is a genuine and widespread interest in religion to-day. But our generation is not content with bare negations; it wants to know.

The secular Press opens its columns to long discussions on matters of faith, though sometimes, to judge by its contributors, it seems to be under the delusion that the successful novelist and playwright must be authorities on the spiritual life. The space given to problems of this nature is only one sign that many who never attend church are seeking the truth. For themselves and their children, they want to know if they can believe in God as revealed in and through Christ.

CAUSES OF THE DECLINE.

There is real danger lest belief in the supernatural should be lost sight of by the great majority of our fellow-countrymen. There are some who draw melancholy comfort from the theory that the decline in church attendance is the result of changes in church worship. The reasons lie deeper. They are to be found in:

Unsettlement in matters of faith;

The difficulty of reconciling new knowledge with the old beliefs;

The slowness of adapting the organizations of the Church to the needs of the modern world.

The exodus from town on Sundays by car and train, the counter-attractions of the cinema and concerts, have an adverse influence on church-going. We are in the midst of one of those periods which history has often recorded, when the claims of the unseen and the spiritual seem pale compared to the colour and splendour of the world.

The letter, considered as a Pastoral Letter, leaves much to be desired. It does not even attempt to formulate the causes which have paved the way for "the unsettlement in matters of faith." The weakest feature of Christianity is to be found in the wealth of seeds from which it has grown. Unlike Islam, it is not sure of itself. There are many confusing aspects of Christianity which can simply be traced to

¹ *Daily Telegraph* for September 24, 1928.

ISLAMIC REVIEW

the various versions of the Bible. This is to be contrasted with the one "authorised version," if such a phrase be at all permitted, of the Qur-án. The simple creed of a Muslim is contained in the first chapter of the Qur-án and it is as short as the Christian "Lord's Prayer." The Muslim Prayer praises God as the Lord of the World—meaning the Universe, whatever that may imply—not only of this little world of ours. It attributes to Him mercy and beneficence with a supreme power over the Day of Judgment and is an avowal of worship and service. Its only petition is that the Muslim may be led into the path of the righteous and not of those upon whom the wrath of God is to fall.

MUHAMMAD IN THE OLD TESTAMENT

By PROFESSOR 'ABDUL I'-AHAD DÁWÚD, B.D.

V

MUHAMMAD AND CONSTANTINE THE GREAT

[The learned Professor is open to correspondence on the points discussed or raised in his article. Letters may be addressed to him care of the Editor, *Islamic Review*, Woking, England.—ED. *I.R.*]

THE most wonderful and, perhaps, the most manifest prophecy about the divine mission of the greatest man and the Apostle of God, contained in the seventh chapter of the Book of the Prophet Daniel, deserves to be seriously studied and impartially considered. In it great events in the history of mankind, which succeed each other within a period of more than a thousand years, are represented by the figures of four formidable monsters in a prophetic vision to Daniel. "Four winds of heaven were roaring against the great sea." The first beast that comes out from the deep sea is a winged lion; then comes forth the second beast in the shape of a bear holding three ribs between its teeth. This is succeeded by the third terrible beast in the form of a tiger having four wings and four heads. The fourth beast, which is more formidable and ferocious than the former ones, is a monster

MUHAMMAD IN THE OLD TESTAMENT

with ten horns upon its head, and has iron teeth in its mouth. Then a little horn shoots up amidst the others, before which three horns break down. Behold, human eyes and mouth appear upon this horn, and it begins to speak great things against the Most High. Suddenly, in the midst of the firmament the vision of the Eternal is seen amidst a resplendent light, seated upon His tribune (Arabic: *Korst*) of the flames of light whose wheels were of shining light.¹ A river of light is flowing and going forth before Him; and millions of celestial beings are serving Him and tens and tens of thousand of them are standing before Him. The Judgment Court is, as it were, holding its extraordinary session; the books are opened. The body of the beast is burnt with fire, but the blaspheming Horn is left alive until a "Bar Nasha"—that is, a "Son of Man"—is taken up on the clouds and presented to the Eternal, from whom he receives power, honour and kingdom for ever. The stupefied Prophet approaches one of those standing by and beseeches him to explain the meaning of this wonderful vision. The good Angel gives the interpretation of it in such a manner that the whole mystery enveloped in the figurative or allegorical language and image is brought to light.

Being a prince of the royal family, Daniel was taken, together with three other Jewish youths, to the palace of the King of Babylon, where he was educated in all the knowledge of the Chaldeans. He lived there until the Persian Conquest and the fall of the Babylonian Empire. He prophesied under Nebuchadnezzar as well as under Darius. The Biblical critics do not ascribe the authorship of the entire Book to Daniel, who lived and died at least a couple of centuries before the Greek Conquest, which he mentions under the name of "Yavan" = "Ionia." The first eight chapters—if I am not mistaken—are written in the Chaldean and the latter portion in the Hebrew. For our immediate purpose it is not so much the date and the authorship of the book that forms the important question as the actual fulfilment of the prophecy, contained in the Septuagint version, which was made some three centuries before the Christian era.

¹ The original word is *núr*, and, like the Arabic word, it means "light" rather than "fire," which is represented in the text by "ish."

ISLAMIC REVIEW

According to the interpretation by the Angel, each one of the four beasts represents an empire. The eagle-winged lion signifies the Chaldean Empire, which was mighty and rapid like an eagle to pounce upon the enemy. The bear represents the "Mádaí-Páris," or the Medo-Persian Empire, which extended its conquests as far as the Adriatic Sea and Ethiopia, thus holding with its teeth a rib from the body of each one of the three continents of the Eastern Hemisphere. The third beast, from its tigrish nature of swift bounds and fierceness, typifies the triumphant marches of Alexander the Great, whose vast empire was, after his death, divided into four kingdoms.

But the Angel who interprets the vision does not stop to explain with details the first three kingdoms as he does when he comes to the fourth beast. Here he enters with emphasis into details. Here the scene in the vision is magnified. The beast is practically a monster and a huge demon. This is the formidable Roman Empire. The ten horns are the ten Emperors of Rome who persecuted the early Christians. Turn the pages of any Church history for the first three centuries down to the time of the so-called conversion of Constantine the Great, and you will read nothing but the horrors of the famous "Ten Persecutions."

So far, all these four beasts represent the "Power of Darkness," namely, the Kingdom of Satan, idolatry.

In this connection let me divert your attention to a luminous truth embodied in that particularly important article of the Faith of Islam: "The Good and Evil are from Allah." It will be remembered that the old Persians believed in a "Duality of Gods," or, in other words, the Principle of Good and Light, and the other the Principle of Evil and Darkness; and that these eternal beings were eternal enemies. It will be observed that among the four beasts the Persian Power is represented by the figure of a bear, less ferocious than, and not so carnivorous as, the other three; and what is more: inasmuch as it can roam upon its hind legs it resembles man—at least from some distance.

