

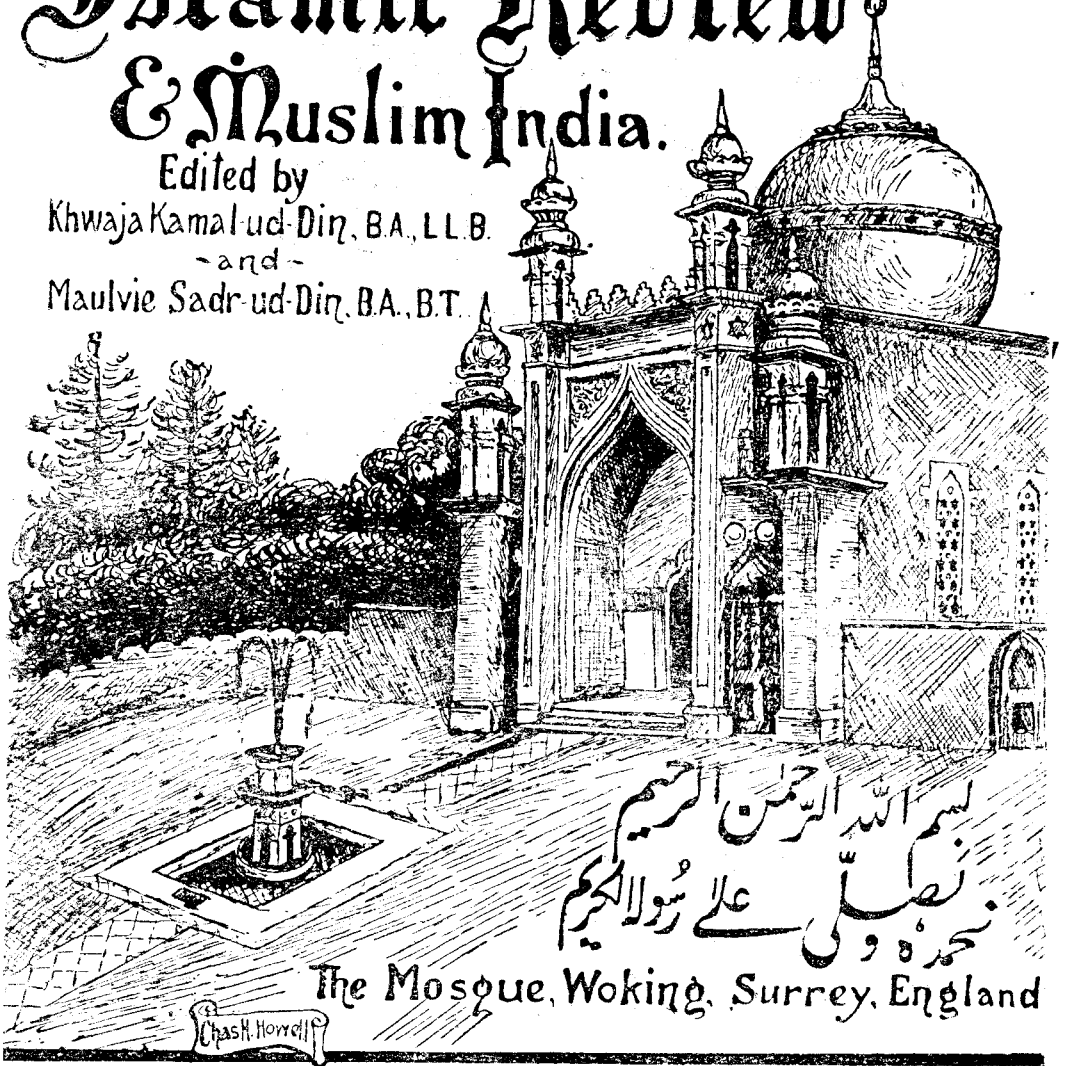
# Islamic Review & Muslim India.

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-and-

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PRICE SIXPENCE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA

VOL. IV]

JULY 1916

[No. 7

### THE LIFE OF THE PROPHET MUHAMMAD

*(Continued from p. 247.)*

WHEN Muḥammad reached the age of forty he received his call to be a prophet, not to the Arabians or the Israelites alone, but to be "a mercy for the worlds." "We have not sent thee," says the Qur-án, "but as a mercy for the worlds." The ministry of the Prophet extended over twenty-three years.

Before the actual call came to Muhammad in the midst of his vigils, fastings, and austere practices, in the solitude of the cave of Hira, he attained to such purity of heart that the visions which were vouchsafed to him, sometimes in trance and sometimes when he was in a waking condition, used invariably to be fulfilled to the letter. Ayesha, his wife, has left it on record that the beginning of the Prophet's holding communion with God was in these visions, which were always realized in material happenings. "He never saw a vision," she says, "which did not take place as surely as the morning dawn."

He was in the cave of Hira when he heard the voice of God speaking to him through the angel Gabriel. This cave, as our readers know, was the place where the Prophet spent frequent days and nights in the worship of God. He was thus engaged when God spoke to him—an event which Muhammad had never expected. He was commanded to "Read," but he

said to the angel, "I do not know how to read." On this the angel caught hold of him and embraced him with great force. Then leaving him for a moment he commanded him again to read. The Prophet again stated his inability. The former embrace was repeated twice, and with increased intensity on each occasion. At the third time the angel said: "Read, in the name of thy Lord Who created, Who created man from a germ. Read, for thy Lord Who is the most exalted, Who has taught man the use of the pen and taught man what he never knew."

The experience was an exceedingly trying one for the Prophet. He hastened to his faithful wife, Khadijah, and recounted to her every detail of the incident, asking that heavy blankets might be wrapped around him because of the cold shivers from which he was suffering. When he had recovered somewhat, he said to Khadijah: "I am afraid of this charge and the result of it." Khadijah at once replied: "The tidings are good; do not think of anything evil, for God will never disgrace you, for you unite blood relations, you always speak the truth, and bear the burdens of the afflicted and destitute; you labour yourself to give to the people those things which cannot be easily obtained; you entertain guests and relieve the troubles of all whom you know to be in distress." The essence of Khadijah's words was that the Prophet was too generous and useful a member of the society to be the subject of God's displeasure. They had their effect upon the Prophet, doubtless because of their truth and because they were uttered by one who had been the Prophet's constant companion for more than fifteen years, and so knew intimately the various traits of his character. They were a true and good certificate, coming, as they did, from a wife—and a wife always has a better opportunity of forming a judgment about a husband than anybody else.

Khadijah then took the Prophet to Warka bin Naufal, her Christian relative, to whom the whole story was narrated. He told the Prophet that he had received the message in exactly the same way as Moses did, and that he would be glad if he could be of some use to him when the more definite call to Prophethood came, if, as he hoped might be, he should be spared until that time. His desire was that he might profit by the teaching of the Prophet, and that he might be of some assistance to him in propagating his mission should he suffer

the fate usually awarded to the men of God at the hands of sceptics.

The Prophet has described the various means by which the heavenly communications were made known to him. Sometimes words would be spoken when no visible means of communication were apparent. At other times the angel would appear before him and deliver the message. On other occasions he would hear a very sonorous voice, which he likened to a huge bell or gong. The messages would come to him sometimes when he was on his camel or mule, sometimes when he was in bed, and sometimes when he was in the circle of his friends. Zaid bin Sabit, his amanuensis, says that the communication was once revealed to the Prophet when he was sitting close to him, the knee of the Prophet resting on his thigh. The weight of the knee increased considerably during the time that the communication was being made, and the Prophet became covered with perspiration, which was invariably the case when these communications were being made. The revelations were dictated immediately to Zaid bin Sabit, and in addition they were committed to memory by several people. So we have to-day the Final Gospel, the Qur-án, exactly as it was revealed to the Holy Prophet.

Khadijah, who knew the Prophet thoroughly, was the first to believe in him, and her belief was implicit. She was called Siddiqah, a word which means "confirmer of the truth," or "one inherently convinced of the truth." The first convert was thus a woman, and one who possessed a very high and venerable character—and was "the chief of the chaste women in Arabia." She was the only wife of the Prophet as long as she lived. She died, after a married life of twenty-five years, at the age of sixty-five, when the Prophet was fifty years old. He always remembered her with affection, and even long after she was dead his admiration for her never ceased. She was followed in the acceptance of the faith by a man of ripened age, Abu Bekr, who won the title of Siddiq, and who afterwards succeeded the Prophet as his first Khalifa. Abu Bekr is recorded to have been always most righteous. He was very truthful and faithful in keeping his trust. He was abroad in Yemen, on a commercial pursuit, when Muhammad laid claim to prophethood. On his return he was met in the suburbs of Mecca by the chiefs of the Quraish tribe, who told

him that there was a great trouble in the town, that the orphan boy, the nephew of Abu Taleb, imagined that he was a prophet. Abu Bekr observed on hearing this that if Al-Ameen had made such claim he must undoubtedly be a Prophet of God, and, he added, "I accept him as such without seeing him." And Abu Bekr was true to his word; he shared the joys and griefs of the Prophet during the remainder of his life, and surviving him, became his successor by election, as the Prophet bequeathed neither his property nor his temporal sovereignty to any of his descendants. Abu Bekr had no kinship with the Prophet, but was unanimously elected as his successor.

It is highly creditable to the Prophet that those who were intimately connected with him and had the greatest insight into his character were the first to recognize and accept his claim to be the Prophet of God. Ali, the cousin of the Prophet, was the first young man to join Islam, as Khadijah was the first woman and Abu Bekr the first man of mature age. Ali was the son of Abu Taleb, the Prophet's uncle. Abu Taleb was a source of great strength to Muhammad against the hostile chieftains and masses of the Quraish, and his many kindnesses were repaid by him to his son Ali, whom he loved very dearly and regarded as a brother. Ali was the third successor of the Prophet, the two first being Abu Bekr and Omar.

