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THE REVIEW OF RELIGIONS

JANUARY 1912.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

Twofold Significance of the Coronation

OR

FULFILMENT OF A GREAT PROPHECY.

The Coronation of His Imperial Majesty King George V, the Emperor of India, epoch-making as it is in the annals of the continent, is an occasion twice blessed for us the Ahmadees. Such happy solemnities and joyful festivities are like angel's visits always few and far between and are, therefore, commemorated with everlasting monuments. In due conformity with the traditions of royalty the King-Emperor has been graciously pleased to perpetuate the memory of his Coronation with a number of special favours and boons for which he has not only laid his Indian subjects under a deep debt of gratitude but has also won the good will and affection of all the different nationalities that inhabit the broad bosom of *Bharat Varta* to-day. While sharing in common with others the proud privileges and fresh prerogatives vouchsafed to the Indian people and while joining in the common chorus of rejoicing and thanks-giving, we, the Ahmadee subjects of His Most Excellent and Imperial Majesty have special and exclusive reasons to feel jubilant on this occasion. This unique event is a source of two-fold joy for us, firstly because it serves to proclaim the sovereignty of the new King-Emperor and secondly because it has announced the fulfilment of a mighty prophecy. It welds us to our temporal

sovereign on one side and to the Eternal One on the other. Thus the Coronation is to us the Ahmadees a doubly welcome affair.

پہلی بنگا لہ کی نسبت جو کچھ حکم جا ری کیا گیا تھا
اب انکی دلجوئی ہوگی

This is the blessed word of the Almighty which came down to the Promised Messiah of revered memory on the memorable eleventh of February 1906 when the Bengalees were shouting their loudest against the partition of Bengal. The Word of God was just then made known to the world and given full publicity the instant it was received by the holy Messiah* But so irrevocable was the Partition of Bengal held to be by the statesmen and politicians at that time and ever afterwards that the Word of God, although embodying a glad tidings for the Bengalees and that in full harmony with the then feelings and sentiments of the Hindu public, far from being hailed with pleasure was set aside as a figment of demented fancy and an hallucination of fevered brain. The promised one was charged with the habit of building castles in the air. The Indian Hindu Press, little knowing that away beyond the confines of our familiar earth reach the things of which God speaks to his chosen ones and He out of His infinite love and mercy loves to make promises which mock at our wise impossibles, held the prophecy in derision and hurled raileries at the prophet of the day. But if the statesmen could have a prospective view of the bustle and boom amidst which the prophecy was to meet with its fulfilment at Delhi, they would have wisely held back their verdict. Strange are the works of God. The political forecast and diplomatic foresight of the state-oracle backed up with all the intellectual resources of the modern age are but too feeble a mirror to reflect even a faint ray of the unknown future. For full many a year the

* *Vide The Review of Religions* for February, 1906 ; also *The Badr* and *Al-Hakam*, Qadian, and *The Indian Mirror*, Calcutta.

Partition of Bengal has been firmly believed to be a settled fact and an unalterable reality. All attempts at restoration of the old order or any modification of the existing arrangement have ever since been viewed with utmost disdain and any demand for the revocation of the Partition has ever been looked upon as a leap in the dark and an offspring of troubled brain. But the Word of God was more irrevocable than the Partition of Bengal, and on the 12th December 1911 there came off the most opportune occasion when the greatest of the living monarchs was chosen by Almighty God to accomplish His inevitable decree amidst the blare of bugle, clamour of men, roll of cannon and clash of arms. Once more the popular saying, "Man proposes, God disposes" came true, and once more the politition came to realise that the knowledge of the unforeseen future sways with the breath of Heaven. The Word of God, when put into English, means, "As to the order issued about Bengal, the Bengalees will be conciliated." The wording of the prophecy is plain as plain can be. These words do not indicate anything like an absolute annulment of the Partition, but they clearly show that the Partition would be modified in a manner that would go to give satisfaction to the Bengalees. Just in keeping wish the words of the prophecy the entire correspondence passed between the Viceroy and the Secretary of State for India has been directed toward effecting a pacification of the ill feeling engendered by the Partition. The Viceroy's despatch to the Secretary of State for India issued in August last contained the following passage which has been distinctly echoed and re-echoed in the correspondence exchanged between them.

"While its removal from Bengal is an essential feature of the scheme we have in view for allaying the ill-feeling aroused by the Partition of Bengal * * *

"The Bengalees might not, of course, be favourably disposed to the proposal if it stood alone * * * but as we

hope presently to show they should be reconciled to the change by other features of our scheme which we specially designed to give satisfaction to the Bengalee sentiment. Various circumstances have forced upon us the conviction that bitterness of feeling engendered by the Partition of Bengal is very great. Every one with any true desire for the peace and prosperity of the country must wish to find some measure of appeasement if it is in any way possible to do so. We feel bound to admit that the Bengalees are labouring under a sense of real injustice which we believe it would be sound policy to remove without further delay. The Durbar of Delhi affords a unique occasion for rectifying what is regarded by the Bengalees as a grievous wrong." These words mark the fulfilment of the prophecy to the very letter. Conciliation is predicted in the prophetic utterance and the same is brought about. To the amazement of the wondering laity and the ample joy of the godly, the word conciliation which marks the event foretold has been often repeated in the correspondence exchanged mutually by the Viceroy and the Secretary of State for India. The wishes of the Bengalees are not be gratified in full as they can scarcely be expected to demand anything short of entire abolition of the Partition. They are in the terms of the prophecy to be conciliated and so has it been done. Let those who have eyes to see see and ears to hear hear that the Words of God thus coincide with the works of God.

What greatly enhances the importance of the prediction is that it was announced at a time when the fulfilment of it was believed to be a perfect impossibility. The worldly-wise did not consider it worth while to attend to it. The prophecy the accomplishment of which was to be sung by the lips of the orator and the pen of the poet, the prophecy the fulfilment of which was to eclipse all the events of the age and become the most prominent landmark in the chronicles of India, was then

set-aside as a chimerical dream. Before the moment the memorable announcement fell from the blessed lips of His Majesty, the Partition was unanimously and universally held to be an irrevocably settled fact the unsettling of which was thought to be scarcely less impossible than turning a blackamoor white. The agitation of the Bengalees raged hot, but the Partition of Bengal remained every bit what it was. Boycott of English goods culminating into an anti-English activity did its worst, but the Partition of Bengal remained a living fact. A dangerous anarchical propaganda spread like wild fire all over the country and more or less infected all the Hindu community and for a time threatened the peace of the country and menaced the solidarity of the Government. As a necessary result, repressive measures had to be adopted; prosecution, confinement, and even deportation had to be resorted to in some cases, but for all that, the Partition of Bengal remained as much a reality as ever before. Now when all these vehement outbursts had subsided, when the Bengalee feelings had entirely cooled down, when the Partition of Bengal had long ceased to be the topic of discussion and reduced to the dull level of ordinary unattractive events, and when the ghost of 'Partition' controversy had long been laid to rest, making the Partition of Bengal a theme too futile and time-worn to be harped upon, no human being could even for a moment conceive of anything like annulment of the partition; and mankind in general guided by their weak understanding and their feeble political out-look could with some show of reason afford to laugh at the prophecy anticipating the over-throw of such an established fact as the Partition of Bengal. But it was so ordained by the Divine will that the firm conviction of the statesman should be thrown to the dogs, and the long-forgotten, but fondly cherished, desire of the Bengalees was to be gratified after a long delay and utter despair.