In all the Christian theological and religious literature I have read, I have never met with a single statement or phrase

MUHAMMAD IN THE OLD TESTAMENT

similar to this article of the Muslim Faith: God is the real author of good and evil. This article of the Muslim Faith, as the contrary, is extremely repugnant to the Christian religion, and a source of hatred against the religion of Islam. Yet this very doctrine is explicitly announced by God to Cyrus, whom He calls His "Christ." He wants Cyrus to know that there is no god besides Him, and declares:—

"I am the fashioner of the light, and the creator of the darkness; the maker of peace, and *the creator of evil*; I am the Lord who does all these" (Isa. xlv. 1-7.)

That God is the author of evil as well as of good is not in the least repulsive to the idea of God's goodness. The very denial of it is opposed to the absolute unity of the Almighty. Besides, what we term or understand as "evil" only affects the created beings, and it is for the development and the improvement of the creatures; it has not in the least any effect on God.

Leaving this digression, I hasten to say that all these wild beasts were the enemies of the "holy people of God," as the old Israel and the early followers of the Gospels were called. For they alone had the true knowledge, the scriptures and the revelation of God. These wild beasts persecuted and massacred the people of God. But the nature and the character of the Little Horn which sprang up on the head of the fourth monster was so different from that of the other animals, that God Himself had, as it were, to come down and establish His throne in the firmament, to judge and condemn to destruction the fourth animal; to summon to His presence the Bar Nasha—"Son of Man"—and to make him the Sultan of men; for the words *Sholțana, yaqar, malkutha*, which signify respectively the "empire, honour, kingdom" of all the peoples and nations, were granted to him (verse 14) and to the "people of the Saints of the Most High" (verse 27).

It will be noticed that as the Son of Man is nobler than, and superior to, the beasts, so the religion which he professed and established is infinitely holier than that of the Little Horn.

Now let us examine and find out who the Little Horn is. Having once definitely ascertained the identity of this eleventh

ISLAMIC REVIEW

king, the identity of the Bar Nasha will be settled *per se*. The Little Horn springs up after the Ten Persecutions under the reigns of the emperors of the Roman Power. The empire was writhing under four rivals, Constantine being one of them. They were all struggling for the purple; the other three died or fell in battle; and Constantine was left alone as the supreme sovereign of the vast empire.

The earlier Christian commentators have in vain laboured to identify this ugly Little Horn with the Anti-Christ, with the Pope of Rome by Protestants, and with the Founder of Islam. (God forbid!) But the later Biblical critics are at a loss to solve the problem of the fourth beast which they wish to identify with the Greek Empire and the Little Horn with Antiochus. Some of the critics, e.g. Carpenter, consider the Medo-Persian Power as two separate kingdoms. But this empire was no more two than the late Austro-Hungarian Empire was. The explorations carried on by the Scientific Mission of the French savant, M. Morgan, in Shúshan (Susa) and elsewhere leave no doubt on this point. The fourth beast can, therefore, be no other than the old Roman world.

To show that the Little Horn is no other than Constantine the Great, the following arguments can safely be advanced :—

(a) He overcame Maximian and the other two rivals and assumed the purple, and put an end to the persecution of Christianity. Gibbon's *The Decline and Fall of the Roman Empire* is, I think, the best history that can instruct us about those times. You can never invent four rivals after the Ten Persecutions of the Church, other than Constantine and his enemies who fell before him like the three horns that fell before the little one.

(b) All the four beasts are represented in the vision as irrational brutes; but the Little Horn possessed a human mouth and eyes which is, in other words, the description of a hideous monster endowed with reason and speech. He proclaimed Christianity as the true religion, left Rome to the Pope and made Byzantium, which was named Constantinople, the seat of the empire. He pretended to profess Christianity but was never baptized till a little before his death, and even this is a disputed question. The legend that his conversion was due

MUHAMMAD IN THE OLD TESTAMENT

to the vision of the Cross in the sky has long since—like the account about Jesus Christ inserted in the *Antiquities* of Josephus—been exploded as another piece of forgery.

The enmity of the beasts to the believers in God was brutal and savage, but that of the rational Horn was diabolical and malignant. This enmity was most noxious and harmful to the religion, because it was directed to pervert the truth and the faith. All the previous attacks of the four empires were pagan; they persecuted and oppressed the believers but could not pervert the truth and the faith. It was this Constantine who entered in the fold of Jesus in the shape of a believer and in the clothes of a sheep, but inwardly he was not a true believer at all. How poisonous and pernicious this enmity was will be seen from the following :—

(c) The Horn-Emperor speaks "big things" or "great words" (*rōrbhān* in the Chaldean tongue) against the Most High. To speak blasphemous words about God, to associate with Him other creatures, and to ascribe to Him foolish names and attributes, such as the "begetter" and "begotten," "birth" and "procession" (of the second and the third person), "unity in the trinity" and "incarnation," is to deny His unity.

Ever since the day when God revealed Himself to Abraham in Ur of the Chaldees until the Creed and the Acts of the Council of Nicea were proclaimed and enforced by an imperial edict of Constantine amidst the horror and protests of three-fourths of the true believing members in A.D. 325, never has the unity of God so officially and openly been profaned by those who pretended to be His people as Constantine and his gang of the unbelieving ecclesiastics! In the first article of this series I have shown the error of the Churches concerning God and His attributes. I need not enter into this unpleasant subject again; for it gives me great pain and grief when I see a holy prophet and a holy spirit, both God's noble creatures, associated with Him by those who ought to know better.

If Brahma and Osiris, or if Jupiter and Vesta were associated with God, we would simply consider this to be a pagan belief; but when we see Jesus the Prophet of Nazareth

ISLAMIC REVIEW

and one of the millions of the holy spirits in the service of the Eternal raised equal to the dignity of God, we cannot find a name for those who so believe other than what the Muslims have always been obliged to use—the epithet “Gāwun.”