In their profession of Islam, Ali, Khadijah, and Abu Bekr were followed by Billal and Zaid. Zaid was the well-known slave who was given to the Prophet by Khajidah. His parents came to Mecca and asked the Prophet to deliver back their son to them. The Prophet gave Zaid the choice between remaining with him or returning to his parents, but Zaid, who had enjoyed the gentle and kind treatment at the hands of the Prophet, made immediate reply in the following words: "I will never prefer any person, not even my parents, to the Prophet of God." On hearing this declaration the Prophet promised to treat him as his son. This pleased the parents exceedingly, and they returned without him. Later on we shall read how admirably were fulfilled the hopes held out to the slave whom Islam exalted to share all the privileges of the democratic brotherhood of Islam. The Prophet gave the hand of his cousin in marriage to him. Sulman the Persian and Abu Zar followed quickly in their acceptance of the Prophet's claims, and it was not long before they were joined by Zubair, Abdur Rahman,

Sa'd and Talha. Abu Ubaidah, who was a man of great renown and of acknowledged high merits, was also able to see the reasonableness of the faith of Islam as propounded by the Prophet, which is to believe in the Lord of all the Nations and of all the Worlds, and benevolent treatment to all God's creatures. He was followed by another man of renown, Osman bin Maz'un. Several women also joined Islam. Among the latter may be mentioned Umm-al-fazzl, Asma, and Ayesha, who are worthy of special note.

For the first three years comparatively little trouble was experienced by the Prophet; the people, when passing him, would remark: "This saintly person claims to have received a revelation from above." When, however, he attacked openly the worship of fetishes and denounced the superstitious dogmas of the people, when he condemned the worship of idols which abounded in Arabia at that time, he raised a storm of opposition; for the people had been worshipping idols for centuries, and in the Kaaba, the house erected by Abraham and Ishmael and devoted to the Unity of God, there were three hundred and sixty of these idols. In addition, every clan had an idol of its own. The three principal idols—Lat, Uzza, and Manat—were signalled out for special worship. The fury and rage of so warlike a people, whose religious sentiments were thus outraged, can be better imagined than described. The trouble for the Prophet was overwhelming. His uncle, Abu Taleb, acting on the advice of other people and inspired by his love for the Prophet, advised him, as his obedient nephew, to refrain from denouncing the belief upon which the whole of Arabia was agreed—the worship of idols and fetishes, and various other superstitions. The Prophet replied that it was impossible for him to cease from what he had been commanded by God to do. Abu Taleb, who never openly professed his belief in the Prophet's claims—though he had said to Muhammad: "I believe in you as Al-Ameen, the truthful, who never uttered a falsehood"—replied: "I think it is wise not to create so much trouble and dissension." The Prophet, however, did not cease in any way his denunciations, notwithstanding all the trouble that ensued as the result of his action. Abu Taleb, however, said, as the commotion increased: "I cannot desert you, and must defend you against your enemies, for I do not doubt your integrity." The chieftains and clansmen were very much dis-

appointed when they heard Abu Taleb declare, in accordance with their Arabian customs, that he was Muhammad's ally and that any one who troubled Muhammad would find in the uncle an opponent also. A deputation of the principal people of Arabia waited upon Abu Taleb and offered an extraordinarily handsome lad, Amarah, son of a well-known chief, Alwaleed, to be substituted by him as nephew for Muhammad, whom they declared should be delivered to the Quraish to be dealt with by them because of his alleged blasphemy in insulting their idols. In offering this lad to Abu Taleb, they said: "It will not be to your interests to have as a nephew one who condemns your and our religion, so we offer you a better boy." Abu Taleb, who knew thoroughly every detail of the character of the Prophet, having had the care of him ever since his days of childhood, answered: "If camels that come to the house in the evening, after having grazed during the day, go towards the young ones that are not theirs, I would certainly deliver the Prophet to you," meaning thereby that even the brute beasts do not substitute strangers for their natural offspring, and how could he think of parting with Muhammad, who was of his own kith and kin and most dear to him.

Abu Taleb told the Prophet in confidence that his religion was most attractive and reasonable—in fact, it was the best religion in the world; that he was the most trustworthy man the world had ever seen; that he was confident he was his well-wisher when he urged him to adopt Islam; and he added: "Mine eyes are refreshed by keeping you in my presence, but my position and the reproach of the people stand in the way of my joining your religion. However, I assure you of my help and support against your enemies" (*Zurqani*).

The nobility of Mecca grew more bitter in their hostility towards the Prophet. Alwalid Al-Aasi, Al-Hars, Al-Aswad bin Yaghut, and Abdu Jahl, who were the principal men of Mecca, took upon themselves to trouble exceedingly the Prophet, but his faith in God was so great that he never for one moment swerved in the slightest degree from his purpose, although these five men canvassed every house in Mecca, instigating the people to trouble the Prophet and his followers in every possible way, "because," they said, "he commands you to give up the religion of your forefathers and to believe in one God only."

On the approach of the season of pilgrimage, they resolved to make still greater effort to put obstacles in the way of the Prophet's mission. A representative meeting of the chief residents was held in order to decide upon a concerted action in order to strike an official blow at the propaganda work of Muhammad. They agreed unanimously upon the advisability of stationing men on all the roads over which the country people would pass into the town on the occasion of the pilgrimage, in order to circulate some statement to the detriment of the Prophet. One suggested that it would be advisable for those sentinels who would be stationed at the various termini of roads converging to the town to make use of the same words in their endeavours to dissuade the visitors from giving their allegiance to Islam should they be so inclined. Several suggestions were offered as to what statement would be most effective. One suggested that they should say that Muhammad was a "Kahin"—that is, one addicted to the practice of Black Magic, or who divines forthcoming events for the purpose of inspiring belief in himself; but the president of the conference, Alwalid bin Mughiera, remarked: "By God, he is not a Kahin, as is known to us. There is not a semblance of that in Muhammad, as we all know." Another suggested that it would be better to brand him as a crazy fanatic, but the president stepped in with the remark: "I swear by God that he is not that, for we know what craziness or madness is, and that Muhammad is subject to no hallucination." A third suggestion was that it should be given out that he was only or merely "a poet"—meaning thereby that his work was not necessarily the outcome of sincerity, but purely the result of imagination, and possessing no sound basis. The president remarked: "The details of poetry are fully known to us all, and those visionary poetical characteristics are not to be met with in Muhammad." The fourth suggestion was that he should be branded as "an enchanter," possessing the power of convincing others of what was not true; but the president opposed this suggestion by saying: "It is altogether wrong to call him an enchanter." The dissatisfied delegates then asked the president for his opinion. "Undoubtedly," he said, "there is a good deal of sweetness in his talk, and whatever we may say concerning him will be absurd; but as we have to achieve our object of preventing the people from joining him, we may agree upon



giving out the statement that he is an enchanter, who is separating sons from their fathers, wives from their husbands, brothers from brothers, and fathers from their families (*Zurqani*).” This course was therefore adopted. The sentinels were stationed at all the termini of the various routes leading into Mecca. The promoters thought that they had been successful in their plan, but instead, they only helped to make the mission of the Prophet known to many who would not otherwise have learned of it, and they, in turn, carried back the news to their neighbours, who were unable to make the pilgrimage. It resulted, not unnaturally, in many of the country people being brought into the fold of Islam.

*(To be continued.)*

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## THE UNIVERSAL MUSLIM BROTHERHOOD

WE have very great pleasure in placing on record the following names of our Muslim brothers and sisters who have joined our brotherhood, which is universal inasmuch as its members believe in God Who is the “God of the Easts and the Wests,” and Who is the “Lord and Cherisher of all the Nations and of all the Worlds.” We desire to accord them a very hearty welcome, and implore the Almighty Allah to confer upon them all felicities, happiness, and peace, and to bless their thoughts and works, and their lives. Their names are :—

Christian Name.	Muslim Name.
Miss May ... ..	Miss Afeefa
Mr. Lovegrove ... ..	Mr. Habeeb-Ullah
Mr. Harold Camp ... ..	Mr. Basheer
Mr. Henry Saxby ... ..	Mr. Ameen
Mr. Frank Leadon ... ..	Mr. Azeez
Mr. Thomas George Ballard	Mr. Mubarak
Miss Rose Cooper ... ..	Miss Farhat
Miss Phillips ... ..	Miss Hafeeza
Miss Harriet Tunicliffe ...	Miss Táhira

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## HAECKEL AND ISLAM

OF all the scientists of the age the personality of Haeckel towers aloft. He has a versatile genius, and is an expert in many branches of science. He is a giant with a thousand heads. He claims himself to be a materialist of the first order. Monism is his religion; all other religions he has publicly and forcibly denounced. Yet what he has to say of Islam is as follows:—

“Islam, or the Mohammedan monotheism, is the youngest and purest form of monotheism. When the young Mohammed (born 570) learned to despise the polytheistic idolatry of his Arabian compatriots, and became acquainted with the Nestorian Christianity, he adopted its chief doctrines in a general way; but he could not bring himself to see anything more than a prophet in Christ, like Moses. He found in the dogma of the Trinity what every emancipated thinker finds on impartial reflection—an absurd legend, which is neither reconcilable with the first principles of reason, nor of any value whatever for our religious advancement. He justly regarded the worship of the immaculate mother of God as a piece of pure idolatry, like the veneration of pictures and images. The longer he reflected on it, and the more he strove after a purified idea of deity, the clearer did the certitude of his great maxim appear: ‘God is the only God’—there are no other gods beside him.

“Yet Mohammed could not free himself from the anthropomorphism of the God-idea. His one only God was an idealized, almighty man, like the stern, vindictive God of Moses, and the gentle, loving God of Christ. Still, we must admit that the Mohammedan religion has preserved the character of pure monotheism throughout the course of its historical development and its inevitable division much more fully than the Mosaic and Christian religions. We see that to-day, even externally, in its forms of prayer and preaching, and in the architecture and adornment of its mosques. When I visited the East for the first time in 1873, and admired the noble mosques of Cairo, Smyrna, Brussa, and Constantinople, I was inspired with a feeling of real devotion by the simple and tasteful decoration of the interior, and the lofty and beautiful architectural work of the exterior. How noble and inspiring do these mosques appear in comparison with the majority of Catholic churches,

which are covered internally with gaudy pictures and gilt, and are outwardly disfigured by an immoderate crowd of human and animal figures! Not less elevated are the silent prayers and the simple devotional acts of the Koran, when compared with the loud, unintelligible verbosity of the Catholic Mass and the blatant music of their theatrical processions."