If, however, the modification now proclaimed had been

effected at the time when the Bengalees were clamouring for it in a manner savouring of sedition and open disaffection, and again if the modification had been quietly brought into force by means of a despatch from the India Office, the prophecy in that case would have been enshrouded with unnoticeable quiet and the fulfilment of it would have occurred to us with much less force than it has done now. The circumstances connected with the prophecy from beginning to end are amazingly romantic and singularly dramatic. There is not the faintest ray of hope left with the Bengalees and the removal of the partition system is a vain Utopia. All statemen and politicians, both in India and England, even the Parliament itself, are the staunch advocates of the Partition and are to adhere to it at any risk. Several times in the Parliament the Partition has been declared to be an immutable verity. All of a sudden, quite contrary to the traditions of the previous Emperors of India, the King-Emperor makes up his mind to pay a personal visit to the Indian soil to celebrate his Coronation at Delhi till at last the sun rises on the 12th of December beaming with freshness, and amidst the noise and din of the most splendid and picturesque ceremonial characterised by the pomp of the east and dignity of the west, the gladsome announcement gives the finishing stroke to the Coronation solemnities. The greatest sovereign of the day, the mightiest Emperor of the Empire over which the sun knows no setting, rises and addresses quite a galaxy of human faces in words he echoes of which are still reverberating over the country. "We are pleased to announce to our people that on the advice of our Minister and after consultation with our Governor General in Council, we have decided upon the transfer of the seat of the Government of India from Calcutta to the ancient Capital of Delhi, and simultaneously and as a consequence of that transfer, the creation at as early a date as possible of a Governorship for the Presidency of Bengal, of a new Lieutenant-Governorship in Council administering the areas of Behar

Chota Nagpur and Orissa, and of a Chief Commissionership of Assam, with such administrative changes and re-distribution of boundaries as our Governor-General in Council with the approval of our Secretary of State for India in Council may, in due course, determine.

“It is our earnest desire that these changes may conduce to the better administration of India and the greater prosperity and happiness of our beloved people.”

Enough was it for the grandeur of the announcement which marks the fulfilment of the prophecy that it was uttered by the royal lips of the King-Emperor himself who willingly undertook a long journey for the purpose, but the memory of the occasion has been immortalised for ever by the transfer of the Metropolis from Calcutta to Delhi. The change of the seat of Government has been made to synchronise with the modification of the Partition which is an ever-living monument over the fulfilment of the prophecy for all generations to come. There is one more feature of the announcement that adds not a little to its significance. It was not included in the long list of other announcements which were made public by His Excellency the Viceroy. The exclusiveness of this unique pronouncement greatly augments the importance of it and above all, what establishes beyond doubt the unparalleled character of the announcement is the utterance of the same by the brightest gem in the kingly firmament, the most powerful potentate and the greatest prince of the age. Thus the sacred soil of Delhi will for ever be a living witness to the grand sign which was foretold by the prophet of the age years before and which met with its fulfilment there amidst the undying splendour of the regal pomp noised abroad with the flourish of trumpets, beat of drum, and boom of cannon. The fulfilment of so grand a sign in such a pronounced manner and with such ovations and acclamations sets seal with all loudness to the truth of the prophet. He was Mirza Ghulam

Ahmad of Qadian, the Promised Messiah of the latter days. By the grace of God he showed numerous signs to the world. The signs vary in nature. He told the medical world, at a time when India was enjoying the best of health and there were no presages boding epidemic of a foreign nature, that India would be visited by a terrible out-break of plague which would not be prevented by any earthly means and continue its dreadful ravages till the world would be tolerably free from inequity.* Though forewarned the public turned a deaf ear to the prophecy and showed no signs of repentance, but slept over the prediction with the same hide-bound lethargy and did not like to wean themselves from their ruinous course. As a result, plague did appear in India and as foretold, spread with appalling violence. Panic-struck at the horrible consequences of the deadly outbreak and its yearly recurrence with ever-increasing severity, the medical expert made the best and the most of his science and medical resources, but in vain; plague has not yet taken the least favourable turn, testifying to the fulfilment of the great prophecy and the truth of the great prophet.

Once when splendid arrangements were made for the delivery of a series of lectures on specific religious topics by the representatives of different religions struggling for supremacy the Promised Messiah informed the religions man beforehand that Islam would predominate and the lustre of this religion would cast other faiths into the shade. The word of the promised one turned out to be true when in December 1896 at a large motley gathering of respectable men his lecture on Islam elicited unstinted praise from all present and from the pen of all the renowned journals, who all forgot the bitterness of feeling that prevailed against Islam and felt constrained to give free vent to their deep sense of appreciation.

* *Vide The Review of Religions*, Vol. VI, No. 7, for a detailed discussion of the subject.

This messenger of God approached the Christian Europe by challenging Dr. Dowie of America and Mr. Pigot of England to a prayer duel. God accepts the prayer of his chosen ones in contrast to those of impostors. Both these pretenders arrogantly enough made light of the challenge and refused to take up the gauntlet throw down by their Indian adversary. At last the latter predicted their speedy downfall, and what ultimately followed is a matter of history and can not be doubted. Dr. Dowie died a miserable death and Mr. Pigot's name was swept off from the face of the earth. Thus Europe can not account for her indifference to the call of the promised one whose advent the Christendom was duly expecting, when she has seen such a manifest sign. America can with the best of reason be taken to task for her inattention to the prophet of the latter days whose appearance is in full accord with her expectations, when she has witnessed such a conspicuous sign as the fall of Dr. Dowie in fulfilment of the prophetic word of the Messiah.*

Nor was the politician allowed to go unaddressed. The statesmanship of the world was challenged by the forcible utterance:—“تزلزل د رايوان كسرى فتاد” “A shaking has fallen upon the palace of the Shah.” Persia was enjoying internal peace and happiness when the above Word of God was received and made public by the Promised Messiah on 15th June 1906. Can anybody now doubt the fulfilment of the prophecy contained in the Word of God? Has not the kingdom of Persia been turned topsyturvy by the introduction of the constitutional form of Government? Was not the change attended with the terrible massacre of the flower of the Persian nobility? Was not the king deposed and obliged to escape to Russia? Was he not subsequently adjudged a traitor to the national cause and con-

* *Vide The Review of Religions*, Vol. VI, No. 4.

demned to death? Is not the Persian Empire still threatened with Russian encroachment upon the northern part? Does not the present political situation of Persia bid fair to push her out of the ruling nations? All this is in exact keeping with the prophetic word—تزلزل در ایوان کسری فتاد—“A shaking has fallen upon the palace of the Shah.” Then again when the Russo-Japanese war was yet at a very early stage and the issue was quite uncertain, and nothing could be said about the ultimate result of the war, the Messenger of God received the divine word—ایک مشرقی طاقت اور کوریا کی نازک حالت—“An Oriental power and Korea in a critical condition.” The Divine word embodies quite a world of meaning. It signifies with all precision that an eastern kingdom is to rise in power and come to have a prominent place in the polity of the world, that a great misfortune is reserved in store for Korea, and finally that the pre-eminence of the eastern power is bound up with the humiliation of Korea. How literally, then, the world saw the fulfilment of these predictions. In a nutshell, the four-fold character of the prophecy can thus be detailed—

1. It foretells victory for Japan for it was the victory that gave Japan the proud title of “an eastern power.”
2. It predicts the reduction of Korea to a critical predicament.
3. The humiliation of Korea will be brought about by a country which shall have risen to be “an eastern power.”
4. The rise of a “power” in the east. Before the publication of the revelation there was no such thing as “an eastern power.” Formerly, all the “powers” lay in the west.

It was exactly so. Japan was decidedly victorious, and after that great victory Japan came to be reckoned among the great powers of the world. With the exaltation of Japan, Korea was

annexed to it and ceased to be an independent state, loss of independence being one of the greatest calamities that can befall a state.

The modification of the Partition of Bengal, the shaking of the Persian royal house, the recognition of Japan as a great eastern power and the loss of Korea's independence are mighty signs the fulfilment of which shines far more brightly even than the midday sun, and is all-sufficient to open the eyes of the politician to the claims of the one who published the prophecies.