Now, since this hideous Horn speaking great words, uttering blasphemies against God, is a king—as the Angel reveals it to Daniel, and since this king was the eleventh of the Cæsars who reigned in Rome and persecuted the people of God, he cannot be other than Constantine, because it was his edict that proclaimed the belief in the Trinity of persons in the Deity, a creed which the Old Testament is a living document to condemn as blasphemy, and which both the Jews and Muslims abhor. If it be other than Constantine, then the question arises, who is he? He has already come and gone, and not an impostor or the Anti-Christ hereafter to appear, that we may be unable to know and identify. If we do not admit that the Horn in question has come already, then how are we to interpret the four beasts, the first of which is certainly the Chaldean Empire, the second the Medo-Persian, and so forth? If the fourth beast does not represent the Roman Empire, how can we interpret the third, with its four heads, as the Empire of Alexander, split into four kingdoms after his death? Is there any other Power succeeding the Greek Empire before the Roman Empire with its ten potentates persecuting the believers in God? Sophistry and illusion are of no use. The “Little Horn” is decidedly Constantine, even if we may deny the prophecy of Daniel. It is immaterial whether a prophet, priest or a sorcerer wrote the seventh chapter of the Book of Daniel. One thing is certain, that its predictions and descriptions of the events, some twenty-four centuries ago, are found to be exact, true, and have been fulfilled in the person of Constantine the Great, whom the Church of Rome has always very wisely abstained from beatifying as a Saint, as the Greek Church has done.

(d) Not only does the “Little Horn,” which grew into something of a more “formidable vision” than the rest, speak impious words against the Most High, but also it wages war against the “Saints of the Most High, and vanquishes them” (verse 25). In the eyes of a Hebrew Prophet the

MUHAMMAD IN THE OLD TESTAMENT

people who believed in one God was a *separate and holy people*. Now it is indisputably true that Constantine persecuted those Christians who, like the Jews, believed in the absolute Unity of God and courageously declared the Trinity to be a false and erroneous conception of the Deity. More than a thousand ecclesiastics were summoned to the General Council at Nicea (the modern Izmid), of whom only three hundred and eighteen persons subscribed to the decisions of the Council, and these too formed three opposite factions with their respective ambiguous and unholy expressions of "homousion" or "homoousion," "consubstantial," and other terms utterly and wholly strangers to the Prophets of Israel, but only worthy of the "Speaking Horn."

The Christians who suffered persecutions and martyrdoms under the pagan emperors of Rome because they believed in One God and in His servant Jesus were now doomed by the imperial edict of the "Christian" Constantine to even severer tortures because they refused to adore the servant Jesus as consubstantial and coeval with his Lord and Creator! The Elders and Ministers of the Arian Creed, i.e. *Qāshīshi* and *Mshāmshāni*—as they were called by the early Jewish Christians—were deposed or banished, their religious books suppressed, and their churches seized and handed over to the Trinitarian bishops and priests. Any historical work on the early Christian Church will give us ample information about the service rendered by Constantine to the cause of the Trinitarian Creed, and tyranny to those who opposed it. The merciless legions in every province were placed at the disposal of the ecclesiastical authorities. Constantine personifies a régime of terror and fierce war against the Unitarians, which lasted in the East for three centuries and a half, when the Muslims established the religion of Allah and assumed the power and dominion over the lands trodden and devastated by the four beasts.

(e) The "Talking Horn" is accused of having contemplated to change "the Law and the times." This is a very serious charge against the Horn. Its blasphemies or "great words against the Most High" may or may not affect other people, but to change the Law of God and the established holy days

ISLAMIC REVIEW

or festivals would naturally subvert the religion altogether. The first two commandments of the Law of Moses, concerning the absolute Oneness of God—"Thou shalt have no other gods besides Me"—and the strict prohibition of making images and statues for worship were directly violated and abrogated by the edict of Constantine. To proclaim three personal beings in the Deity and to confess that the Eternal Almighty was conceived and born of the Virgin Mary is the greatest insult to the Law of God and the grossest idolatry. To make a golden or wooden image for worship is abominable enough, but to make a mortal an object of worship, declare him God(!), and even adore the bread and the wine of the Eucharist as "the body and blood of God," is an impious blasphemy.

Then to every righteous Jew and to a Prophet like Daniel, who from his youth was a most devoted observer of the Mosaic Law, what could be more repugnant than the substitution of the Easter for the Paschal Lamb of the great feast of the Passover and the sacrifice of the "Lamb of God" upon the cross, and upon thousands of altars every day? The abrogation of the Sabbath day was a direct violation of the fourth command of the Decalogue, and the institution of Sunday instead was as arbitrary as it is inimical. True, the Qur-án abrogated the Sabbath day, not because the Friday was a holier day, but simply because the Jews made an abuse of it by declaring that God, after the labour of six days, reposed on the seventh day, as if He were man and was fatigued. Muhammad would have destroyed any day or object, however holy or sacred, if it were made an object of worship intending to deal a blow or injury to God's greatness and glory. But the abrogation of the Sabbath by the decree of Constantine was for the institution of the Sunday on which Jesus is alleged to have risen from the sepulchre. Jesus himself was a strict observer of the Sabbath day, and reprimanded the Jewish leaders for their objection to his doing the deeds of charity on it.

(f) The "Horn" was allowed to make war against the Saints of the Most High for a period of some three centuries and a half; it only "weakened" them, made "them languid"

ISLAM'S ATTITUDE TOWARDS WOMEN

—as the original word in the text *ybhalli*, from *bala*, signifies—but could not extinguish and entirely root them out. The Arians, who believed in one God alone, sometimes, e.g. under the reign of Constantius (the son of Constantine), of Julian and others who were more tolerant, strongly defended themselves and fought for the cause of their faith.

The next important point in this wonderful vision is to identify the "Bar Nasha," or the Son of Man, who destroyed the Horn; and we shall undertake to do this in the next article.

ISLAM'S ATTITUDE TOWARDS WOMEN AND ORPHANS

By C. A. SOORMA

(Continued from the October number, p. 384.)

CHAPTER VIII

WOMAN UNDER CHRISTIANITY: HER LEGAL STATUS

So much for the moral and spiritual position of woman under Christianity. What about her *legal status*, her capacity to hold separate property, independently of her husband? I shall quote two authors to show that wherever the Canon Law was followed the identity of the wife was merged in that of the husband and the woman ceased to be a *feme sole* in the eye of the law.

Taking Maine first, we observe:—

"But the Chapter of law relating to *married women* was for the most part read by the light, not of Roman but of Canon Law, which in no one particular departs so widely from the spirit of the secular as in the view it takes of the relations created by marriage. This was in part inevitable, since no society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the Middle Roman Law, but the *proprietary disabilities of married females* stand on quite a different basis from their personal incapacities, and it is by the tendency of their doctrines to keep alive and consolidate the former that the expositors of the Canon Law have deeply injured civilization. There are many vestiges

ISLAMIC REVIEW

of a struggle between the secular and ecclesiastical principles, but the Canon Law nearly everywhere prevailed . . . the systems, however, which are least indulgent to married women are invariably those which have followed the Canon Law exclusively, or those which, from the lateness of their contact with European civilization, have never had their archaisms weeded out. The Danish and Swedish laws, harsh for many centuries to all females, are still much less favourable to wives than the generality of Continental Codes (e.g. under the Code Napoléon). And yet more stringent in the proprietary incapacities it imposes is the English Common Law, which borrows for itself the greatest number of its fundamental principles from the jurisprudence of the Canonists. Indeed, the part of the Common Law which prescribes the legal situation of married women may serve to give an Englishman clear notions of the great institution which has been the principal subject of this chapter. I do not know how the operation and nature of the *Patria Potestas* can be brought so vividly before the mind as by reflecting on the prerogatives attached to the husband by the pure English Common Law and by recalling the vigorous consistency with which the view of a *complete legal subjection on the part of the wife* is carried by it, where it is untouched by equity or statutes, through every department of rights, duties, and remedies", (Maine, *Ancient Law* (10th ed.), pp. 162-164).