All those who have studied Haeckel deeply and who understand Islam as it should be understood, will see at once that why Haeckel, instead of calling himself a Monist, does not call himself a Muslim, is because he has not learnt what Islam really is. He is under the impression that Islam presents an anthropomorphic God, although Islam really does nothing of the sort.

While defining God, the Qur-án says "*Laisa kamislihi shaiun*" (There is nothing like unto Him).

The proper name of God in Arabic is "Allah," and it is a word which is never used in respect of any other except He—the One.

The holy Qur-án says that He has no *Kufu*, no *Sharik*, i.e. there is nothing which can be put in the same class with Him. He has no compeer. There is nothing which can share His *Zat* (Being). He has no co-sharer. There is absolutely no duality or similarity in respect of Him.

To say that the God of Islam is anthropomorphic is to express ignorance of the fundamental principles of Islam. People are led to have that idea when they are told that Islam believes in a Hearing, Knowing, Loving, Almighty, Gracious, Merciful, and even punishing and requiting God. They say that Islam believes in an "Almighty man" God, or it mixes up together the attributes of a "vindictive" Judaic God and loving Christian God in one. But Islam never believes in an "almighty man" God, and it has decidedly improved upon the conceptions of both Jews and Christians in respect of God. When the Qur-án says that God is qualified with all the good attributes, and is free from all defects, it does not make a comparison of those attributes or defects with those of man or any creature.

Centuries ago, Al-Ghazzali—one of the greatest Muslim divines—wrote: "Concerning Allah-o-Akbar ('God is Great') we may say that it does not mean that God is greater than creation, for creation is His manifestation, as light manifests the sun, and it would not be correct to say that the sun is

greater than its own light. It rather means that God's greatness immeasurably transcends our cognitive faculties, and that we can only form a very dim and imperfect idea of it. If a child asks us to explain to him the pleasure which exists in wielding sovereignty, we may say it is like the pleasure he feels in playing bat and ball, though in reality the two have nothing in common except that they both come under the category of pleasure. Thus, the exclamation 'God is Great' means that His greatness far exceeds all our powers of comprehension."

Man possesses but very limited powers of expression, so he has to assign the same attributes to God which he assigns not only to himself but even to the lowest creatures. So we say God is Hearing, Knowing, Loving, etc. But this by no means can be taken to suggest that we believe that God also possesses ears or heart, as we do. We simply attribute to Him the highest attributes we can think of, and we express our conception in the best words we have framed. While the God of the Jews and the Christians is personal, the God of Islam is universal. He may be called a spirit, but even that would be only allegorical.

The idea and conception of God in Islam is so elevated, so non-anthropomorphic, so impersonal, that the great philosophic historian Gibbon, while appreciating its *rationale*, cried that it was "a creed too sublime for our present faculties." Gibbon's whole paragraph can be quoted with advantage. It runs:—

"The creed of Mohammed is free from suspicion or ambiguity; and the Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. In the Author of the universe his rational enthusiasm confessed and adored an infinite and eternal being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the prophet, are firmly held by his disciples, and defined with metaphysical precision by the interpreters of the Koran. A philosophic theist might subscribe the popular creed of the Mohammedans: a creed too sublime perhaps for our present faculties. What object remains

for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection? The first principle of reason and revelation was confirmed by the voice of Mohammed: his proselytes, from India to Morocco, are distinguished by the name of *Unitarians*; and the danger of idolatry has been prevented by the interdiction of images."

It is possible to show in greater detail that the conception of God in Islam can be harmonized with the most modern and scientific conceptions. Haeckel's monism, with but a few amendments which would necessarily take place when Haeckel comes to know of the REAL conception of Islam, and especially *sufistic* aspect of Islam, would be not much different from *wahdat-al-wujood*. I may revert to this subject later on.

AL-QIDWAI.

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## RELATIVE POSITION OF MAN AND WOMAN IN ISLAM

From the pen of

HER HIGHNESS THE RULER OF BHOPAL, INDIA

THE Beneficent God has laid the foundations of social life on the gathering together of men and women, and their intimate relation to each other. It commenced with the descent of the First Man and Woman, and will continue so long as there is one single couple of them left on the earth. It was therefore necessary to have certain principles and rules laid down in order to regulate their social intercourse and strengthen their bonds of union. God the Most High has laid down the principles and enunciated the laws in the Holy Qur-án; and our Holy Prophet (on whom be peace!) has amplified them in his Holy Traditions. Before, however, entering upon the rules of social life, it is necessary to define clearly the relative spheres of man and woman according to the laws of our religion; and it will appear that Islam recognizes no distinction between man and woman other than those which the very nature of their respective constitution demands, and that also not to lower her position. In chapter xxxiii. and verse 35 of the Qur-án, which relates to the remission of sins and the reward of good works, men and women are mentioned alike:—

"Verily, the Moslem men and women, and the faithful men and women, and the devout men and women, and the truthful men and women, and the patient men and women, and the humble men and women, and the charitable men and women, and the fasting men and women, and the men and women who preserve their modesty, and the men and women who remember God much—God has prepared for them pardon and a great reward" (Sura xxxiii. 35).

The verse quoted above is in itself a gospel to the weaker sex. It brings woman to equal footing with man on religious and moral planes. Before the revelation of the Qur-án she had been denied of all that purity and sacredness which had been taken as man's sole possession. Japan closed the doors of its religious seminaries against her in times of yore. China could not suffer the females to participate in religious worship with the males. Deified images in India would lose all divine elements in them if, according to certain Shastras, they perchance were touched by a woman. Even Solomon, the wise, could not allow his queen to enter into the holy precincts of his Temple. The Mediæval Church brought female disgrace to its climax, when all sorts of evil aspersions were hurled over her head under misguided religious notions. Islam, however, came in time to her rescue, and brought her blessings of unique character. But Islam, as I said before, remained subject to gross misrepresentation, and it was alleged that the faith of Arabia lowered her position to the lowest possible degree. Some of its libellers went so far as to say that Islam did not believe in woman possessing a soul. I take it to be a calumny of the deepest dye. The perpetrators of it either fail to appreciate what soul is, or they have never taken the trouble of understanding those great morals in us which, when properly cultivated, strengthen our spirituality and produce high state of human soul. Jesus Christ, when asked by his disciples of the ways which might enable them to work wonders, has been reported as saying:—

"This kind can come forth by nothing but by prayer and fasting" (St. Mark ix. 29).

But the Qur-án goes a step farther. It adds to "prayer and fasting" some other high morals, to perfect our spirituality, which, according to the verse given above, are open equally

to man and woman. The said verse—and the Book of God teems with such verses—in itself gives the lie to the notion obtaining in the West that Islam denies soul in woman.

In all Islamic teaching one does not fail to find a clear tendency to create equality between woman and man. The two sexes are, however, meant by nature to perform separate duties, and, therefore, do differ in their nature and constitution.

To propagate the species they had to perform different functions, and were consequently given different equipments. It led to palpable diversity in their respective physique and morals; and gave tenderness to one and strength to the other. To nurse young ones and to rear them up properly did demand tenderness in morals to an extent which was sure to disable their owner to face unavoidable trials of life. If woman was, therefore, given the charge of domestic duties, man was required to fight the hardships of the times. To secure peace and safety to life and property consequently fell to the lot of the stronger sex, who had, therefore, a kind of precedence over the other. This one superiority in man was a necessary sequel of the respective parts man and woman had to play in the propagation and protection of mankind; otherwise they were meant to be equal to each other in every other respect. How beautifully the Qur-án bears out this truth when it says: "And women have a right like as men have a right against them—i.e. to them is due what is due from them—in all fairness but men have been given a rank above them" (Sura ii. 228). The very reason, as given above, of this superiority of man over woman has been explained in another verse of the Qur-án: "Men stand above women, for that God has graced the one of them above the other and for that they spend of their substance (for them)" (Sura iv. 34).

The superiority of men as set forth in the above verse is by no means prejudicial to the equality of the sexes. Evidently such superiority is essential to the good governance and maintenance of the universe; if this gradation were abolished the peace of the world would be seriously menaced and all affairs would be at a standstill. This distinction is by no means confined to the relation of the sexes, but it is manifest in all the affairs of this world: one is rich, the other poor; and Nature has so knitted them together that the one is dependent upon

the other. No matter how liberal-minded one may be, he cannot level off these distinctions. They, however, do not interfere with the said equality in principle. Superiority assigned to man is by no means intended to affect the rights of woman; and the equilibrium is amply maintained by the sacred trust to woman, that of "bringing up" infants. In this respect we may well call woman the object in which God's nursing attribute is manifested, and this, though not superior, is certainly by no means any inferior to the position of man, who, in his capacity of "standing above woman," assumes the eternal attribute of the Great Maintainer. Thus the two great divine attributes—the Maintenance and the Nourishment of the universe—found their epiphany in mankind through father and mother. The difference in the nature of these two duties together with the difference in their requirements created some physical and moral difference in the male and females, but to minimize its effect the verse was clear enough to say:

"To her the same what is due from her."

It is noteworthy that the right of bringing up infants is assigned to the mother, who can perform this part better and with a tenderness not to be found in the father; he, however, is responsible for the expenses of the upbringing. The following verse of the Holy Qur-án relates to this point:—

"And mothers shall give suck to their children two full years for him who desires to complete the suckling; and on him to whom it is born devolves their sustenance, and their clothing, according to what is just" (Sura ii. 233).

These verses when read together only go to make it clear that this superiority of man after all is a partial superiority, and that it cannot be used by one to the other's detriment, and that real precedence consists in superiority of action and deed. This truth has been inculcated in another verse in the Qur-án, which, dealing with the relative position of woman and man, goes thus:—

*"And do not boast of the precedence which God has given to one of you over the other, the men shall have a portion of what they earn and the woman also a portion of what they earn, and ask God of His grace; verily, God knows about all things"* (Sura iv. 32).