This is not all. The seismologist as well can not fail to find reason for himself to accept the Omniscience of God. The Holy personage received the Word of God: زلزله کا دھکا 'a shock of earthquake' in December 1903, and a further description of the same, عفت الاديار محلها ومقامها *i. e.*, "The abodes of men, both temporary and permanent, have been levelled with the ground," on May 1904. Although the prophecy was announced the very moment it was received from on high and the subsequent word descriptive of the severity of the shock previously foretold was also just then made public, yet the prophecy remained unnoticed, till at last on 4th April 1905, when the Indian people stood aghast at the dreadful scene of St. Vita's dance. The earth shook terribly and the earthquake that broke the calm of the morning beat all record in severity. Since the dawn of historical consciousness no seismological occurrence has ever been so severe. So terrible was the shock that as anticipated in the latter revelation many an architectural giant that had withstood the natural wear and tear of long ages and the wasting influence of rolling years for centuries together, and many more new and stupendous productions of engineering skill and artistic taste, gave way in the twinkling of an eye, bearing a sad, but eloquent testimony to the truth of the prophecy. Without a precedent as the earthquake was believed to be, it

was scarcely expected to have any sequel. But the holy one receiving information from the all-knowing God, told the world that earthquakes would occur in rapid succession in various parts of the earth and some of them would surpass the earthquake of 4th April 1905 in severity.

“Bear in mind” wrote the Holy Messiah in January 1906, “the Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe, and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction brought by them would resemble the destruction of the judgment day. Death will make such havoc that streams of blood will flow. *In fact, so great would be the destruction on the earth’s surface as the world has not witnessed before. Many places shall be turned upside down, and present such scenes of devastation that one would think, that they had never been inhabited.* The days are near, nay, they are at the door, *when the world shall see an unparalleled scene of devastation.* Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth.” This prophecy met clearly with its fulfilment in December 1908 when an earthquake wiped the towns of Messina and Reggio de Calabria out of existence. The heart rending account of the earthquake, as gleaned from the newspapers of the day is briefly this :—

“The latest estimate of those lost in the Messina earthquake exceeds the appalling figures of 200,000. The ancient town of Messina went to sleep with a population of 150,000, but when it woke, it had not more than 10,000 half-naked people running wildly through its streets amid toppling houses. The coast-town of Reggio-de-Calabria had only 4,000 left out of a total of 45,000 inhabitants. The same awful scene of devastation was witnessed in the villages along the whole coast-line

in the straits of Messina. The lower part of Reggio-de-Calabria is said to have disappeared altogether. At Messina the shocks were of frightful intensity, and a monstrous wave thirty feet high overwhelmed the seaward district for 300 yards, drowning many people. To those terrible disasters was added the terror of fire, and the half-naked and half-starved people who had escaped the clinch of death had the measure of their disasters completed by rain which came down in torrents soon afterwards. Amid the scenes of the terrible ruins of Messina and Reggio-de-Calabria, amid the numberless dead bodies lying on every side, amid the groans of those dying in the ruins or being burned to death in the fire, amid the unspeakable anguish and cries of woe of the naked and starving survivors, there were ruffians who started pillaging without being affected in the least by all those awful scenes of suffering and devastation around them. Wholesale plundering began in Messina and this necessitated the proclamation of the martial law." Thus the grand prophecy uttered repeatedly by one who was commissioned for the regeneration of the world was fulfilled to the very letter and the world witnessed it. The world is ringing from end to end with the manifestation of powerful signs, all verifying the truth of the promised one and every living soul that breathes on this planet can, in justice and fairness, be impeached for his neglect of the divine dispensation. It has always been the custom of God that He very mercifully indeed warns His people through His chosen ones against wrong-doing and shows mighty signs carrying conviction and certainty to every healthy mind. So has He done now.

Dear brethren in Bengal, you must take these things to heart. How merciful and kind all-loving God has been to you. He promised you relief when you were in utter despair and no hope for help was left. Partition of Bengal was to you a great grievance. You cried yourselves hoarse over it but your

entreaties and complaints fell on dull ears and you were denounced as those who cherished impracticable notions and who were a veritable nuisance. The Government declined to listen to you, the Parliament refused to acquiesce in your demand, the statesmen were not inclined to agree to your wishes, and the public at large were also anything but attentive to your ideas, in short there was nothing but utter helplessness and hopelessness on every side. At a time when things were brought to such a crisis the Most Merciful and Compassionate God came to your rescue and sent down to you his consoling message through his prophet, foretelling you of a conciliation being brought about in your favour. You did not pay attention to his comforting errand at that time, for the fulfilment of it was yet in the womb of futurity. Now when He has out of His immense grace and infinite mercy, brought His gracious promise to a happy fulfilment, it behoves you to requite the favour in most suitable and fitting manner. God requires every one of us to acquire a true knowledge of His relation to man and strive to be what He the Merciful God desires us to be. The recognition of His messenger through whom He consoled you and subsequently vouchsafed to you practical aid ought to be the first and foremost thing incumbent upon you. You will certainly ill-appreciate the favour He has so kindly done you, if you remain as indifferent to Him and His messenger as before. You have just witnessed a mighty sign, and you will most surely and reasonably be blameworthy if you regard it in a lukewarm manner. You are a sensible people and it is high time that you should profit by the blissful promise you have now seen fulfilled for you with all clearness. This sign must serve as a trumpet call to the recognition of the duty you owe to God and His holy men, and if you let the occasion go without any spiritual benefit, you, it is feared, may be branded as ungrateful people.

“ There is a tide in the affairs of men

Which, when taken at the flood, leads on to fortune.”

So has sung the great poet of the west. As a fellow-country man I feel in duty bound to remind the Bengalees of the deep debt they owe to their God, and it is just the moment for them to turn attention to Him and seek after Him with all their might and main. Remember, dear countrymen, if you try to know Him and please Him, He will shower upon you His blessings far more abundantly.

Islam and Modern Sciences.

(Translation of a lecture by Khwaja Kamal-ud-Din, B.A., LL.B., delivered at the Muhammadan Educational Conference held at Delhi, on December 4th, 1911).

“ Verily the true religion with God is Islam.” (III, 17).

“ Other religion then than that of God desire they ? To Him doth everything that is in the heavens and in the earth submit, in willing or forced obedience : and to Him do they return.” (III, 77).

“ And whoso desireth any other religion than Islam, it shall by no means be accepted from him, and in the next world he shall be among the lost.” (III, 79).

What is religion ? It is the best way of leading life. And what is that way in the sight of God ? The Holy Quran says :—*Verily the true religion with God is Islam, i.e., complete submission to the laws of God. And what other course is it possible for one to adopt beside this religion, when heavens and earth and all that is in them are following the Islamic ideal of complete submission to Divine laws. “ To Him doth everything that is in the heavens and in the earth submit, in willing or forced obedience.”* If any body seeks to follow a course other than that of Islam (submission to divine commands), it will not be accepted of Him ; such a course will lead only to ruin and loss. The Holy Quran says, *“ Whoso desireth any other religion than Islam, it shall by no means be accepted from him and in the end (i.e., at the time of meting out the reward) he shall be among the lost.”* In the verses which I have quoted above, the Last of the Revealed Books has set out in clear words the true significance of the religion which is called Islam

and has also pointed out the advantages or disadvantages resulting from following or abandoning the religion. Of all the books which comprise the sacred literature of the world, the Holy Quran is the only book which, in order to elucidate subtle points, and illustrate deep truths, has repeatedly drawn the attention of man to the book of nature and its manifestations. Thus here also, in order to bring out the true significance of Islam and point out the disadvantages which must follow the desertion of this religion, it directs our attention to nature by saying, "To Him doth everything that is in the heavens or in the earth submit, in willing or forced obedience." Here we are required to consider all the different manifestations of nature which are so beautiful, so charming, so beneficial, and so comforting in every respect and in every detail and which are tied down by the strong chains of Islam or submission to the laws of God. They exist and are useful to man because of their submission to the laws of God. The sun, the moon, the stars, the planets, the air, the clouds, the earth, water, trees, and stones, in short all those things on which the life of man depends *can not* swerve even a hair's breadth from the course on which the powerful hand of nature is leading them. Did the sun, for instance, ever deviate from the course which God fixed for it in the beginning? Did the moon ever abandon its known path? Did the sun ever interrupt the course of the moon? Did the night ever outstrip the day or the day outstrip the night even for a single second? How truly *Muslim* (*i.e.*, submissive) are they? How obediently and faithfully are they following the laws which their Creator has appointed for them. It is this Islamic attitude of these manifestations of nature to which the Holy Word of God draws our attention so that we may deduce lessons from it. It says:—

"And the sun hasteneth to her place of rest. This, the ordinance of the Mighty, the Knowing!