Lecky, in another equally lucid passage, says:—

"In addition to the personal restrictions which grew necessarily out of the Catholic doctrines concerning divorce and the subordination of the weaker sex, we find numerous and stringent enactments, which rendered it impossible for women to succeed to any considerable amount of property, and which almost reduced them to the alternative of marriage or a nunnery. *The complete inferiority of the sex was continually maintained by the law*, and that generous public opinion which in Rome had frequently revolted against the injustice done to girls, in depriving them of the greater part of the inheritance of their father, totally disappeared. Wherever the Canon Law has been the basis of legislation, we find laws of succession, sacrificing the interests of daughters and wives, and a state of public opinion which has been formed and regulated by these laws; nor was any serious attempt

ISLAM'S ATTITUDE TOWARDS WOMEN

made to abolish them till the close of the last century", (Lecky, *History of European Morals*, vol. ii. p. 339).

In England, "up till the 1st of January, 1883, it was true to state that, as a *general rule*, the contract of a married woman was *void*. Yet there were exceptions to this rule: in some cases a married woman could make a valid contract, but could not sue or be sued upon it apart from her husband; in others she could sue but could not be sued alone; in others she could both sue and be sued alone. . . . *The Married Women's Property Acts of 1870 and 1874* specified various forms of property as the separate estate of the married women, enabled them to sue for such property and gave them all remedies, civil and criminal, for its protection that an unmarried woman would have had under the circumstances. Under these Acts a married woman might make a contract for the exercise of her personal skill or labour, and maintain an action upon it", (Anson, *Law of Contract*, pp. 153, 155).

The Married Women's Property Act, 1882, repealed the Acts of 1870 and 1874, and by Subsection 1 of Section 1, it enacted that:—

"All property, real and personal, in possession, reversion or remainder, vested or contingent, held by a woman before, or acquired after marriage, is now her separate property. She can acquire, hold, and dispose of it by will or otherwise, 'as her separate property in the same manner as if she were a *feme sole* without the intervention of any trustee'", (Anson, *op. cit.*, p. 156).

By Subsection 2 of Section 1 of the Act it was laid down that:—

"A married woman shall be capable of suing and being sued either in contract or in tort, or otherwise, in all respects as if she were a *feme sole*, and her husband need not be joined with her as plaintiff or defendant, or be made a party to any action or legal proceeding brought by or taken against her . . . and any damage or costs recovered against her in any such action or proceeding shall be payable out of her separate property and not otherwise."

But it has been held that the above section does not affect the Common Law liability of a husband for his wife's *torts* during the subsistence of the marriage. It "appears to give the option of suing the wife when she has separate property and there is a

ISLAMIC REVIEW

chance of the plaintiff being able to enforce judgment against her; while in cases where there would be no chance of enforcing judgment against the wife, the husband is left subject to his old Common Law liabilities. The words of the section are, *need not be joined*, but *they do not discharge the husband from his old liability*; they are intended to give a plaintiff the option of suing the husband and wife together or suing the wife alone; judgment may be entered against the wife and execution issued against her separate property, if she has any; but where she has none, the plaintiff is entitled to add the husband as co-defendant" (*Seroka v. Kattenburg* (1886), 17 Q.B.D., p. 177).

The Court of Appeal followed and approved of the decision in the above case in *Earl v. Kingscote* (1900), 2 Ch., p. 585, and *Beaumont v. Kay* (1904), 1 K.B., p. 292.

Thus it is clear that even to this day the identity of the wife is, to a certain extent, still merged in that of her husband in England. But the Islamic conception of treating the wife as a *feme sole* in all respects was far in advance of any Western juristic conception, as will be clear from the ensuing chapters.

CHAPTER IX

DOES CHRISTIANITY FORBID POLYGAMY?

It has often been asserted that Christianity interdicted polygamy, and made monogamy obligatory on all. Nothing can be farther from the truth.

Ameer Ali, speaking of the general prevalence of polygamy among all nations, remarks :—

" And so it was understood by the leaders of Christendom at various times that there is no intrinsic immorality or sinfulness in plurality of wives. One of the greatest Fathers of the Christian Church (St. Augustine) has declared that polygamy is not a crime where it is a legal institution of a country, and the German reformers, even as late as the sixteenth century, allowed and declared valid the taking of a second or even a third wife, contemporaneously with the first, in default of issue, or any other cause", (Ameer Ali, *Life and Teachings of Mohammed*, p. 220, and also Ameer Ali, *Mahomedan Law*, vol. ii. p. 23).

ISLAM'S ATTITUDE TOWARDS WOMEN

When Christianity made its appearance in Rome, history shows that polygamy was recognized and the early Christian Emperors seem to have admitted its validity. Says Ameer Ali :—

“The Emperor Valentinian II, by an Edict, allowed all the subjects of the Empire, if they pleased, to marry several wives, nor does it appear from the ecclesiastical history of those times that the Bishops and the heads of the Christian Churches made any objection to this law. Far from it; all the succeeding Emperors practised polygamy, and the people generally were not remiss in following their example. Even the clergy often had several wives. This state of the laws continued until the time of Justinian, when the concentrated wisdom and experience of thirteen centuries of progress and development in the arts of life (combined with the Semitic influences not only of the two religions, but also of those great jurists who pre-eminently belonged to that race) resulted in their embodiment in the celebrated laws of Justinian. *But these laws owed little to Christianity, at least directly.* The greatest adviser of Justinian was an atheist and a pagan. Even the prohibition of polygamy by Justinian failed to check the tendency of the age. The law represented the advancement of thought; its influence was confined to a few thinkers, but to the mass it was practically a dead letter”. (Ameer Ali, *Life and Teachings of Mohammed*, pp. 222-3).