Similarly in matter of disagreement between man and wife



the course adopted for reference to arbitration maintains the same right of equality between man and wife. The Holy Book says thus:—

*"And if ye fear a breach between the two (man and wife) then send a judge from his people and a judge from her people: if they desire a reconciliation, God will arrange between them; verily, God is knowing, informed"* (Sura iv. 35).

The special regard to the weaker sex which underlies all these principles and laws makes the position of woman specially prominent. It is also remarkable that a special chapter was revealed concerning them which bears their name—the Suratu'n-Nisa (the chapter of Women). Added to this, their exemption from such acts of devotion which are likely to tell upon their constitution: they are not bound to be present in the Congregational Service (prayers) at the Mosque even on Fridays; they are not to do battle in the Cause of God. And the rewards due to such pious acts are appointed for women on their performing certain lighter acts of devotion, e.g. a woman acquires the merits due to the man who does battle in the Cause of God (Jihad) by performing a pilgrimage (Hajj) to Mecca, the troubles attendant upon such a journey on the part of woman being taken as equivalent to the troubles a man undergoes in a fight in the way of God. Similarly bringing birth of a child or nursing it even secures the same merit in the eye of God.

It has been reported by Ayeshah (God bless her!), wife of the Holy Prophet, that when she questioned the Prophet as to whether Jihad was enjoined upon women, he replied in the affirmative, but explained saying that the Jihad enjoined upon women was one in which there was no bloodshed and no slaughter, such as the pilgrimage to Mecca or a visit<sup>†</sup> thereto.

She also related that on one occasion she asked for permission to take part in a Jihad, but the Holy Prophet said that a pilgrimage on her part was equal to a Jihad.

Abu-Hurairah reports that the Prophet said: "The person who undertakes the maintenance of an orphan, whether a stranger or a relative, is as near to me as the two fingers of a hand (he showed by bringing together his two fingers), and one who strives to bring up three female orphans will certainly have

<sup>†</sup> These words of the Prophet are eloquent enough to give true exposition to Jihad. It is not always war in the Cause of God which amounts to Jihad, but all good deeds to further ends of God mean Jihad.

in the future Paradise as his abode, and his reward will be equal to that of a man engaged in Jihad for the Cause of God, who is at the same time fasting and is steadfast in his faith." And it need hardly be added that this is exactly the part of a woman's work which it is given to her alone to fulfil most admirably.

Above all, women are to be treated with the utmost respect, and corporal punishment is to be inflicted upon their calumniators in this world, who have been declared to be under the curse of God in their life to come, as the Book says :—

"And those who asperse chaste women, and then bring not four witnesses, scourge them with eighty stripes, and receive not their testimony for ever ; and these, they are the wicked doers " (Sura xxiv. 4).

Another verse in the Sura runs thus :—

"Verily, those who asperse chaste women,—careless, believing,—shall be cursed in this world and the hereafter ; and for them is a great torment " (ibid. 23).

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## ISLAM AND IDOLATRY

By DUDLEY WRIGHT

WHY do Muslims reject the dogma of the Trinity? Firstly, on the ground that it has no scriptural foundation ; and, secondly, because it is opposed to reason. A Christian apologist would indeed be in a tight corner if his life depended upon the production of a single text in either the Old or the New Testament which could be proven to ratify either the dogma of the Deity of Jesus or that of the Trinity of the Godhead.

Nor was the doctrine taught in the early days of Christianity. Justin Martyr, who wrote very early in the second century, was the first to ascribe anything like deity to Jesus ; and it must be remembered that he was a philosopher before his conversion to Christianity and retained many of the peculiar habits of his former profession. He, however, apologizes for calling Jesus the son of God by saying : " This cannot be new to them who speak of Jupiter as having sons." Again, he says : " If Christ be a mere man, yet he deserves to be called the son of God, on account of his wisdom, and the heathen called God (i.e. Jupiter) the father of gods and men ; and if, in an extraordinary manner, he be the Logos of God, this is common with

those who call Mercury the Logos that declares the will of God."

It was not until the Council of Nice (325 A.D.), however, that the doctrine of the Trinity was promulgated officially; and even after that Council was held, Hilary wrote twelve books on the doctrine of the Trinity to prove that the Father Himself was the only self-existent God and, in the proper sense, the only true God. Even at the Council of Nice it was not pretended, as it is now, that each person in the Trinity was equally eternal and uncreate. The term "Trinity" was first used at a much later period, by Clement of Alexandria, and then only once in his many writings, to denote, not a Trinity of persons in the Godhead, but the bond of graces—faith, hope, and charity. It was at the Council of Chalcedon in 403 A.D. when the modern doctrine of the Trinity approached anything like completion, but even then the decision met with much opposition from more than one section of the Church.

At the time of the advent of the Prophet, idolatry was rampant in all sections of the Christian Church and amongst the Arabians. The latter acknowledged the supremacy of Allah, but still continued their worship of idols of wood and stone and even the abominable practice of human sacrifice. Muhammad's father was dedicated to the altar, and released only on payment of the value of a hundred camels. Abdul Mutaleb, the grandfather of the Prophet, had sworn before the gods of the Kaaba—which had become degenerated from its original purpose of a temple for the worship of the Unity of God to a polytheistic temple—that if he should become the father of ten sons he would show his gratitude by offering up one of them in sacrifice. At last the fatal number was reached, the tenth, or youngest, being Abdallah, the father of the Prophet, who, history records, was the best-beloved. The fulfilment of the vow was delayed, but it had to be performed because an oath sworn before the gods could not be lightly regarded. The ten sons were taken by the father to the Kaaba and each of their names was inscribed on a wingless arrow, that the lots might decide which of the ten was to be offered in sacrifice. The name of the youngest, Abdallah, was drawn. It is recorded that his sisters clung to him, weeping bitterly, and begging that his life might be spared. The father, stricken with grief, made a fresh vow that he would sacrifice ten

camels instead of his son if only the divining arrow would so decide. Again the lots were cast, but again the arrow fell to Abdallah. The number of camels was doubled, but again Abdallah was the victim. Eight times more were the lots put up—thirty, forty, fifty, sixty, seventy, eighty, ninety camels were offered against the life of the favourite son, and each time the lot decreed that Abdallah should die; and it was not until one hundred camels were offered that the wingless arrow decided that Abdallah might live. One hundred camels were slaughtered and the flesh distributed to the poor, the boy being restored to his parents, to become eventually the father of Muhammad the Prophet.

The aim of Muhammad was to destroy the idolatry into which Jews, Christians, and heathen had equally fallen; to restore the true worship of God; the recognition of His Unity; and to bring the pagans to the knowledge of the truth—a task which he foresaw was impossible until idolatry had been eradicated. For a time after the re-establishment of the Islamic faith it was a custom for the Muslims to turn in the direction of Jerusalem when offering the prayers ordained—not for the purpose of winning over the Jews to Islam, as some writers have affirmed. The practice was abandoned and the change made to the Kaaba immediately after the idols which polluted this sacred temple built by Abraham and Ishmael had been destroyed.

Thus has Islam ever inspired man with dignity in setting before him his responsibility to God alone and by teaching that character and not creed is the basis of salvation. It rejects human sacrifice and atonement, but teaches man to present himself as a living sacrifice, acceptable to God as his reasonable service. Respect to the poor and aged and to parents is enjoined as a sacred duty, together with care for the orphan and provision for the needy. These are enjoined repeatedly in the Qur-án.

“Whatever may be the weak points in Muhammadanism,” says the Rev. T. P. Hughes, of the Church Missionary Society, “all candid observers, acquainted with the condition of Muslim nations, must admit that its provision for the poor is highly commendable.” There are no workhouses—that undesirable outcome of Protestantism—in Muslim countries.

Even the casual student of the life of the Prophet and of

the rise and spread of Islam cannot fail to be struck with the reality of his creed and his enthusiasm and courage in its propagation. In common with all prophets and religious reformers, he was the victim of lies and misrepresentations, many of which survive to this day. He was called "Fanatic"—all good ever accomplished in the world has been the work of those who have been dubbed "Fanatics"—a term applied generally to all militant propagators of truth until their death, when they are frequently recognized as heroes, or even as prophets. Muhammad has suffered the fate which seems inevitable to all reformers, and though his companions and compatriots who knew him best called him "Al Ameen," or "The Faithful One," "The Trustworthy," those who knew him least have wilfully or ignorantly misunderstood him, until, as Carlyle has said: "The lies which well-meaning zeal has heaped around this man are disgraceful to themselves only." Some opponents of the creed of which he was the exponent would appear to regard their ends best served by the propagation of fiction. Such method is particularly the frequent accompaniment of militant Protestantism, and is in itself sufficient to crush the hope expressed by Sale that the overthrow of Islam may be reserved to Protestants.