“ And as for the moon, we have decreed stations for it till it change like an old withered palm-branch.

“ To the sun it is not given that he overtake the moon, nor doth the night outstrip the day ; but each in its own sphere doth move onwards.” (XXXVI, 38-40).

These verses signify that the sun with the whole solar system is rapidly moving to a point, which the All-powerful, All-knowing God has fixed for it, that for the moon there are stages after passing which it assumes the form of the crescent. These can not quit their respective courses and interfere with each other's motion. The hours of the moon can not interfere with the hours of the sun, nor can the hours of the day outstrip the hours of the night. What a true Muslim-like obedience is observable in these manifestations of nature ! It is this Islamic attitude of theirs that renders them useful to man. If they swerve even for a moment from their Islamic course (*i.e.*, from submission to the laws of God) they must work undescribable havoc and this useful universe must become a wreck. Take Halley's comet for instance which made its appearance not long ago. If it had come a little too near the earth, would it not have brought about the total destruction of this planet of ours ? But however curved and irregular the course of the comet appeared to us, it *could* not have advanced even an inch beyond the point fixed for its return. It is for this reason that God says, “ To Him doth everything that is in the heavens and in the earth submit in willing or forced obedience,” in other words, all things in the heavens and in the earth are *Muslim* (obedient to God); if they abandon Islam (submission to the laws of God), the result must be loss and ruin.

In short, the whole universe is following the laws fixed by God and all things in it can be useful only when we use them in accordance with the said laws. If man having acquainted

himself with these laws wants to bring the things of the universe under his control, they can not but yield to his dominion. But if he wants to put them to any use in contravention of these laws, they will do him no good. On the other hand, either they themselves will be lost or they will do injury to the man who wants to put them to an unnatural use. Take for instance our own senses and organs, which yield to us perfect obedience. Each of them is designed to serve a purpose and they can not but obey us when we put them to the use for which they are made. If I desire to see an object, the Muslim (obedient) nature of the eye compels it to look in the direction of that object. And what is true of the eye is equally true of other senses and organs. But if in order to quell my thirst, I pour water into my ear, or in order to taste a food, I put it in my eyes, or in order to hear a voice, I open my mouth, will this course, which involves a violation of the laws of nature, be conducive to any good? Certainly not. The necessary consequence of such a course will be loss and pain. Thus everywhere in the universe we meet with a verification of the words of the Holy Quran: "And whose desireth any other religion than Islam (submission to the laws of God), it shall by no means be accepted from him, and in the end he shall be among the lost."

In short, the religion of the whole universe is Islam (*i.e.*, submission to the laws of God). The whole universe which has been made to serve man, is regulated by one law or other which it can not help obeying. Therefore in order to benefit by them, we must acquaint ourselves with the laws which are regulating this universe and must conform our conduct according to them; in other words, we must both learn and apply modern sciences. Had these laws been changeable, there would have been no need of learning or following them. But their unchangeableness has not only been proved by modern science, but it was taught us more than 1,300 years ago by the Holy Book of God which says—

“And all things hath He created, and hath fixed their limits.” (xxv, 2).

“No change is there in the creation of God.” (xxx, 22).

“Thou shalt not find any variableness in the ways of God” (xxxv, 41).

The laws of God are inevitable and in order to benefit by them, one must accept and obey them, and in order to obey them, one must get a knowledge of them. Any body who will act against them must suffer a loss. It was this truth which was designated as *taqdir* in the Holy Quran. The doctrine of *taqdir* means that every good or evil that one meets is subject to unalterable laws and follows as a consequence of good or evil causes or deeds. Nothing happens accidentally, but every event is controlled by the inflexible system of cause and effect. If we do evil deeds, we must reap evil fruit ; if we sow a good deed, we must reap a good harvest.

Our negligence, carelessness, inadvertence and ignorance can not hinder the laws of God from having their way. If you desire to turn the laws of God to advantage, acquire their knowledge and let your conditions be in conformity with them. Thus the doctrine of *taqdir* ought to have served as a stepping stone to our progress by putting us on our guard. It ought to have stimulated us to study the book of nature and acquire a knowledge of its laws : in other words it ought to have served as a stimulant to learn modern sciences and arts. The doctrine ought to have made us hate all theories of chance or accident and prepared us to fight the battle of life manfully. But unfortunately, it has been sadly misunderstood. It is now commonly known as ‘fate’ and we use it as a cloak for our own ignorance of the laws of nature. It is by this doctrine that we try to explain away the evils which are the result of our own

ignorance and the troubles which befall us as a consequence of our own evil deeds.

In short, Islam, in the truest significance of the word, teaches us that man who is the master of the whole universe and divine vicegerent on this earth can rule over his kingdom only when he himself assumes Islamic attitude, *i. e.*, when he is prepared to respect all those laws which pertain to him or to any part of the universe, and when he brings his own mode of life into harmony with those laws. But this end can be achieved only when he has obtained full knowledge of these laws. Therefore, when Islam teaches us to respect and obey those laws which the Omnipotent has made for the good of our soul and body, it also directs us to investigate those laws which the inspired people received as revelation from the All-Knowing and that All-Powerful Being or which the scientists have discovered by studying the work of God, *i. e.*, the universe. It is impossible to follow the laws of God unless we know what these laws are. The inspired people, or prophets, as they are called, informed us of those laws which God fixed for our spiritual, moral and social welfare; similarly, the aim of the scientists has not been to invent new laws, but all their efforts have been directed to discovering those laws of nature which have been in operation ever since the world was created. Hence Islam not only enjoins upon us to acquire the knowledge of those things which God has revealed to us through His prophets, but it also bids us to acquaint ourselves with the laws which men of science have deduced from nature. What is Islam? It means obedience to the laws of God, which include not only the laws relating to the body and the soul but also laws relating to all those things which affect us physically or spiritually. And who does not know that there is not an atom in the universe but affects our body and soul. If the God of Islam requires you to learn and follow the laws revealed through the prophets, then, I would say, He also

calls upon you to learn the sciences and to benefit by them. Friends, it is not I that say this, but the Holy Quran itself gives you this command. Go and consult the Holy Book and see how it defines the *ulul-albab* or men of the understanding heart. It says —

“Verily, in the creation of the Heavens and the Earth, and in the succession of the night and of the day, are signs for men of understanding heart; who standing, and sitting, and reclining bear God in mind, and muse on the creation of the Heavens and of the Earth. ‘O our Lord!’ say they, ‘Thou has not created this in vain. No. Glory be to Thee.’” (III, 187, 188.) According to this definition, men of the understanding heart are those who, on the one hand, remember God in all conditions, standing, sitting and reclining and who, on the other, closely observe the creation of heavens, earth and what is in them, ponder over their maintenance, continuance and the functions which they perform, and deduce results from them; in other words, they examine carefully the properties, nature and character of the various objects that compose the universe and arrive at the conclusion that none of the things created by the Lord of the universe is made in vain. Is not this pondering over the creation of heavens and earth equivalent to scientific research? In short, the Holy Quran, which calls its religion Islam, *i. e.*, submission to the laws of God, exhorts us to acquaint ourselves with the material as well as the spiritual laws of God and according to it, we can be called men of the understanding heart only when we become conversant not only with the spiritual lore but also with physical sciences. But such is the ignorance of the priestly class that those who devote themselves to the study of western sciences are branded by them as infidels. Friends, have you ever thought that the only book which exhorts its followers to study and benefit by those sciences by means of which the Western scientists and through them the Western people are ruling

over not only the nations of the earth, but also the elements of the universe, is the Holy Quran, and the only religion which urges its votaries to study the said sciences is Islam.