John Milton, the great English poet, discussing the merits and demerits of polygamy, observes :—

“In the definition which I have given (i.e. of marriage) I have not said, in compliance with the common opinion, *of one man with one woman*, lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual fornication and adultery, lest I should be forced to exclude from the sanctuary of God as spurious the holy offspring which sprang from them; yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said (Deut. xxxiii. 2): ‘A bastard shall not enter into the congregation of Jehovah, even to his tenth generation.’ Either, therefore, polygamy is a true marriage or all children born

ISLAMIC REVIEW

in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, *to account as sin what is not such in reality*, it appears true that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided", (Milton, *A Treatise on Christian Doctrine*, pp. 231-2).

A study of certain texts in the Bible clearly admits the *lawfulness* of polygamy. For instance :—

- (a) " If he take him *another wife*, her food, her raiment, and her duty of marriage shall he not diminish ", (Exod. xxi. 10).
- (b) " And I gave thee (David) thy master's house, and thy master's *wives* into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things ", (2 Sam. xii. 8).

Milton argues that the wives of Saul, given to David by the above text, were the *virgins* in the house of Saul, and therefore David did not commit incest, since Saul was his father-in-law, (Milton, *op. cit.*, pp. 238-9).

- (c) " King's daughters were among thy honourable women : upon thy right hand did stand the queen in gold of Ophir ", (Psa. xlv. 9).
- (d) " And Joash did that *which was right* in the sight of the Lord all the days of Jehoiada the priest ", (2 Chron. xxiv. 2).
- (e) " And Jehoiada *took for him two wives*, and he begat sons and daughters ", (2 Chron. xxiv. 3).

From a consideration of the above texts and others from the Bible, Milton argues :—

" On what grounds, however, can a practice be considered dishonourable or shameful which is prohibited to no one even under the Gospel? for that dispensation annuls none of the merely civil regulations which existed previous to its introduction. It is only enjoined that elders and deacons should

ISLAM'S ATTITUDE TOWARDS WOMEN

be chosen from such as were husbands of one wife (1 Tim. iii. 2, and Titus i. 6). This implies, not that to be the husband of more than one wife would be a sin, for in that case the restriction would have been equally imposed on all, but that in proportion as they were less entangled in domestic affairs they would be more at leisure for the business of the Church. Since, therefore, polygamy is interdicted in this passage to ministers of the Church alone, and that not on account of any sinfulness in the practice, and since none of the other members are precluded from it either here or elsewhere, it follows that it was permitted, as above said, to all the remaining members of the Church, and that it was adopted by many without offence", (Milton, *op. cit.*, pp. 240-41).

CHAPTER X

DIVORCE IN CHRISTIANITY

Did Christ allow the right of divorce? The Protestants say "Yes," but the Roman Catholics emphatically assert "No."

"According to the fundamental teaching of Jesus, as reported by Matthew (xix. 9) the husband is forbidden to put away the wife, *except for unfaithfulness*. Divinely created as male and female, 'they twain shall be one flesh,' and 'what therefore God hath joined together, let no man put asunder.' Whether for the same reason the woman may put away the man, or whether either the innocent or guilty party may contract a second marriage, we are here not expressly informed. Inferences may, of course, be drawn by assuming that Jesus had the principles of the Jewish law in mind, but this mode of procedure is scarcely satisfying. Nor do the other sacred writers throw any clear light on these important questions. Rather do they deepen the obscurity, for both Mark (x. 2-12) and Luke appear absolutely to prohibit divorce, not expressly admitting even the one ground of separation granted on the authority of Matthew. . . . The utterances of Paul on this subject (1 Cor. vii. 8-16), as on all questions connected with marriage and the family, are of the highest importance in view of their historical consequences. Referring directly to the teaching of Jesus, he first seemingly denies the right of

ISLAMIC REVIEW

divorce to either party. With Mark and Luke he omits the exception mentioned by Matthew; and with Mark he expressly forbids the wife to 'depart from her husband,' adding, however, the inconsequent and bewildering command, 'if she depart, let her remain unmarried, or be reconciled to her husband' ", (Howard, *History of Matrimonial Institutions*, vol. ii. pp. 19-21).

Thus we see that among Christ's own disciples there is no unanimity as to whether the Master sanctioned divorce and remarriage or not. The confusion which these contradictory passages gave rise to was settled only after many centuries of struggle which divided the whole of Christendom into two camps, one for divorce and the other against it altogether.

Milton called divorce "A law of moral equity, a pure moral economical law so clear in nature and reason that it was left to a man's own arbitrament to be determined between God and his own conscience, and the *restraint* whereof, who is not too thick-sighted, may see how hurtful and destructive it is to the house, the Church and the Commonwealth", (Milton, *Doctrine and Discipline of Divorce*, *Prose Works*, III, pp. 241-2).

We are entirely in agreement with Milton's views. Can anyone deny that a refusal to grant divorce must necessarily inflict great hardship on both husband and wife? It is productive of much social harm, as it puts a premium on bastardy. The Protestant Churches allow the right of divorce, but here again we find that the reforms were the result, not of the Church, but of the State—of a few social reformers. The Roman Catholic Church, on the other hand, absolutely forbids divorce, asserting that it is against the teachings of Christ! All that it allows, in cases of disagreement between husband and wife, is *judicial separation*, and not divorce. But mere judicial separation, naturally, does not enable either party to remarry and set up a new home. They are condemned to live a life of perpetual misery, and if young, to have recourse to immorality, which, as Milton observes, is hurtful to the home, the Church and the State. We are, therefore, thankful to the Arabian Prophet that he enables us to have recourse to divorce when the husband and wife cannot live peacefully together. There is no controversy in Islam as to the lawful-

ISLAM'S ATTITUDE TOWARDS WOMEN

ness or otherwise of divorce. In a few short verses, the Qur-án lays down the law, and admittedly, as we shall see, they are fair and just.

CHAPTER XI

WOMAN IN PRE-ISLAMIC ARABIA

“Among Mohammed's own people, the Arabs, unlimited polygamy prevailed, prior to the promulgation of Islam. A man might marry as many wives as he could maintain, and repudiate them at will. A widow was considered as a sort of integral part of the heritage of her husband. Hence the frequent unions between step-sons and mothers-in-law which, when subsequently forbidden by Islam, were branded by the name of *Nikha-ul-Makht* (shameful or odious marriages). Even polyandry was practised by the half-Jewish, half-Sabean tribes of Yemen”, (Ameer Ali, *Life and Teachings of Mohammed*, p. 225; and also Ameer Ali, *Mahomedan Law*, vol. ii. p. 20).