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## THE AGE OF THE NEW TESTAMENT

### ARTICLE III

By JOHN PARKINSON

WE now come to an Epistle closely related to the Epistles of Ignatius. It has even been claimed that to discredit the one is to discredit the other; if those of Ignatius are spurious, so is the Epistle we now take up—that of

#### POLYCARP TO THE PHILIPPIANS.

Such an Epistle is first mentioned by Irenæus, and must therefore have been existent in the latter half of the second century, although it does not follow that the Epistle known to us is the same either as a whole or in part. Of Polycarp we know very little; he is like the rest of the apostolic fathers,

elusive, when we attempt to glean historical data concerning him. He is supposed to have been the Bishop of the Church at Smyrna, and is said to have suffered martyrdom about 166 A.D. An Epistle giving an account of his martyrdom is extant, and is mentioned by Eusebius. As we have it, it is full of miraculous phenomena, the majority of which are not mentioned by Eusebius, and were probably added later. The authenticity of the Epistle has been questioned by a number of scholars, but the general opinion seems to be that it is authentic, although interpolated. It is difficult to determine the date at which the oldest part must have been written, but from the internal evidence it is generally conceded that it cannot have been earlier than the middle of the second century. The writer denounces the Gnostic heresy; in fact, Schweigler and Hilgenfeld consider the insertion of the phrase "first-born of Satan" as applied by the writer to the Gnostics (Docetæ) in general as the proof that the Epistle is a forgery. The phrase "the first-born of Satan" was actually applied to Marcion at Rome. As other parts of the internal evidence lead to a similar conclusion, I am inclined to reject the greater part of the Epistle and doubt the whole. From the remarks on Ignatius incorporated in the text, to be a genuine Epistle it must have been written about 115 A.D.; but as other parts of the Epistle negative that supposition, the scale is turned in favour of the spurious nature of the entire composition. The thirteenth chapter has long been admitted to be a later interpolation. Various passages have been claimed as showing the acquaintance of the writer with our Gospels. The claim displays the usual weaknesses. None of the passages are exact parallels of any passages in our Gospels, although the ideas are somewhat similar. In case it should be imagined I am shirking the issue, I give the principal passage from chapter ii. :—

"Remembering what the Lord said, teaching: 'Judge not, that ye be not judged; forgive, and it shall be forgiven to you; be pitiful, that ye may be pitied; with what measure ye mete it shall be measured to you again; and that blessed are the poor and those that are persecuted for righteousness' sake, for theirs is the Kingdom of God.'"

The quotation is continuous, and no such passage occurs in

our Gospels ; to approach it we have to put together a combination of texts taken as follows : Matthew vii. 1 ; vi. 14 ; v. 7 ; vii. 2 ; v. 3 ; v. 10 ; even then the variations are enormous and important—I refer to the variations as shown in the original Greek text, not as revealed by translation.<sup>1</sup> If we turn to the Epistle of Clement of Rome already dealt with, we find a quotation almost similar where the peculiar phrase, “Be pitiful, that ye may be pitied,” is actually the same in the original Greek, and is entirely foreign to our Gospels. No scholar now claims Clement as either quoting from Matthew or Luke. The above quotation is continuous, and is not conceivable as a compilation of fragments. The writer of the Epistle nowhere refers to our Gospels, nor does he mention any of the supposed writers thereof. They are simply anonymous quotations of expressions attributed to Jesus, and many such were no doubt the common property of the various Christian communities, and may at that period have been either oral or written—probably the former. The Epistle, whether written by Polycarp or another, or by others, gives us no information concerning our Gospels, nor of the writers to whom they are accredited, nor of their trustworthiness as historical documents. In fact the evidence, negative as it is, is the other way about. If our Gospels were in existence during the first half of the second century, of which we have no written evidence, they were not, at least, recognized by the earliest fathers as of any special value, or as divinely inspired records, or as Scripture.

We now come to the evidence of Papias and Justin Martyr. Papias we shall deal with first.

#### PAPIAS.

Our information concerning Papias is as meagre as that about the other early fathers of Christianity. He is said by tradition to have been Bishop of Hierapolis in Phrygia in the first half of the second century, and to have suffered martyrdom under Marcus Aurelius about A.D. 164–167. Some say at Rome, others at Pergamus. According to Eusebius, he wrote a work in five books, entitled “Exposition of the Lord’s Oracles”

<sup>1</sup> The following will give readers an idea of the linguistic variations :—

##### EPISTLE OF POLYCARP.

ελεᾶτε ἵνα ελεηθῆτε.

Be pitiful, that you may be pitied.

##### MATTHEW V. 7.

Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ  
ἐλεηθήσονται.

Blessed are the pitiful, for  
they shall obtain pity.

(Λογίων κυριακῶν ἐξηγήσεις). Unfortunately the work is lost, but important extracts from it are to be found in other writers who came after him. Eusebius quotes from the preface to the work as follows:—

“But I shall not be unwilling to put down, along with my interpretations, whatsoever instructions I received with care at any time from the elders, and stored up with care in my memory, assuring you at the same time of their truth. For I did not, like the multitude, take pleasure in those who spoke much, but in those who taught the truth; nor in those who related strange commandments, but in those who rehearsed the commandments given by the Lord to faith, and proceeding from truth itself. If, then, any one who had attended on the elders came, I asked minutely after their sayings—what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples: which Aristion and the presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice.”

It is evident that Papias preferred tradition to written records; that written works existed, but he placed no reliance on them, and did not recognize any canonical New Testament books. Eusebius mentions that Papias sets forth strange parables and teachings and other things of a more fabulous nature concerning the Saviour. One thing is certain, he does not quote from any of our Gospels. There we might leave him, were not other and important questions raised by the statements attributed to him. Irenæus says he was “the hearer of John (the Apostle) and a companion of Polycarp”—an opinion founded probably on Papias’s remarks in the preface given above, an examination of which will show that no such construction can be placed upon it. He says quite distinctly that he inquired of “any one who had attended on the elders.” Had he known John, it would not have been necessary to make inquiries of men removed probably by two generations. Eusebius contradicts Irenæus, and refers to the above quotation as his authority. The Rev. E. A. Abbot and Professor Schmiedel deal exhaustively



with the whole argument in the article "Gospels" in the "Ency. Biblica." The results may be summed up in a few words: Papias was not a hearer of John the Apostle, nor a companion of Polycarp, neither did he hear any disciple of the Lord.

Eusebius gives the following important extract from his work as being handed down by John the Presbyter:—

"Mark, having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For one thing, he took special care not to omit anything he heard, and not to put anything fictitious into the statements."

Eusebius says: "That is what is related by Papias regarding Mark; but with regard to Matthew he has made the following statements:—

"Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could."

Papias is the first writer to give such a list of apostles, and to refer to Mark and Matthew as the writers of any works on the deeds or sayings of Jesus. As already seen, the fathers of the Church before him know nothing of such writers or their works. We have here an instance of the growth of tradition and a better example in the extension of the words of Papias; what do the leading writers who follow him say?

Irenæus says:—

"After their (Peter and Paul) decease, Mark, the disciple and interpreter of Peter, delivered to us in writing that which had been preached by Peter."

Clement of Alexandria, quoted by Eusebius, says:—

"The cause for which the Gospel according to Mark was written was this: When Peter had publicly preached the

word at Rome, and proclaimed the Gospel by the Spirit, those who were present, being many, requested Mark, as he had followed him from afar and remembered what he had said, to write down what he had spoken ; and, when he had composed the Gospel, he gave it to those who had asked it of him ; which, when Peter knew, he neither absolutely hindered nor encouraged it."

Tertullian repeats the same tradition, saying further :—

" And the Gospel which Mark published may be affirmed to be Peter's, whose interpreter Mark was . . . for it may rightly appear that works which disciples publish are their master's."

Origen says :—

" The second (Gospel) is according to Mark, written as Peter directed him."

Eusebius says :—

" So much, however, did the effulgence of piety illuminate the minds of those (Romans) who heard Peter, that it did not content them to hear but once nor to receive only the unwritten doctrine of the divine teaching ; but with reiterated entreaties they besought Mark, to whom the Gospel is ascribed, as the companion of Peter, that he should leave them a written record of the doctrine thus orally conveyed. Nor did they cease their entreaties until they had persuaded the man, and thus became the cause of the writing of the Gospel called according to Mark. They say, moreover, that the Apostle (Peter), having become aware, through revelation to him of the Spirit, of what had been done, was delighted with the ardour of the men, and ratified the work in order that it might be read in the churches. This narrative is given by Clement in the sixth book of his *Institutions*, whose testimony is supported by that of Papias, the Bishop of Hierapolis."

It will be seen from the quotations given above that the concluding sentence of Eusebius is inaccurate. The details given by him are not supported by the two writers mentioned. Those Christian fathers simply accept the statement of Papias and embellish it with their own ideas. Like a rolling

stone gathering moss at every revolution, the story of Papias gathers detail every generation until it becomes perpetuated and the belief of Christendom. There is no attempt at analysis, no critical insight, no power of historical research, simply blind acceptance of any and every statement. It never occurred to those fathers to inquire if the statements of Papias were true, and if so, if the writings referred to were the same as they knew as the Gospels according to Matthew and Mark.

W. R. Cassels has summed the whole matter very ably. He says:—

“It is evident that all these writers merely repeat with variations the tradition regarding the first two Gospels which Papias originated. Irenæus dates the writing of Mark after the death of Peter and Paul in Rome. Clement describes Mark as writing during Peter’s life, the apostle preserving absolute neutrality. By the time of Eusebius, however, the tradition has acquired new and miraculous elements and a more decided character. Peter is made aware of the undertaking of Mark through a revelation of the Spirit, and instead of being neutral is delighted, and lends the work the weight of his authority. . . . Such is the growth of tradition; it is impossible to overlook the mythical character of the information we possess as to the origin of the second canonical Gospel.”

Turn to the statement of Papias again and examine it thoroughly, and it will be seen that Papias is merely recording a tradition. He knows nothing definite. The writings of Mark and Matthew he has heard about, but never seen. His description of the work of Mark does not apply to our second Gospel. No Christian would say it was written without order; in fact, it is just as orderly as the other Synoptics, while our Mark shows less Petrine influence than Matthew. His statement regarding Matthew that he wrote the Lord’s Oracles (sayings) in Hebrew completely debars the work from being identified as our First Gospel. Our Matthew is not a record of sayings. It is a record of deeds as well, and in particular, the sayings being secondary. What is more important, our Gospel according to Matthew is not a translation from the Hebrew or Aramaic; the same applies to the other Synoptics. Many reasons lead to that conclusion. The most important is, they quote from the Septuagint or Greek version of the Old Testament even where that version differs

from the Hebrew. Lastly, had Papias known our First and Second Gospels, and believed they were from Mark and Matthew, he would not have rejected them, and would have had no reason to inquire of the elders or any other persons concerning the records, and he would not have quoted traditions not contained in them and antagonistic to them.

Matthew says :—

“ And he cast down the pieces of silver in the temple and departed, and went and hanged himself ” (chap. xxvii. 5).