There was a time when the major portion of the world adored the universe and its elements as God. The tree and the stone, the sun, the moon and the stars, air and water, fire and the clouds and different elements and forces of the universe have at one time or other been regarded by man as objects worthy of worship. It is natural for us to treat with reverence that which we hold as God. Hence at such times it was a heinous sin to subject the objects of nature to any sort of examination. It is for this reason that as long as the elements ruled over man as his gods, man made little progress in scientific research. He can turn his attention to material advancement only when he regards the objects of nature not as things which he is to adore as his gods, but as objects which are designed to serve him. As soon as man learns that the whole universe is made to serve him, he must naturally turn to investigating the nature and properties of the elements and objects which make up the universe, just as a master feels a natural desire to know the character and capabilities of his servant.

In short, the day of scientific investigation can dawn upon a country only when its people throw off the yoke of element-worship and begin to realise that the elements of nature are not made to rule but to subserve man. O ye that know the history of the world, let me know until what period in the annals of man the elements and objects of nature held sway as gods of man and which book humbled the authority of these false gods to dust and convinced the world from the religious point of view that fire, water, air, the sea, the fruits, the trees, the sun, and the stars, and all other objects of nature were not the gods of man but were only subservient to him. Go, ransack the pages of the Vedas, rummage the Zend Avesta, turn over leaf after

leaf of the Gospels and the Old Testament, examine carefully the Buddhist scriptures and the wise sayings of Confucius, you will not find this truth stated in any of them.

The Holy Quran was the first book in the world which enunciated this truth in clear, unmistakeable terms. It was for this reason that the world did not turn to scientific investigation until the Holy Quran was revealed. Till then it was only intellectual questions that engaged the attention of the world. Scientific investigation only dates from the day when the Holy Quran said :—

“ It is God who hath created the Heavens and the Earth, and sendeth down water from the clouds, and so bringeth forth the fruits for your food : and He hath subjected to you the ships, so that by His command, they pass through the sea ; and He hath subjected the rivers to you ; and He hath subjected to you the sun and the moon both constant in their courses : and He hath subjected the day and the night to you : of everything which ye ask Him giveth He to you.” (XIV, 37.)

Again : “ And He hath subjected to you whatever is in the heavens and whatever is on the earth.” (XLV, 12).

These verses begin by pointing out the error of those who take the objects of nature as their gods. They are told that it is not these objects that deserve to be worshipped, but the Being who created these objects and who is called Allah. It is Allah who created the heavens and the earth and all those objects that are in them, and that are worshipped as gods by the ignorant. In Vedic hymns, prayers, are addressed to the sky from which comes down rain-water, but the Holy Quran says that it is Allah that sends down water from the clouds and thus bringeth forth fruit for our food and so our worship is due not to the sky, but to Allah. Hindus of Vedic times bowed in worship before Varuna or sea-god and therefore they made no attempt to cross the ocean,

for to tread upon its bosom was in their eyes a heinous sin. But the holy Quran says :—

“ And He hath subjected to you the ships, so that by His command they pass through the sea.” These words show that the ocean and the seas on which the ships float have been made to subserve man. The transparent waters of the Indus had caused many a worshipper bow his head before its waters so much so that many a Vedic hymn has been sung in its honour. Similarly, divine honours have been paid to the rivers Ganges and Jumna. But the Holy Quran says :—“ And He hath subjected to you the rivers,” *i. e.*, they are made not to rule us as gods, but to serve us. Man, being dazzled by the brilliant splendour of the sun, has knelt before him in worship, but the Holy Quran says that both the sun and the moon have been created to render service to man. “And He hath subjected to you the sun and the moon, both constant in their courses.” Similarly the Holy Quran says that God has subjected to man the day and the night and all things that are in them. There is nothing in this universe but has been made to serve man.

Dear gentlemen, there is no doubt as to the fact that the foregoing verses drag down all the deities of the world from their thrones of divinity on which superstition had placed them and teach the highest form of Unity. But are not these verses a powerful stimulus to scientific investigation and advancement? Ever since man realised that beasts had been made for his use, he has been engaged in domesticating them, in ascertaining their temper and putting them to various uses. Now when the Holy Quran informs us that the whole universe has been created for the use of man, is it not our duty to acquaint ourselves with those laws and principles by acting on which we may be able to put the various objects and forces of nature to the use for which they have been designed by their Creator? It is

thirteen hundred years since your Holy Book gave you the glad tidings that the whole universe was made to serve man; let me know, then what effort you have made to subjugate it. When you heard that rain-water was sent down from heaven so that we might grow various kinds of fruits, flowers, corns and vegetables, was it not our duty to devote ourselves to the arts of agriculture, horticulture and the science of Botany? We were told by the Holy Quran that God had placed at our service the seas and the oceans so that our ships might float on their waters. If, having received this intimation, we had turned due attention to navigation, we would not only have been great traders, but would have also been spared the humiliation of sustaining an ignominious defeat in Tripoli at the hands of Italy. When the Holy Quran gave us the glad tidings that God had subjected to us the rivers, was it not our duty to familiarise ourselves with all the details of irrigation and obtain a knowledge of the machinery connected with it. We were told in the Holy Quran that the sun and the moon and other heavenly bodies which superstition adored as gods were made to serve us. But we made no attempt to make the best of them by devoting our attention to Astronomy. In short, God informed us by sending down the Holy Quran that there was nothing in the whole universe but was made for the use of man, and we have only ourselves to blame, if, in spite of this intimation, we have not applied ourselves to the study of nature and have neglected such sciences as Botany, Zoology, Geology, Mineralogy, Paleontology, Chemistry and Physics. Can you name any branch of science, the study of which has led to the discovery of a new element or power in nature which has been turned to account by Western nations, but which has not been referred to in the verses quoted above? Perhaps you will refer to electricity, but the following verse not only includes electricity but all those powers and elements that may be discovered in times to come;—

“He hath subjected to you all that is in the heavens and in the earth.”

The Holy Quran declares in unmistakeable terms that every thing that is in the heavens and in the earth has been created to be of service to man. Now it rests with you to follow or to neglect those ways by which you can acquaint yourselves with the properties and powers of nature and bring it under your control. See, the Western nations have made great advancement in the study of nature and the results which they have achieved bear witness to the truth of the words of the Holy Quran. Have they not to a certain degree reduced the seas, the rivers, the clouds, electricity, and the earth and its forces under their dominion?

You are very proud of Islam and you take great pride in the teachings of the Holy Quran. But let me know whether it is you or the people of Europe that have acted upon the directions contained in the verses quoted above. You call the people of the West infidels and idolaters, but it is they and not you that have followed the guidance which you find embodied in your Holy Book. There is one thing of which you are justly proud and that is the belief in the unity of God. But I wish you had given a moment's consideration to this belief and realised why it was that you were warned against *shirk* or joining other gods with God. Have you ever pondered over the question why it is that the Holy Quran declares all sins to be pardonable except the sin of *shirk*? Do you think that He holds *shirk* in such abhorrence merely because like earthly rulers, He can not brook the presence of a rival. Bear in mind that the Praised One does not stand in need of our praises. He can do without our glorification. “Whoever is thankful,” says the Holy Quran, “is thankful to his own behoof; and if any shall be thankless, then verily God is self-sufficient, worthy of praise.” (xxxi, 11).

“If ye and all who are on the earth be thankless, then truly God is self-sufficient, worthy of praise.” (xiv, 8).

Even if you set up a hundred thousand gods beside Him, you will detract naught from His kingdom, and if you spend your days and nights in praising and glorifying Him, you will not add a jot to His glory. If we are enjoined to believe in One God and abstain from *shirk*, it is for our own good, so that looking upon the objects of nature, not as our gods, but as things that have been created for our service, we may enquire into the ways by which we may turn them into use.