“Before Islam, a woman was not a free agent in contracting marriage. It was the right of the father, brother, cousin, or any other male guardian, to give her in marriage, whether she was old or young, widow or virgin, to whomsoever he chose. Her consent was of no moment. There was even a practice prevalent of marrying women by force. This often happened on the death of a man leaving widows. His son or other heir would immediately cast a sheet of cloth on each of the widows (excepting his natural mother), and this was a symbol that he had annexed them to himself. If a widow escaped to her relations before the sheet was thrown over her, the heirs of the deceased would refuse to pay the dower. This custom is described as the inheriting of a deceased man's widows by his heirs, who in such cases would divide them among themselves like goods. . . . There was no restriction as to the number of wives an Arab could take. The only limit was that imposed by his means, opportunity and inclinations. Unrestricted polygamy which was sanctioned by usage was universally prevalent. This was exclusive of the number of slave-girls which a man might possess. . . . The limits of relationship within which marriage was prohibited were narrow and defined only by close degrees of consanguinity. . . . There can be

ISLAMIC REVIEW

no doubt that an Arab could not marry his mother, grandmother, sister, daughter or granddaughter, and perhaps he was not allowed to marry his aunt or niece. But *those among them that followed the Magian religion could marry their own daughters and sisters*. An Arab was permitted to take as his wife his step-mother, cousin, wife's sisters, and could combine in marriage two sisters or a woman and her niece. It is doubtful whether he could marry his mother-in-law or step-daughter. . . . Unrestrained as an Arab was in the number of his wives, he was likewise absolutely free to release himself from the marital tie. His power in this connection was absolute and he was not required or expected to assign any reason for its exercise, nor was he under the necessity of observing any particular procedure. The word commonly used for this purpose was *talaq*. It depended upon his discretion whether he would dissolve the marriage absolutely and thus set the woman free to marry again or not. He might, if he so chose, revoke the divorce and resume marital connection. Sometimes an Arab would pronounce *talaq* ten times and take his wife back, and again divorce her and then take her back, and so on. The wife in such a predicament was entirely at the mercy of the husband, and would not know when she was free. Sometimes the husband would renounce his wife by means of what was called a suspensory divorce. This procedure did not dissolve the marriage, but it only enabled the husband to refuse to live with his wife, while the latter was not at liberty to marry again. . . . The wife among the Arabs had no corresponding right to release herself from the marriage bond. But her parents by a friendly arrangement with the husband could obtain a separation by returning the dower if it had been paid, or by agreeing to forgo it if not paid. Such an arrangement was called *Khula*, and by it the marriage tie would be absolutely dissolved", (Abdur Rahim, *Muhammadan Jurisprudence*, pp. 9-11).

So much for marriage and divorce among the Arabs before Islam. But they even practised *female infanticide*, as is clear from the following:—

"In proportion to his eagerness to have a son, an Arab father regarded the birth of a daughter as a calamity, partly

ISLAM'S ATTITUDE TOWARDS WOMEN

because of the degraded status of women. Even in the time of the Prophet female infanticide was prevalent, and many fathers used to bury their daughters alive as soon as born", (Abdur Rahim, *op. cit.*, p. 12; and Ameer Ali, *Mahomedan Law*, vol ii. pp 19-21).

As regards the right of the Arab woman to hold property, we find " that though a woman was debarred from inheriting, she was under no disability in the matter of owning property. Anything that she might receive from her husband as dower or by gift from him or her parents and relatives was absolutely hers. Sometimes women acquired riches by trade and commerce, and some of them were owners of lands and houses. *But neither the person nor possessions of a woman were safe unless she was under the protection of her parents or some male relatives or her husband.* If her protector proved rapacious or dishonest, she hardly had any remedy", (Abdur Rahim, *op. cit.*, p. 12).

Regarding Succession and Inheritance, the customary laws of the heathen Arabs were as follows:—

" On the death of an Arab his possessions, such as had not been disposed of, devolved on his *male heirs* capable of bearing arms, *all females and minors being excluded.* The heirship was determined by consanguinity, adoption or compact. . . . The shares of the different heirs in the heritable estate were not fixed. . . . *If there were grown-up sons they probably excluded daughters; wives, sisters and mother did not inherit at all,* but the estate was considered liable for the payment of the widow's dower, and among some tribes at least for her maintenance", (Abdur Rahim, *op. cit.*, pp. 15-16).

The above brief account, as we have seen, bears a strong resemblance to pagan and Hindu laws. Woman was not treated as a useful and respectable member of society, but rather as mere chattel and goods. This was so in all primitive societies.

CHAPTER XII

FALL OF ADAM IN THE QUR-ÁN

So much for the position of woman in Arabia before Islam. Now let me give you the position of woman under Islam as given in the Qur-án.

ISLAMIC REVIEW

We shall begin with the Qur-ánic version " of the fall of man " :—

- (a) " And We said: O Adam! dwell you and your wife in the garden, and eat from it a plenteous (food) wherever you wish, and do not approach this tree, for then you will be of the unjust ", (ii. 35).
- (b) " But the devil *made them both fall from it*, and caused *them* to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time ", (ii. 36).

And again :—

- (c) " But the devil made an evil suggestion to *them* that he might make manifest to *them* what had been hidden from *them* of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may *both* become two angels or that you may (*not*) become of the immortals ", (vii. 20).
- (d) " Then he caused *them* to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden, and their Lord called out to them: Did I not forbid you *both* from that tree and say to you that the devil is your open enemy! ", (vii. 22).

The above texts destroy oncè for all the story that it was Eve, and Eve alone, who was responsible for the banishment of Adam and Eve from the Garden of Eden. In this allegorical picture both man and woman are *equally* culpable. Both had committed sin. Both crave the forgiveness of the Almighty, as is shown from the following verse:—

- (e) " *They* said: Our Lord! *We* have been unjust to *ourselves*, and if Thou forgive *us* not, and have (*not*) mercy on us, we shall certainly be of the losers ", (vii. 23).

EUROPE'S DEBT TO ISLAM

In one stroke Islam has banished the stigma from woman that she is man's eternal seducer and tempter and that but for her man would be pure and sinless. In this respect alone, I submit, Islam stands far and above the conception of woman according to Paganism, Hinduism, Buddhism, Judaism and Christianity. Woman is not solely responsible for the sins of mankind, as we have seen above, but that both man and woman are liable to err and make mistakes.

(To be continued.)

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EUROPE'S DEBT TO ISLAM¹

By DR. GUSTAV DIERCKS

(Continued from the October number, p. 378.)

III

THE RELIGION OF THE ANCIENT ARABS

It was religion that principally determined the cultural life of the Oriental peoples of old, and even if we be disinclined to admit any such profound influence on the ancient Arabs as we find among the cultured peoples of the Hamitic and Semitic races, it is none the less of importance that it shows up with greater clarity the ancient ideas of the Semitic tribes and in a greater degree because it formed the foundations of Islam.