Papias says :—

“ Judas walked about in this world a sad example of impiety ; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out.”

Theophylact, after quoting the above, adds other particulars as if they were derived from Papias. He says that Judas's eyes were so swollen that they could not see the light ; that they were so sunk that they could not be seen even by the optical instruments of physicians, and that the rest of his body was covered with runnings and worms. He further states that he died in a solitary spot, which was left desolate until his time, and that no one could pass the place without stopping up his nose with his hands. Irenæus also gives from Papias sayings of Jesus not contained in our Gospels, but which reflect ideas contained in the earlier apocryphal works *Enoch* and *Baruch*. The evidence of Papias is therefore important. He is the first to mention that Matthew and Mark were believed to have written works, but he does not give them as canonical. He appears not to have seen the works, only heard of them. His description proves they were not our Gospels, which he seemingly never heard of. As Cassels says : “ His general testimony comes with crushing force against the pretensions made on behalf of our Gospels to apostolic origin and authenticity.”

(*To be continued.*)

#### ERRATUM.

REVIEW, June, page 274, footnote : Word “ not ” omitted last clause. Read, “ I have *not* read, etc.” If I *had* read *every* writer I would not have required to make the statement on the authority of Cassels. I have read the principal only, not the minor ones.—J. P.

## POETS AND RELIGION

By AN ENGLISH LADY (AMEENA)

MOST of the great poets have been religious, and that in the best sense of the word. By the study of Nature they acquired a faith in the Author of Nature. They learnt religion, not in churches and books, but in the panorama of Nature. God was revealed to them in natural phenomena. Browning in his exquisitely written "Abt Vogler" expresses his very noblest conception of God and his faith in Him. And in his "Grammarians' Funeral" he again draws attention to the fact of how necessary *is* faith and trust in God, for man's welfare and happiness. So have all great writers expressed this—God has been their goal in all the ideals of which they have written. Tennyson, Swinburne, Longfellow, Cowper, all have had that underlying yearning in their writings towards the Eternal. More than most people do poets realize how poor and sordid are the attractions of the material and physical world—for they know that it is the world of Spirit that matters, and they look for God's heavenly kingdom instead of a temporal one. Poets do express their belief in God not only in undying words, but also in their own life, and the best expression is by deeds. If you are happy, calm, and believing, people will naturally conclude your faith has made you so. If you are narrow-minded, bigoted, and intolerant, it shows that the creed you follow has not much practical value. In giving Islam to mankind the holy Prophet Muhammad (may Allah shower His blessings on him!) gave to the world a living ideal that could never die, and which all and every man could carry out, and would have no difficulty in expressing in his daily life. No one who has made a study of it can doubt that Islam is the true and only religion, for it provides for rich and poor alike, and for *every* condition and circumstance of mankind. It is the religion of Nature. The lover of poetry will also find in the Holy Qur-án the most wonderful and priceless poem that has ever been written. Islam possesses also an artistic and spiritual side, besides being a Religion for everyday life. But it would be derogatory to Muhammad to call him a poet. He did not compose verses. He did not dream. He did not write philosophy. He was a prophet—the best, the most prophetic of all prophets. He elevated religious, moral, social, political, and even intellectual aspects of not only Arabia, but the whole world. May peace be upon him!

THE GOSPEL OF LIFE ACCORDING  
TO HENRY W. SHAW

(JOSH BILLINGS)

BEING THE PHILOSOPHY OF A HUMORIST

By Professor N. STEPHEN

"They who *persevere patiently*\* and put their trust in their Lord, shall not fail of happiness in this life, and in that which is to come."

QUR-ÁN, Sura 16.

"As in a game of cards, so in the game of life, we must play what is dealt to us ; and the glory consists, not so much in winning, as in playing a poor hand well."

BILLINGS.

FROM Ruskin the Sage, of my last paper, to Billings the Joker is a great jump ; but you will find there is a greater affinity between them than at first appears : in this, at least, that they both, though by different roads, arrived at the same conclusion, after long thought and observation—namely, that the Good in life is far better worth in itself, is better worth doing, far more profitable, and far more satisfying in the end, than the Evil can ever be : no matter how much easier, how much more successful and pleasant, the ways of selfishness, deceit, or dishonesty may seem at first to be.

In the second place, they both wrote during a long life, both being over eighty years of age at the date of their latest work ; and so both wrote, and spoke, from a mature and extended experience : therefore it is well worth noting how the great facts of life seem to have come home to both alike—to the great thinker and reasoner, whose earnestness is visible in all he wrote, and to the witty, easy-going joker, who is always ready to laugh at even the deepest truths of life.

This is why I have been tempted to place them thus close together (in contrast, as it were), hoping that the things they both taught may stand out all the more prominently by contrast of style and manner ; and also, as our appetites are not all alike—some preferring the solid food, the beef and bread ; others the lighter food, the sweets and confections ; and both finding sustenance in the variety of their choice. So there may be some, even among my readers, who fail to enjoy the careful thoughts or the beauty of language of Ruskin, to whom

\* To avoid repetition, note the italics in every case are mine.—N. S.

the quaint and pithy sayings of Billings may appeal with more success; and so the same lesson be learned from each, which is: That it is not enough to *live successfully*, unless we also *live well*; that the highest aim in life is not merely to gain wealth, or power, but to build up a good reputation on a sound foundation which will not only stand the test of this life, but will be our passport to the life eternal; that, in short, the most ideal aim is

“To be, and to do good” (Ruskin).

I think the most perfect testimony I ever found to any man's life I found in a small country churchyard, engraved on a stone above the grave of a practically unknown man:—

“He was good himself, and spent his life in doing good to others.”

Surely no emperor that ever lived could have a nobler epitaph.

It will help us to understand and appreciate better the quaint sayings of Billings if we know a little of the man, and the surroundings which made him what he was.

Henry W. Shaw, better known as Josh Billings, was a typical American. He was born in Massachusetts, but not, like Ruskin, born to wealth: quite the opposite. In fact, for many years he had a hard life, his time being occupied in such varied positions as farmer, cattle-drover, captain of a steamboat, auctioneer, etc., up to the age of forty-five years, finally settling as a writer, and for some years publisher of a humorous or burlesque almanac, “Billings' Farmers' Almanac,” a curious and amusing production of which one critic, evidently unable to appreciate the joke, wrote: “I never saw anything like it before, and don't want to again.” He also won some success as a lecturer, but on the whole he led a hard and varying life, full of interesting experiences, which stood him in good stead later, and certainly full of hard work—a life he himself described as

“More calculated to cut the character of a man sharp, than to refine it.”

He was by nature a philosopher of the laughing order, treating, or more likely pretending to treat, most things as subjects for jokes; but underlying this was the fact that he considered all his jokes to be illustrations of some quality of human nature, so

that his sayings have a quality far beyond their face value, and will all, or mostly all, stand a lot of thinking out. Then, oh rare quality ! he was always kindly, even at his roughest, and earnest at his quaintest ; above all, there was no sting in his jokes, for as he has written <sup>1</sup> :—

“ My proudest boast is, that the world has done me the credit to acknowledge, that my productions have ever been free from malice and ill-nature.”

His kindliness is again shown in this :—

“ If I could have my way there would be a smile continually on the face of every human being on God’s footstool,<sup>2</sup> and this smile should ever and anon widen into a broad grin.”

He affected a curious form of spelling, half phonetic, half a pretence of ignorance. To save confusion, I shall not reproduce this in any of the quotations. Such was the man ; and how keen was his perception of the strong and weak points in human nature, how true his estimate of their real value and purpose, his sayings show very clearly. Here is a good specimen :—

“ The worst of all friends are whisky friends. They are always ready to *drink with you*, but when you get ready to *drink with them*, they ain’t dry !”

Here is another :—

“ I like self-made men ; the worst of them is, they are apt to be a little too proud of their own job.”

Here is wisdom, combined with satire, of no mean order ; but he often goes much nearer to the heart of things, and of none of his sayings am I more fond than this—it has come as a comfort to me in many times of disappointment and depression :—

“ Men judge each other by their success, not by their undertakings. But the Lord judges by the undertakings, not by the success.”

<sup>1</sup> To save repeating, all quotations in this paper are from Billings unless otherwise marked.

<sup>2</sup> A common American phrase for the earth.



What a difference it would make in the lives and acts of many among us if we would try to realize the truth of this ; if we could but see that what the world may call our greatest success, if it be built up on wrong or deceit, on oppression or dishonesty, God will look upon as our greatest failure.

On the other hand, to those who are striving to do right, what a comfort and encouragement it must be to think that even if they fail in their own and other men's opinion, God, knowing in His omniscience what they tried for, may judge them to have achieved a great success.

" Aim high, even if you fall low. If a man tells me he is going to jump 300 feet at one jump, I may not believe him ; but I know, if he tries, he will at least make a very good jump."

True, we cannot make ourselves. But we can all, if we will, make the best of ourselves. We are not all armed alike, or given the same gifts. Some can fight, some but aid the wounded ; some can lead, and some have barely the strength to follow ; but to all who strive and do their best the reward is sure. We cannot, perhaps, do what we would ; let us, then, do what can, for

" As in a game of cards, so in the game of life, we must play what is dealt to us ; and the glory consists, not so much in winning, as in playing a poor hand well"—

which is but another way of saying " Never despair, never give up ; make the best of what you have."

There are many people who never really try this. If they cannot do *what* they want, just *as* they want, well then they won't do it at all. These are referred to by Billings when he says :—

" Some folk are always trying to see through a millstone *edgeways* ; if they would only turn it round to the flat side they could look right through the hole."

These are they who cannot play a poor hand well ; they are either tactless or worse—that is, purely selfish. The worst of it is they so seldom see the selfishness in its true light. *They call it Pluck*, or Courage, and talk of " having the pluck to back their own opinion." Let me commend to such this saying :—

"Some men is all Pluck, and nothing else ; they are like Chestnut burrs, always ready but only fit for one thing—which is, not to touch."