Friends, I have already said that when man reveres as his gods the objects of nature which are really made to serve him, he thinks it a sacrilege to subject them to examination and therefore he can not make any advancement in scientific research. If the world made any advancement before the advent of Islam, it was only the department of mental sciences, and sometimes even served as an accessory to the spread of idolatrous practices and polytheistic views. The world was not able to make any progress at all in the department of physical sciences. The reason of this lay in the fact that the various forces and elements of nature were held not merely as objects of reverence but even as gods. But when the world threw off the yoke of these nature-deities, it was then and not till then that they were subjected to examination. It should also be borne in mind that the progress which the Western nations have made in things material is not due to any ecclesiastical influence, but is due to that class of people who have practically renounced the worship of the Christian deity and have consequently earned the epithet of “infidels” from the pious Christians.

Gentlemen, is it not a matter of wonder that a people to whom the words “We have subjected to you whatever is in the heavens and in the earth” were addressed and to whom

thus an inducement was given to acquire a knowledge of the universe are to-day among the most backward people, while among a people whom worship of man had for about fifteen hundred years hindered from making any advancement in scientific research, there arose individuals who having practically set aside the idolatry of their fellow-countrymen, studied the researches of our own forefathers, viz., the Muslims of the earlier centuries, and having realised the truth of the words, "He hath subjected to you whatever is in the heavens and in the earth" were so captivated by the relish of scientific research that they pushed their inquiries still further and the stupendous results which they have achieved bear an eloquent testimony to the truth of the words of the Holy Quran which I have quoted above.

Have you ever pondered over the verses of the Holy Quran which speak of the creation of Adam and the question of the angels as to the need of his creation? If you think over them deeply, you will find in them a corroboration of what I have been saying above. I can not dwell here upon the question of the existence of angels, for such a discussion is beyond the scope of my paper. I will give here a brief outline of the views of the learned Muslim theologians regarding the nature of angels. Some of them identify the angels with natural powers. According to them angels are only another name for the properties and powers of the objects of nature; in other words, by angels are meant all those powers that are to be found separately as well as jointly in fire, water, air, clouds, the sun and other objects and elements of nature. There is a saying of the Holy Prophet (may peace and the blessings of God be upon him) to the effect that there is not an object in the whole universe but has angels appointed to it by God. But there are verses in the Holy Quran which show that the angels are intelligent beings, capable of management, as is shown by the verse, "By those angels that conduct

the affairs of the universe" (lxxix, 5); and that they are appointed not only to the powers of things material but also to such powers of man as fall under the category of spiritual and moral powers. Hence angels are those intelligent beings that being commanded by God excite to action all those natural powers that have been placed in the creation. They are to the universe and its elements as soul is to the body. They faithfully discharge all those duties that have been entrusted to them. The Holy Quran speaking of them says:—"They disobey not God in what He hath commanded them, but execute His behests."

Having realised the nature of the angels, we now turn to the verses which while answering the question of the angels disclose to us a secret of our creation.

When Adam was created, the whole universe was already existing. The various parts and elements of the universe possessed their respective powers. There were angels to move those powers to action and they regarded the universe to be complete in all respects. Every particle of the universe was doing its part dutifully. Everything was exhibiting the results of its powers under angelic influence. No power interfered with the work any other power. All the different elements were working in perfect harmony. Perfect order prevailed everywhere. When the whole machinery was working smoothly, God disclosed to the angels His intention of creating one who was to rule the whole universe. They saw that every atom in the universe was through them fulfilling the object of its creation. They therefore looked upon the vicegerent elect who to all appearance was to be different in nature from all the existing creation, as an unwelcome intruder who was likely to disturb the whole system that was working so harmoniously without him. So when God said to them, "Verily I am about to place My vicegerent on Earth," they said: "Wilt Thou place there one who will cause

disorder therein and shed blood? But we celebrate Thy praise and extol Thy holiness." They meant to say that by managing the affairs of the universe which bore witness to the glory and holiness of the Lord, they were practically celebrating His praise and extolling His holiness, and therefore there seemed to be no necessity for the creation of a new being whose advent was likely to be attended with disturbances and even loss of life. Thereupon "God taught Adam all names." This means that He gave Adam the power to know the names and properties of all things in the universe, for it is the names which enable one to distinguish between different objects, and it is impossible to distinguish between various objects unless we know their properties. Having endowed Adam with a power to know the properties of different objects of the universe, God said to the angels:—"Declare unto me the names (*i.e.*, the properties) of these things, if ye say truth." Thus they were told that the natural powers which they were appointed to excite to action were made to serve some purpose, and that in order to make them fulfil that purpose, it was necessary to have a knowledge of their properties which they did not possess, and were not therefore qualified to be the vicegerents of God on Earth. Only He can rule over this universe and its powers who has a knowledge of the names and properties of all the powers of nature. The function of angels is only to bring these powers into action and only he can profit by it who has a knowledge of those powers. When the angels acknowledged their ignorance, God said to them, "Did I not say to you that I know the hidden things of the Heavens and of the Earth?" In these words the angels are informed that it is only God who knows fully the powers which are hidden in the universe, that the angels are ignorant of them, and that only he is qualified to be the divine vicegerent on Earth who has a knowledge of those powers. Hence the angels, that are deputed to move the powers of nature to action, were bidden to bow down before Adam who was gifted with a knowledge of

those powers. This command required the angels to obey Adam, when he needed their obedience. How true is the account contained in these verses! It is not an imaginary story, but a reality which is based on facts. On the one hand, we are told that all that is in the heavens and in the Earth is made for the benefit of man, and on the other it is said that the first man was endowed with a faculty to obtain a knowledge of the powers of nature. The magnitude of this knowledge is indicated in the words addressed by God to the angels, "I know the hidden things of the heavens and of the earth." Similarly the kingdom which is given man to rule is described as "the kingdom of heavens and Earth." Which other book has held out such a boundless scope to your powers and capabilities? Which other book has told you that all the powers in the Earth and in the heavens are ready to execute the behests of man if he acquires their knowledge? It is the Holy Quran alone which incites us to inquire into the powers and forces of heavens and of earth. In other words, no other book urges us to engage in scientific pursuits in such clear and unmistakeable words as the Holy Quran does. Indeed, some other books also have spoken of man as having been created in the image of God and have also referred to the dispute of the angels and to their bowing down before Adam, but in these books the story has no more value than a mere tale. The Quran, however, informs the world of the real significance of the story and reveals the great truth underlying it. Here we are told that the angels bow down before the man who acquires a knowledge of the hidden powers of nature, and this is a statement which facts have shown to be true to the letter. Have not a portion of the children of Adam, by acquiring a knowledge of the powers of nature through scientific investigation, made the angels bow down before them to a certain extent? Are not the angels of the seas, winds, rivers, clouds, electricity, fire, water, minerals, vegetables trees and stones bowing down before man to the extent to which he has acquired their knowledge?

The early Muslims to whom the words of the Holy Quran were originally addressed realised this truth and became the masters of the world in a very short time. Can you who have utterly forgotten the scientific investigations of these Muslim fathers be called their true heirs? No, their true heirs, so far as scientific investigation is concerned, are those Western people who, through the scientific researches of our forefathers, realised the secret of the subjection of the universe to the rule of man and then tried to learn the properties of the objects of nature so that the words "God taught Adam the names (*i.e.*, the properties) of all objects" may be true of them.

It is greatly to be regretted that a people in whose religious scriptures the story of Adam and the angels is narrated in a manner which has made it the laughing-stock of all intelligent people and whose theologians call the forbidden tree the tree of knowledge, thus representing knowledge as a thing which, far from leading man to bliss and happiness, involves him in pain and trouble, have learned the true significance of the story from the example set by our forefathers and have snatched from us the real heritage of Adam, while the people to whom was revealed the true significance of the story so that heavens and Earth might bow down before them still look upon this significant story as no more than a tale.