Here again we meet with the same obstacles; not so much from any lack of detail as to the religion of the ancient Arabs as because they are so blurred,—the religion of Islam, it must be remembered, was very hard at work trying to destroy the remnants of the old Arab faith—that it is with great difficulty, and only in an indirect way, that we can form an idea of its general features.

Just as the Arabs preserved, longest of all, the Semitic characteristics in their purest pristine forms, so did they with religion. Both Hamites and Semites throughout exhibit a strong inclination for star-worship; which the nomadic tribes especially, aided by conditions of climate and soil, developed

¹ Being a translation of *Die Araber im Mittelalter und ihr Einfluss auf die Kultur Europa's*, pp. 52-57. Leipzig, 1882.

ISLAMIC REVIEW

to a high degree; and, in the case of the settled tribes also, it paved the way for a high and esoteric teaching and the beginnings of astronomy on the one hand and for crude fetishism on the other.

The worship of stars, as is natural, must everywhere be preceded by something else, namely, the consciousness of a higher, superhuman power, which in the first place could only be dimly imagined as One, unique. With most of the peoples, especially with the Hamites and the Semites, we find, in fact, traces of such an undeveloped, uncouth and instinctive monotheism, or at the least we can assign to it an important part of their religious life. But the rough primitive people were not in a position, with their undeveloped mental faculties, to grasp the conception of an invisible power. They could comprehend the Divine only in concrete forms palpable to the senses, and hence they worshipped, as the revealed forms of the godhead, all that appeared to them most miraculous or which influenced most their existence in an untoward or toward manner; all that was most incomprehensible to them or exhibited, in the clearest possible manner, the stamp of immortality. Hence it is that the cult of the masculine Sun and his feminine complement—the Moon—was one to commend itself readily to the peoples of the South. But it did not satisfy them for long, and soon they turned to the worship of the stars, whose rising and setting corresponded with certain natural phenomena, climatic changes, rain, drought and the like. And thus we find among the various Arabian tribes, side by side with the Sun, which—according to Krehl—is the equivalent of Orotal, a name of a god mentioned by Herodotus and probably alluded to under many other names as well and with the Moon, they worshipped Jupiter, Mercury, Sirius, the Pleiades, as being the revelations of the Godhead which one characterized as *Ilāh*, *Allāh*. Saturn, be it noted, seems to have been the object of peculiar veneration among the Arabs.

Nevertheless all these stars were regarded by them as nothing more than manifestation forms of the one divine First Principal which, as done by the other Semitic peoples in the case of *el*, *Ilu*, etc., was identified now with this star, now with that or other objects of the cult. Now they con-

EUROPE'S DEBT TO ISLAM

ceived it as one enthroned on an inaccessible superiority, now they reduced it to the simple God-concept. This one-God, already invoked as Allāh in earlier times, had neither a temple nor a cult; for amongst the Arabs there was no talk of a priestcraft, i.e. a caste which enslaves the religious and in general the mental life, nor were there any religious books. Even if later the petty gods had their temples, cults, votaries, and *Kāhins*, the latter did not exercise any moral power on the masses of the people. What they had to do was, in fact, to look after the divine service in the temples. It was in very exceptional cases that they played the rôle of mediators between the devotees and their gods or that they acquired the respect, fame, and importance enjoyed by teachers and prophets.

The holy places, in the earliest times, were the tops of mountains, and probably, for preference, such as possessed some special kind of configuration. For on them, it was believed, man was nearest to the goddesses and the stars; and from this conception was developed that cult of height which is constantly encountered amongst peoples akin to the Arabs, especially the Israelites. Religion having once reached the surface of the earth, it was but a step for the Arabs to the cult of unusually formed or rare stones, generally meteorites, not only because their origin remains a mystery, but also because the fact of their falling from vast heights must needs suggest their connection with the stars.

To add to this, there was yet another aspect of religion which must be noted.

Love for kindred, for the tribe and for the motherland was extraordinarily intense amongst the Semites, and especially the Arabs. So it came about that to such individuals as had in life accomplished some great thing their kindred were wont to dedicate a fitting memorial which, enhanced by the glamorous background afforded it of time and space, developed gradually into an object of divine worship. Of the soul of one who was murdered they believed it found no rest unless the murder was avenged; of another they imagined that it changed itself into a bird—all being initial stages in the belief of the transmigration of souls. These simple fundamental views now linked themselves, on the one hand, with historical events so

ISLAMIC REVIEW

as to become a hero-cult with which again is connected the constantly recurring cult of the supposed first men (in this case Adam and Eve); on the other hand, they afforded a foundation for a belief in the spirit-world. The beliefs in heroes, spirits, stones and stars combined together and gave rise to a fetishism which manifested itself in amulets, stones, and especially in pictures of human figures and in graven images, all of which came to be regarded as mediators between man and the gods he feared. As far as the lower strata of people were concerned, it was but natural that this fetishism had to sink still lower. The worship of stones, like that of the famous black stone of the Ka'ba is by the later Muslim scholars traced primarily to the fact that such a worship was first instituted as a sign of remembrance, of which the spiritual value was gradually but constantly being raised. Others explained that the stones, which were set up for the purposes of the cult, were but the representatives, as it were, of the Ka'ba or black stone itself, which was traditionally held to have been given to Ishmael by the archangel Gabriel. Legend further went on to state that it was then a white hyacinth but, in consequence of continual contact with sinful men, had become black and hard. The number of these fictitious stories which have crystallized themselves around the Ka'ba in all its aspects, in its building and its history, is, as may be readily understood, very great; very numerous, too, are the efforts which have been made to explain the various cults of Arabia. To go into details would naturally be impossible in the space at our disposal, but it may be mentioned in passing that Dozy also, in his exceptionally thorough researches in respect of the stone cult, alludes to a conception which often appears amongst the Semites, according to which man is believed to have risen from the stones, i.e. from earthly matter.

The original worship of idols is traced back to a Yoktanid, 'Amru bin Lohayy by name, the Emir of Khuza'a in Yaman, who had migrated from the south of the peninsula to Mecca; but this is, of course, an obvious fiction, for even in the earlier times the Israelite and Syrian idolatry was rampant in Arabia, where the people were hard at work endeavouring to symbolize in stone the figures of the deities they worshipped.

(To be continued.)

THE GOSPEL ACCORDING TO ISLAM

THE GOSPEL ACCORDING TO ISLAM

By ANNA D. STRASSBURGER

THERE is a firmly established conviction among the adherents of the "Christian" Church that into their sole and unique custody has been entrusted the "gospel," the message of the Grace of God. All other religions, so bigoted Christians believe, are merely declarations of "the law," and express only the Justice of God. Islam, in particular, with its firm insistence on the unfailingness of the law of retribution and on the responsibility of each individual for himself and his own actions—Islam with its insistent emphasis on the primary need of obedience and resignation to God's Will—seems to them an especially hard and cruel creed.