If such a man wanted a diamond  $\diamond$  shaped cake, and you gave him a square  $\square$ , he would not have the gumption to turn it on its point and so have, for all purposes, all he wanted. You cannot reason with them, neither can they ever make the best of things ; half their time is taken up in finding fault, and the balance largely in looking for something to find fault with ; it is a miserable frame of mind, which might so easily be avoided by a little kindly give-and-take—a meeting of things half-way. Well, you say, that cannot always be done ; there are principles at stake. I agree ; but such are not the rule. Of course there are cases where the point at issue is one of Right or Wrong, Truth or Falsehood ; then is the time to stand firm, to show you have

"That Pluck" (*courage*) "that dares to do nothing but what is right ; and always dares to do that. This is Pluck built upon Reason, and is virtue enough for any one man."

But the greatest courage is not in itself sufficient ; if we wish to make the best of life we shall need Tact, Courtesy, Politeness—those three virtues which are the oil that makes life's wheels run smoothly, overcoming the friction and saving half the wear and tear, the worry and waste of nerve and brain.

"Politeness is not only the cheapest, but also the most powerful argument I know of ; and yet there are some folk who are so 'Kondem Kontrary' that if they fell into a river they would want to float up stream."

Of course there is just one danger to avoid—the danger of overdoing even politeness ; it may be carried so far as to be servility, which will deserve, and meet with, the contempt of all true men ; but this is when the border-line is passed and courtesy degenerates into Flattery, or, worse still, into absolute Lying ; never let this occur.

"Dare to be true, nothing can need a Lie ;  
A fault which needs it most grows two thereby."

HERBERT.

"There is two kinds of politeness—the ripe, and the too-much ripe : a Goose has a deal of this last kind—I have

seen them lower their heads to enter a barn door 18 feet high."

However, the fault is the exception, not the rule; and good manners make all conditions of life equal, while it cannot be denied that the good-natured man will easily win the race over all competitors: perhaps not the race for wealth or worldly position, but what of that!

"I had rather be a good-natured, gentle man, than have a seat in the Legislature. There may not be so much money in it, but there is twice as much Grace. . . . I have known some men with so much of this world's riches that *the weight of it killed them*; and they darsent even laugh, for fear some one stole some of it when they were not on the watch out."

And summing the whole subject up in one passage, he says:—

"*Gold* is the standard of value, but *Wisdom* is the standard of perfection."

Perfection: that is the key-note we should strike. We may not attain to it, probably shall not; but we can all play for it, and if we play our best we shall play a good game, even if our hand be poor.

Just another question may be asked here. Do we judge rightly the value of our cards? Because, if not, we may throw away the best of them by mistake, and try to play the game with those that are poor or worthless, may throw away truth and honesty, and try to play with cunning or lies—cards which seem easy to play, and often make a great show at the beginning, but which never yet won the final game.

It is a strange but true fact, that the cunning man always thinks himself clever!—clever even above his own kind; and, forgetting the dangerous ground he stands on, fails to see that

"It is only a step from cunning to dishonesty, but it is a step a man is liable at any time to take"—

I would say, is almost certain to take sometime or other.

It is impossible to be too careful or too suspicious in dealing with a cunning man; he is seldom a man of principle, and his dealings are never too clean.

"I have always found the man with the *most cunning*, and the man with the *least virtue*, under the same hat. . . . You had better be honest than cunning ; and it is *hard work to be both*."

Hard work to be both : yes, for cunning is twin brother to lying, and if you take up with one you will soon make a friend of the other. At first you do so almost unaware. It is so easy, *so convenient*, but it takes a smart man to keep it up long.

"It don't require any education to tell the Truth ; but to Lie well does."

It is like standing on ice : it may be safe so long as you keep to one place ; but it is slippery to walk on, and you are never sure when you will have a fall. But at last, when the sunshine of truth comes to it, it will melt away and let you sink into the deeps. Billings often returns to this point, but he really sums it all up in one of his pithy little essays, where he writes :—

"Lying is the very meanest and lowest grade of sin ; more cowardly than stealing, because there is less risk in it ; meaner and more demoralizing than burglary, because it cannot be prevented ; and there is no cure for it. It was one of the first, and it is the easiest of sins. No man ever becomes too poor, or degraded, to be able to tell a quite respectable Lie. . . . Finally, I must own to some myself ; but *I cannot recollect of one that I feel proud of now*."

In that italicized confession lies the kernel of the nut. It must be the experience of all straight men. There can be no lie, big or little, in which you can take pride in the afterthought. They are the seeds from which spring the nettles, shame and disgrace ; they are the devil's strongest weapon, and the one he uses oftenest.

Honesty, Industry, Integrity : ah ! these are the cards to win the game with. They may seem small at first, but they will prove trumps every time before the game is ended. Industry is next to honesty, and no great progress is possible without it. Idleness and procrastination have wrecked many a promising career ; the shirker is never a winner.

"1. It is better to do, even a foolish thing, at once, if you have made up your mind to do it.

"2. I never bet on the man who is always telling what he would have done, if he had been there. I have noticed *this kind never get there.*

"3. Be honest, be industrious. If these two things don't enable you to make a figure in this world, you are only meant for a cypher, and never was meant for a figure."

Space will not permit me to quote more of this witty wisdom, under all the lightness of which may be seen the soul-thought of an earnest man, wearing for the time the mask of a jester. Permit me just a short personal paragraph in closing.

WE cannot escape from our share in this game; we cannot be mere onlookers. For good or evil, we are all here to play the game. Ask yourself, How shall we do it? Shall we, if we think our hand poor and weak, thrown down our cards and drift along without an effort to win? Surely not; such is the way of the coward only. Rather let it be our choice to play it out in a true sportsmanlike manner, making the best of every chance we have; doing always what is right, even if it seem the losing game; despising all that is wrong or mean, even though it might win the trick; playing the cards given us with our utmost skill, knowing well that, win or lose, we shall then have done our duty, and that

"The glory consists, not so much in winning, as in playing a poor hand well."

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## THE TRANSLATION, COMMENTARY, AND ARABIC TEXT OF THE HOLY QUR-ÂN

We have been anxiously waiting for the Arabic Text of the Holy Qur-ân due from India to be inserted in the sample pages. It has not arrived yet. We have in vain been delaying the "Review" for it. If it reaches us even a day before the dispatch of the "Review" we will issue it as a supplement.

## WOMAN

## UNDER DIFFERENT SOCIAL AND RELIGIOUS LAWS

By SHAIKH M. H. KIDWAI

## II

## RELIGIOUS LAWS

If we look to different religious laws we shall as well find a long period of degradation of woman. Of the four great religions which still have sway over by far the major portion of the world, Buddhism, Judaism, Christianity, and Islam, it is only the last, which was the final religion, that acceded right, dignity, and equality for women.

## (a) WOMAN UNDER BUDDHISM.

From an ethical point of view there is hardly any religion which stands on such a high idealistic plane as Buddhism does, yet it has not much to say in favour of women. The founder of the religion himself, the great Gautama, who is considered to be the wisest and the most perfect man, found that he could not reconcile a married life with the life of a perfect man, and had to sever his connection with his "numerous wives." Instead of considering woman a necessary adjunct of society, her company was considered to be an obstacle in the development of higher powers in man. Nirvana was beyond question for woman, or even in the company of woman. It is very surprising, indeed, that both those great personages Buddha and Christ, who are generally believed to have been born without any male agency, should set a personal example of disrespect to and disregard for women and encourage celibacy and monasticism. Just as Christ is said to have been born of a virgin mother Mary, so is Mahama, supposed to have been an immaculate virgin, who conceived Buddha through a Divine influence, and thus Buddha was of the nature of God and man conjoined (Draper). The fact that the agency of woman alone was chosen to give birth to such great personages, the so-called sons of God, should have been sufficient to instil in their own minds, as well as in the minds of their followers, a high respect for the female sex ; but we find that in reality the case is quite reverse to what it should have been. On one hand, Mahama

and Mary both receive great respect by Buddhists and Christians, but that respect remains exclusively personal. The female sex is looked down upon by both, celibacy encouraged by both. Like pagan tribes who worshipped goddesses, yet sacrificed their own daughters, Buddhists and Christians, though respecting the mothers of their masters have but a very low religious opinion of women. Both the teachers are personally responsible for this. It is more surprising in the case of Buddha to have shown this disregard to more than half the portion of humanity. Buddha was a greater personality, his teaching and his life had a greater charm, his mission was meant for a larger circle and was personally carried on by him for a longer time; yet while Jesus never married, Buddha went a step farther in showing his disrespect to woman, and left his wives when he began to work for his mission and for his own "perfection." While he fought very bravely indeed, and even successfully, against the Brahmanical caste system in establishing the equality of all men in this life, yet he did not consider it necessary to extend the same equality to the female portion of humanity. When Ananda asked Buddha :—

"How are we to conduct ourselves, Lord, with regard to womankind?"

"Don't see them, Ananda," replied he.

And when further cross-examined: "But if we should see them, what are we to do?" his cutting answer was :—

"Keep wide awake, Ananda."

There is another discourse on a similar occasion which throws further light on the subject, and makes an impression that Buddha considered every contact with woman as something unholy. To him an intercourse between the two sexes could only be the result of lust and passion, so every effort should be made by pious men not even to look at a woman.

Here is the discourse :—

"The Bhikkhus came to the Blessed One and asked Him : 'O, Tathāgata, our Lord and Master, what conduct towards women do you prescribe to the shramanas who have left the world?' And the Blessed One said : 'Guard against looking on a woman. If you see a woman, let it be as though you saw her not, and have no conversation with her. If, after all, you must speak with her, let it be with a pure heart, and think to

yourself, I, as a shramana, will live in this sinful world as the spotless leaf of the lotus, unsoiled by the mud in which it grows. If the woman be old, regard her as your mother; if young, as your sister; if very young, as your child. The shramana who looks at a woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Shakyamuni. The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom. Cover your head with the helmet of right thought, and fight with fixed resolve against the five desires. Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed. Better far with red-hot irons bore out both your eyes than encourage in yourselves sensual thoughts, or look upon a woman's form with lustful desires. Better fall into the fierce tiger's mouth, or under the sharp knife of the executioner, than to dwell with a woman and excite in yourself lustful thoughts. A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart! How then ought you to guard yourselves? By regarding her tears and her smiles as enemies, her stooping form, her hanging arms, and all her disentangled hair as toils designed to entrap man's heart. Therefore, I say, restrain the heart, give it no unbridled licence.'"