In short, the Holy Quran, by revealing the secret of the creation of Adam and the bowing down of angels before him, directs our attention to scientific research. These verses not only raise our ideal to the highest point imaginable, but also incite us to study all the higher sciences and cultivate them to the highest point of perfection. There are many other verses in the Holy Quran which show that one of the most important objects aimed at by Islam was to awaken a universal interest in learning, disclose to man a knowledge of things which were unknown to him before, subject the world to the authority of

pen and make pen the instrument of the dissemination of knowledge in the future. It is true that instruction was not unknown to the world before the advent of Islam, but who does not know that pen and paper did not then form the means of that instruction. It was given not through the eye but through the ear. The breasts of the learned formed the chief repository of knowledge and it was orally that they conveyed it to others. But such were the conditions of those times that they could not do otherwise. They had no paper to write upon. In India the article used instead of paper was a kind of leaf known as *Bhoj patra*, while in other countries people made use of parchment which, however, was very rare. Dissemination of knowledge was not possible until men knew the use of paper. And who does not know that it was through the followers of him whom God sent as a mercy for the worlds that the world learnt the use of paper as a writing material. The oldest paper manuscript in existence is a treatise named *Gharib-ul-Hadith* which was written in 866 A.C. and which is now preserved in the University Library of Leyden. Besides, in other religions, the priestly class have always displayed the greatest niggardliness in transmitting to others the faint glimmerings of knowledge which they possessed. They always kept their little knowledge to themselves and the result was that the masses were immersed in profound darkness. In India no one but the Brahmans, and among them also the chosen few, could be admitted to the secrets of the then known knowledge. The same was equally true of *Iran* or *Persia*. In Europe it was prohibited by the order of the Pope to allow the knowledge of letters to pass beyond the confines of cloisters and convents. We can not however blame the Pope for this, seeing that from the Christian point of view it was the eating of the tree of knowledge that led to the expulsion of Adam from paradise. According to the Christians, it was the fruit of the tree of knowledge which brought sin into this world, and it was to remedy this evil that

Christ had to suffer the accursed death of the cross, and descend into hell as a consequence thereof. Perhaps the Christian priests feared that if the world at large were allowed to taste of that fruit, it might lead to even more serious consequences, and that then a greater sacrifice than even that of Christ might become necessary.

In short, it was Islam which ushered in the period of the dissemination of knowledge by means of paper and pen. With the advent of Islam came the dominion of pen and it was by pen that man learned what he did not know before. What I have said is not a mere assertion but is borne out by facts. It was the Muslims of the earlier centuries that awakened a general interest in letters, and if others have built upon the foundations which they laid, it was only a continuation of the work which they had begun. With the advent of Islam commences the era of learning. Will you call it a mere coincidence? I, for my part, don't think it to be a mere coincidence, but my belief is that it was brought about by the will of God. The Holy Quran declared the predominance of pen and learning to be among the chief objects for which the Holy Prophet (may peace and the blessings of God be upon him) was raised, and this it did at a time when both pen and learning were little known to the world at large. On the one hand, the predominance of pen and the diffusion of knowledge are prophetically announced to be the necessary consequence of the advent of Islam, and on the other hand we learn from history that it was the followers of that illustrious Prophet who carried the torch of learning from one corner of the world to the other. How can we then say that the spread of learning with the diffusion of faith was only a lucky coincidence? On the contrary, it is a practical proof of the existence of the All-powerful and All-knowing God and of His holy intentions. Do you know the holy Words of God which the angel of the Lord recited to the greatest benefactor of mankind in the Cave of Hira and which

announced the ushering in of an era of learning and science. The words, translated into plain English, run thus:—

“Read! in th name of thy Lord who created; Created man from clots of blood :—

“Read! and thy Lord is the Lord of honour; who hath taught with pen, Taught man that which he knew not.”

The passage means that God who was able to create such a noble being as man from mean materials was also able to raise the Holy Prophet to the highest point of glory. The passage further adds that it was not only the Holy Prophet, but also man that was to be raised to honour and glory, for He has willed that by means of pen He should teach man such things as he did not know before. The verses quoted above clearly state that man was to be taught by means of pen, and that he was to be taught such things as he knew not before. Here we have a clear prophecy to the effect that many new things were to be revealed to man. This prophecy has been fulfilled by the coming into existence of a very large number of sciences which were unknown to the world at the time when the verses in question were revealed. Do not these verses contain one of the mightiest prophecies? Are not the modern sciences among things which man knew not before? Were not the verses in question published at a time when man had not yet learnt the full use of pen? Were those sciences which man learnt *after* the advent of Islam then existent?

The verses further show that the use of pen will lead to the glory of man. And such has actually been the case. Pen has in fact raised man to honour and glory. If man is now the vicegerent of God upon Earth, and if he now rules the universe, it is because of the pen and of the sciences which were not known to man before the revelation of the foregoing verses. These verses which are in the form of a prophecy point to an

All-knowing and All-powerful Being who knew beforehand of a time when man was to rise to a position of great eminence among the creatures of God by making conquests in the domain of knowledge with the aid of pen and paper. To-day the world has witnessed the wondrous fulfilment of the words which God spoke more than thirteen hundred years ago. The fulfilment of this prophecy is an evidence of the existence of God; and in fact it is to prove His existence that the prophets of God make prophecies.

Blessed is the religion whose name is Islam, i.e., submission to the laws of God. This very name contains an exhortation to learn modern sciences, for in order to obey the laws of God, we must first know what those laws are. And blessed is the Holy Prophet whose advent was a signal for the spread of knowledge, and the first message revealed to whom was:—"Thy Lord is the lord of glory who has taught with the pen, who taught man that which he knew not." And blessed is the Holy Book which informs us that everything in the universe has been created for the use of man, that the angels of water, fire, air, etc., will bow down before us if we acquire a knowledge of the powers of nature, and which bids man to be always offering to God the prayer, "O my Lord, increase my knowledge."

Notes and Comments.

More about Dowie's Zion City.

The readers of this magazine who are aware of the fate which Dr. Dowie of America met with in accordance with the prophecy of the Promised Messiah will be interested to learn the present condition of the city founded by that impostor.

But before describing its present condition, it will not be out of place to make a brief reference to its past history.

The claim of Dr. Dowie to the power of healing attracted towards him a crowd of credulous but wealthy people. With their wealth he purchased the plot of ground where Zion now stands. This was in 1900. Lots were sold to the faithful who established themselves there. Later he declared himself to be Elijah the Prophet. This brought him more wealth and a larger number of followers. The amount of success he achieved may be judged from the fact that as a New Year's gift he was not satisfied with less than a million Dollars. He lived like a prince, and when travelling he occupied the most luxurious state-rooms. His Zion was then at the height of its glory. He was exerting a wonderful power in his ecclesiastical colony which was flourishing amazingly. Zion City's streets were crowded and wealth was pouring into the coffers of "The Christian Catholic Apostolic Church in Zion." "Strangers," says the *San Diego Sun*, "who came to scoff, stood dazzled by the splendid pomp of Dowie's religious pageants."

When at the height of his glory, he even invited the Muslims to bow to the Cross, threatening them, like a prophet, with destruction if they refused to respond to his call. "I pray God," he wrote on the 14th February 1903, "for the day to come when the Crescent shall disappear. May God grant it. May

God destroy it." Again, on 15th August he wrote referring to Islam, "The Zion will have to wipe out that shocking blot upon humanity." On December 12th, 1903, he wrote, "If I am not God's prophet, there is none on God's earth that is." Again in January 1904, "My part is to bring out the people from the East and from the West, from the North and from the South, and settle them in this and other Zion cities until the time shall come when the Muhammadans are swept away. . . . May God grant us that time."