Of course, as every Muslim knows, they are utterly mistaken. To the average Western mind, which is accustomed to the inevitably somewhat coloured "Christian" Church views, there is at first something incongruous in the frequent close juxtaposition of threats of punishment for evildoers and the constant reiteration that "Allah is merciful and benevolent" which occur so frequently in the Qur-án. A little thought, however, reveals the logic of this. No living being can ever really be outside the pale of the beneficence of God; but until he voluntarily yields obedience to the Divine Will, until his heart honestly prays "to be shown the right path," the grace of God cannot permanently manifest itself as Love to him, but must be often veiled in punishments and retributions. Such a man walks in paths which, while not outside the pale of God's grace, yet are so full of unnecessary obstructions and so circuitous in their windings that to those who walk in the "straight path" and know of its freedom and its joys, they seem indeed to be the paths "of those who go astray."

Islam knows no God at war with His own creation, and therefore has no need of elaborate sophisticated schemes of salvation. Instead of these, it proclaims a God Who understands and loves His creation and is ever ready to "run toward those who walk toward Him." The declaration of the gospel of Islam is so simple that the humblest man can grasp some

ISLAMIC REVIEW

of its exquisite beauty, and yet so complete that the greatest and wisest cannot exhaust its glorious possibilities:—

“There is no God but Allah, and Muhammad is His Prophet.”

Thus simply, tersely, strongly, with gracious dignity does Islam proclaim the greatest Truth in all the world—that God exists and may be known. To those who inquire “how” and “where,” it replies equally simply: “By living in accordance with His laws.” Far from claiming to have exhausted the knowledge of these laws, it bids each man study and seek anywhere, everywhere in any philosophy, in any religion, in all fields of human knowledge, and endeavour for a deeper understanding, a more perfect comprehension of God. All of human life is man’s legitimate playground and school—if only, so Islam cautions him, he will remember that “There is no God but Allah,” and not mistake the toys for their Creator or the text-book for the Teacher.

Life offers no more compelling purpose, no completer satisfaction than the effort and desire to discover in all its problems and experiences the working out of the plan of Him Who is the Creator, Sustainer, Lord and Lover of the worlds. Once a man has lived life in accordance with this purpose—no matter how briefly and imperfectly—he finds all other modes of life colourless and unsatisfactory.

To help man achieve a constant “remembering of God in all his works and ways,” Islam prescribes a simple code of action—the remembrance of God at certain stated times of the day. Now, ceremonial can be a most beautiful and helpful observance when it really is “the outward expression of an inward and invisible grace.” But it is capable of becoming a deadening and hampering practice when the outward action becomes the substitute for the “inner grace.” Anyone who reads the Qur-án with an understanding heart must perceive the constant endeavour to emphasize this fact, to caution against such a mistake.

But anyone who sincerely longs to know God can scarcely do better than to adopt the simple practices of Islam. There is no greater help to achieving a constant sense of the presence

THE GOSPEL ACCORDING TO ISLAM

of God than to set aside certain periods of the day for His remembering.

Early in the morning, before the clamour of the day drowns the gentle voices of the heart, we remember God, and dedicate the day's activities to Him, thus gaining courage and right direction.

At noon we pause to offer to God the results of our labour and to thank Him, and as we meditate in the stillness of that sacred hour when heaven seems to touch the earth, we become at one with the worship which all Nature yields to her Lord in utter joyousness, and sometimes it seems as if we hear echoes and catch glimpses of the glorious ceremonial in which the angelic hosts pour out their love and adoration to the Lord of the universe. And our hearts, uplifted and aglow with the sense of at-oneness of all creation, acknowledge joyously, "There is no God but Allah."

In mid-afternoon we pause again to survey life from a larger point of view. It may well be that some problem of human relationships demands attention. Perhaps we turn for help and enlightenment to the study of the life and sayings of the Prophet who has understandingly and intimately dealt with the problems of human relationships. As our heart goes out in grateful love to him, the words rise to our lips, "And Muhammad is His Prophet," and it may be that we become conscious of a presence beside us and we realize that we are being drawn to the heart of one of the Great Ones of the world. It is not the "historic" Prophet who calls to us, but one who, like the founder of Christianity, may say of himself that he is "alive for evermore." As we rejoice in that marvellous combination of "a love that is power" and "a power that is love" which is the salient characteristic of him whom the world knows best as Muhammad, we realize that he is not alone, but that through him we have gained access to the Great Brotherhood of those who are the spiritual teachers, guides and rulers of humanity.

If we have once stood in the presence of that Great Company, our lives are changed for evermore. All lesser desires fall away and we know only one longing to become like them, to be like them "imbued with Divine attributes." We are

ISLAMIC REVIEW

likely to be more meticulous than before in fulfilling the demands of ordinary relationships, but they will have lost their binding power. Henceforth we know that "those who do the Will of God are our brothers and sisters."

When in the quiet after sunset we pause again to give thanks to God for the wonderful gift of life, we are conscious not only of the fact that all Nature and the mighty hosts of devas are worshipping with us, but we are aware also of the glorious brotherhood of which we are a part. It matters not whether a man is older or younger, wiser or less informed, richer or poorer—if once we have seen in his eyes the hunger for God, if once his heart has spoken to ours of its aspiration to grow into God-likeness, he is our brother for evermore bound to us with ties of everlasting strength because they are woven of eternal things.

At night as we pause to gaze into the velvety spaces of the night and muse upon the wonders of the millions of starry worlds which we see, and about which most of us know so little in detail, there is awe and wonder in our hearts as we utter the words "There is no God but Allah." And God answers. The realization is born within us that just as we are learning to know God through the experiences of every day, through living by seeking for Him in them, so may we comprehend Him in ever larger and greater aspects if we will but study their manifestations. And as we think of Him in His greatness we sense something of the splendour of His innermost nature and we begin to grasp the meaning of the words, "With a fragment of myself created I the universe, and I remain."

Does the heart shrink from the contemplation of the fiery splendour of that magnificence, are we conscious of our weakness, our triviality and ineffectualness?

Again God answers. From beyond the uttermost limit of perceptible space floats down to us the assurance:—

"Thou art near to Me." †

Such is the gospel of Islam—a doctrine not of the mind or intellect only, but also of the heart.

† Qur-ʿān, ii. 186.

WHAT IS ISLAM?

WHAT IS ISLAM?

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

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

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

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

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

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

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

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

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

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

ISLAMIC REVIEW

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

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

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

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

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

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

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

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

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

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

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