These vituperative denunciations of Islam by the false prophet did not go unchallenged. The Promised Messiah of whom Dowie contemptuously spoke as "the foolish Muhammadan Messiah" published a prophecy to the effect that the pretender to Elijahship would "leave the world before my eyes with great sorrow and torment," and that "calamity would certainly soon overtake his Zion." This prophecy was announced by the Promised Messiah on 23rd August, 1903, and was published in the American press. For two years after the publication of the prophecy, Dowie's star continued to be in the ascendant. But it was not long before the predicted fate overtook the liar. On the first October, 1905, he was stricken with a severe attack of paralysis. This was followed by another attack of paralysis on December 19th which rendered him unfit for all work. Then he removed to a tropic isle in the hope of regaining his health. But his departure from Zion was a signal for even greater calamities. In his absence his disciples discovered that the "Prophet" had been guilty of the most serious offences. He was deserted not only by his followers but also by wife and his son. When he re-appeared in his city, he found to his disappointment that there was not a single man to receive him. He lost his honour, he lost his wealth, he lost his followers, and physically he was a complete wreck. Sorrow and suffering encompassed him all around, and he soon became a raving maniac, in which condition

he died. Thus in accordance with the prophecy, he left the world in the life-time of the Promised Messiah with great sorrow and torment and calamity overtook his Zion. Before he removed to the tropic isle for change of climate, he was king of his city. But when he returned to it, he found to his dismay that the city which he called his own had been lost to him for ever. Thus was fulfilled the prophecy of the Promised Messiah and never a prediction met with a clearer fulfilment.

How is Zion city faring now? "Now Zion City" says the *San Diego Sun* "is but a husk. Its population has shrunk from over 7,000 to 4,700. Its streets are quiet and weed-grown. The paint is peeling from the wooden pillars of Dowie's administration building. The great board walk that leads from the North-Western station up town, is warped and falling into decay.

"Near by, its gaunt ribs of steel half exposed, stands the shell of the great Zion publishing house that Dowie never finished."

But this husk of a city is not as quiet as it looks. When Dowie was deposed from his throne, his Chief Overseer, Mr. Voliva was chosen to be his successor. Now the colony is split up into two parties; the Theocrats, as the Voliva stand-patters call themselves, and the Independents or insurgents against Voliva's rule. A bitter struggle is going on between these two parties. They, says the *San Diego Sun*, are making Zion a battlefield. The Church of Zion is also divided into half a dozen different congregations, each claiming to be the only original. A few Methodists have also got a foothold in Zion.

A note published sometime ago in the *Chicago Inter-Ocean* shows that the condition of the poor widow of the pseudo-prophet of Zion is very pitiable. The note says:—

“Mrs. Jane Dowie, widow of the late ‘Prophet’ John Alexander Dowie, founder of Zion city, has been confined to her bed at Ben Macdhui the last two weeks with grip, during which time she has only such attention as neighbours could give. Mrs. Dowie’s present surroundings are said to be pitiable. She is penniless.”

It is a law of God that when He raises a true prophet, there also appear false prophets. God vouchsafes His assistance to the true prophet, but the impostors He brings to naught so that the world may recognise the true one by witnessing the fate of the false. America has seen many signs of the truth of the Promised One of the latter days. Earthquakes have demolished its beautiful cities in accordance with the prophecies of the Promised Messiah and the wrath of God has destroyed its impostor. But this is not all. God has already shown numerous signs to the world in support of the claims of His messenger and will show yet more, and if in spite of these signs, America does not forsake the worship of the son of Mary and turn to the God of heavens and Earth and to the Apostle whom He has raised in this age to reveal His face to the world He will call it to account as He called to account the former generations that rejected His Apostles.

Confessions of a Minister.

It is a notorious fact that many of the early Christian fathers thought lying and forgery not only permissible but even meritorious when these acts were likely to further the cause of Christianity. The large number of spurious writings and passages that are extant to this day bear testimony to this. A conspicuous example of the forgeries of early Christians is the famous passage in the *Antiquities of the Jews* by the renowned Jewish historian, Josephus. This passage is now universally admitted to be a Christian interpolation. Even

pious Christians are now compelled to admit that the passage is a shameful piece of forgery by a Christian, who is identified by some with Eusebius, Bishop of Caesarea and father of ecclesiastical history. Speaking of the authorship of the passage in question, the Editor of the *Humanitarian Review*, Los Angeles, California, says: "Eusebius was the first to refer to this passage, and as he advocated the doctrine of Paul that it was right to lie for the glory of God, his statements in regard to this passage, and very many other things are utterly unreliable. His professed belief in the righteousness of deception for the building up of Christianity and the Church throws strong suspicion upon him as being the author of the passage, which he may have first inserted in the text of the *Antiquities* and then quoted—a trick that even theologians know he was not above performing."

The passage in question occurs in the third chapter of the eighteenth book and is as follows:—

"At this time there exists Jesus, a wise man, if it be allowed us to call him a man; for he performed wonderful works.....He was the Christ.....on the third day (after crucifixion) he appeared unto them, living anew, just as the prophets of God had annouced, who had predicted of him ten thousand other miraculous things. . . ."

Similarly there is an Appendix to Josephus' writings entitled, *Discourses Concerning Hades*, that is a forgery in full. The *Encyclopaedia Britannica* says it is "obviously of Christian origin."

The Christians had evidently two objects in inserting spurious passages in the writings of Josephus. Firstly, as he was a learned Jew and his opinion carried great weight with the Jews, the Christians made him speak in favour of Jesus so that his testimony might serve as an argument against the

Jews and might induce them to embrace the Christian faith. Secondly, as he was a great historian, Christians made him bear testimony to the truth of the supposed miracles of Christ so that the coming generations might take them as historical facts. The poor fellow who committed this forgery little knew that his forgery was too transparent to escape detection and that far from showing the alleged miracles to be historical occurrences, it only showed that they were fictitious, and hence the necessity to resort to such dishonest methods to support them.

In short, we have had enough of Christian lying and forgery for the building up of Christianity, but we had hitherto never heard of any Christian being guilty of stealing and embezzlement for the glory of the Church. The Christian of to-day has, however, supplied that deficiency, as may be seen from the following extract from the *Chicago Inter-Ocean*:—

The Rev. H. McD. Thompson, former city clerk who has been found short \$3,600 in his accounts, has confessed to the city council that the figures are correct.

“Thompson says he spent various sums in making additions to the First Baptist church, of which he is pastor, and that other demands upon him had caused him to take the money from the city funds as he collected them. While he was drawing his salary of \$100 per month as city clerk he was paying out to employes of the office for doing the clerk's work \$140 per month.

“Mayor Allen placed the matter in the hands of the district attorney and an information was filed against Thompson charging him with embezzling \$3,600. He was jailed in default of \$5,000 bonds.

“Thompson declares he will plead guilty and throw himself upon the mercy of the court. He came here as pastor of the Baptist church three years ago. He is a man of good educa-

tion. During his incumbency as pastor a new parsonage has been erected, also a Sunday school chapel in the suburbs. The church has also been much improved. Thompson has contributed liberally to this work—from the city's funds.”

If Rev. Thompson has stolen 3,600 dollars of City Funds to aid his Church, it is no matter of wonder, for in doing so he has only followed in the footsteps of early Christian fathers. If there is any sin in it, it has already been atoned for by the sacrifice of Christ. Logically speaking, the state cannot punish the pastor because Christ has already suffered punishment for this sin. A Christian state in fact, should not inflict any punishment on any person who professes to believe in Christ, no matter how ever serious his offence may be, for the sins of all such persons have been borne by Jesus and he has already suffered punishment for them.

It is therefore quite unjust to punish believing Christians for their offences; it is tantamount to inflicting double punishment. Our pastor, Rev. Thompson, however, doubly deserves to be exempted from punishment. He is not only a good Christian and therefore privileged to share the boon of atonement, but the act of embezzlement of which he has been guilty is not a sin, but a deed of merit from the Christian point of view, in as much as he took the money to make additions to the House of Worship.

Stealing for the building up of religion is an act of which only a Christian is capable. No other religion allows this. I hope the state will take a lesson from this incident and will take care not to appoint any pastor to the post of a municipal clerk in future.

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