To the Buddhist, of all the snares which the Tempter has spread for men women are the most dangerous, and in women are embodied all the powers of infatuation which bind the mind of the world ("The Origin and Development of the Moral Ideas," by Professor Westermarck).

In Buddha's opinion the accident of being born a woman must have been what to be born a Sudra was to a Brahman. As far as a Brahman and a Sudra were concerned, he preached that there was no difference. According to the Hindus, to be a Brahman a man must be born in a Brahman family. According to Buddha a priest might come from any rank—from the very dregs of society. But while in the Hindu system marriage was absolutely essential, Buddhism encouraged monasticism, and celibacy was extolled as the greatest of all the virtues. Mr. Dudley Wright's apology for Buddha leaving his family



is that he was only "following the custom of his country and time, although anticipating by a number of years the retirement into the desert."

However, it was not possible for Buddha to change human nature, and the majority of Buddhists find that, at least in respect to matrimonial considerations, they cannot see eye to eye with their great teacher. The majority of the Buddhists enjoy a family life in spite of the example set by Buddha, and perhaps consider themselves a little superior to Buddha in that respect because, while he could not achieve Nirvana without giving up all his family connections and breaking asunder his matrimonial ties, they expect to get it in spite of their wife and children.

#### (b) WOMAN UNDER JUDAISM.

"Rabbinism," says Mr. Rodwell, "teaches that to be a woman is a great degradation." The modern Jew says in his Daily Prayers, fol. 5, 6: "Blessed art Thou, O Lord our God! King of the Universe! who hath not made me a woman."

Moses was one of the greatest, if not the greatest, of law-givers. Yet even he failed to enfranchise woman. Her vows and words carried no weight with the Israelites, and were considered not binding on her unless allowed by her father or husband, as the case was; even if she vowed a vow unto the Lord, and bound herself by a sacred bond, it was of "none effect" (Numbers xxx. 3-7).

Woman was regarded as unclean, so much so that "Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy whereunto the ark of the Lord hath come" (2 Chronicles viii. 11).

The very conception of woman in the Old Testament, as accepted by the New, seems to be very low. The first woman, it has been said, was "taken out of man." Then she was instrumental in the "fall of Adam." She "took of the fruit thereof and did eat," and then poor Adam, out of his love for his wife, had to submit to her: "she gave also unto him, and he ate the fruit of the tree of knowledge." Thus, according to the Judaistic theory: "Of the woman came the beginning of sin, and through her we all die." They believe that the cause

of all our worry and sorrow, labour and toil, misery and unhappiness, was our mother Eve—a woman. But for her, Adam had never been sent away from the celestial Garden of Eden, But for her, the Christian idea of the eternal sin of the human race would have never been developed. If this story is true, if woman is the real culprit, then there seems to be no reason for man to have any respect, regard, or love for woman. The self-honour of woman herself should revolt from this story. There can be no greater degradation of the sex than to blame her for the "fall of Adam." Once that story is accepted, woman loses all her right, all her claim, for any consideration from man. No wonder that the Judaic system leaves no discretion to woman even in regard to marriage. She is treated like a chattel, and can be inherited. "If," says Deuteronomy xxv. 5, "brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall take her to him to wife."

So long as she was a maiden in the house of her father, woman was to be ruled by him. She could be bartered. Saul hated David, but gave his daughter to him, saying to himself, "I will give him her, that she may be a snare to him" (1 Samuel xviii. 21). How low must have been the opinion of Saul of his daughter Michal, who is said to have been a good woman, when he expected her to be a "snare" for a righteous man like David! But Saul had reason to believe that a daughter of Eve would surely succeed in snaring a son of Adam, as Eve herself snared that venerable, guileless, confiding man! And who can blame the Jewish men of to-day if they believe that the female sex must have inherited some of the characteristics of those ancestors? Under Judaism woman never had a franchise—religious, social, or political. She was unclean from a religious point of view, and she was a nonentity from a political point of view. Beyond ordinary household duties, which she did as a slave or a servant, she was not allowed to share man's work in any walk of life. She could not help her husband even if he happened to be attacked by his enemy.

"When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand and taketh him by the secrets," Judaic law ruthlessly commands "thou shalt cut off her hand, thine eye shall not pity her."

Poor woman! She must kill all conjugal love in her, and should not help even her own husband in trouble if he is assailed by another man. A dog, if he helps his human companion when he finds the latter in the grip of an enemy, is valued; but a woman, if she helps her associate, must have her hand cut off!

Judaism, no doubt, made a great improvement in the lot of woman by allowing a daughter to inherit from her father. "And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughters" (Numbers xxvii. 8, 9). But in this respect also the great Lawgiver had to leave a higher and broader view of the rights of woman to the orphan child of Amina, who ordained a fixed portion to daughters, even if they had brothers.

Plurality of wives could not be disallowed by a religion which records a number of wives for almost all its patriarchs and prophets. Abraham had two wives, and his seed from both was blessed by Jehovah. Israel and Ishmael both were promised by God to flourish, and both did give birth to great reformers like Moses and Muhammad respectively. David, "the man after God's heart," indulged freely in polygamy.

Plurality of wives has been approved and blessed in the following passages of the Scriptures:—

Genesis xxx. 22; Exodus xxi. 11; 1 Samuel i. 1, 2, 11, 20, xxv. 42, 43; 2 Samuel v. 13, xii. 8, 2; Deuteronomy xvii. 17; Judges viii. 30, x. 4, xii. 9, 14.

That the Western Jews are monogamous is due to a Rabbinical order and not to Mosaic law. Moses himself had more than one wife. Among the ancient Jews even conditional marriages were permissible. They were allowed to enter into temporary contracts of marriage as well. As to divorce, there happened a split in the Jewish community before the birth of Jesus. One sect held the opinion that divorce was permissible only on some grave fault or adultery on the part of woman. The other held that a woman could be divorced even if she had put too much salt in the food she prepared for her husband. Rabbi Akaba went even so far as to say, on the authority of the Scriptures, that if anybody met with another woman more handsome than his wife, he should turn out his wife.

Under the ancient Hebraic Law upheld by the school of Hillel in opposition to that of the Shammites, a husband could divorce his wife for any cause which made her disagreeable or unpleasant to him, and there were hardly any checks on the arbitrary and sometimes even capricious use of this prerogative of the husband. The law was so hard upon women, that while it allowed a husband all the facilities for divorcing his wife, it did not allow, for any reason whatsoever or on any condition, a wife to demand a divorce (Exodus xxi. 2; Deuteronomy xxi. 14, xxiv. 1).

Under the marriage laws of the Jews a father has to give some cash or property to the husband of his daughter at the time of her marriage, as if the attraction of woman herself is not enough.

Prenuptial conception of a child is permissible, and the child born after the marriage of its parents to each other becomes legitimate.

Christian writers attribute the depreciation of the character of women by Christian ecclesiastics to the influence of Judaism.

Lecky, in his "History of European Morals," says: "In this tendency one may detect in part the influence of the earlier Jewish writings. The custom of money-purchase 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 (Leviticus xii. 1-5). The badness of men, a Jewish writer emphatically declared, is better than the goodness of women (Ecclesiasticus xxv. 12-19). 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 possibly that which was bestowed on her who, with circumstances of the most exaggerated treachery, had murdered the sleeping fugitive who had taken refuge under her roof."

Jewish people are a very exclusive people. Even to-day they do not recognize marriages between Jews and non-Jews. So in their case even love, that does not recognize any limits of caste or creed, colour or country, race or rank, has to be hide-bound.

## CHRISTENDOM AND ISLAM

AN interesting debate on Christendom and Islam was held under the auspices of the Cercle d'Etudes Ethnographiques at Prince Henry's Room, Fleet Street, London, on Thursday evening, May 18th, under the chairmanship of Mr. Yusef Ali. The debate was opened by Mr. C. F. Ryder, who, in the course of his remarks, said that Englishmen thought too much of their material civilization, forgetting how very modern it was. For the first time for centuries, if not in the history of the world, Asia had been brought into a great struggle between the two halves of Europe. One of the first things to be done in considering their relations with Asiatics and with the coloured races of the world was to get some understanding of their religion; and, speaking as a Christian, he knew that Islam was very much misunderstood in this country. People were profoundly ignorant of it, and they would not take the trouble to dissipate their ignorance. There was a Mohammedan population of nearly seventy millions in India, and Englishmen ought to be anxious to understand the views of this vast population, for, in many ways, Islam was a religion very nearly allied to Christianity. The Jews denied altogether the prophetic character of Christ, but the Muslims accepted him as one of the four great prophets. What he, as an Englishman, wanted very keenly was that people should, at least, take the trouble to understand the religion that was making such vast strides in Africa and which had proved itself to be one of the greatest civilizing influences the world had ever seen. Ecclesiastical authorities in this country admitted and deplored the fact that in Africa Islam had made much more rapid strides than Christianity, owing, perhaps, to its greater simplicity. There was much less complication in the doctrines of Islam than those of Christianity. The rules of life were perfectly comprehensible, and that was one reason why it had extended so rapidly in Africa. If the nations of the world could be got to understand each other's religion and philosophy, they might then, perhaps, evolve some scheme or idea or principle of international ethics. If the war had brought out anything very clearly, it was the fact that on one side the teaching had been that a man had the right to do anything, however wrong, for the benefit of his country, and there were many people on this

side who were almost inclined to imitate this. Nothing which was in its essence wrong could be right because it was done by a diplomatist. Could anything be more lamentable than the fact that we knew that before this war the diplomatists were suborning each other's servants to betray the most solemn trusts and to break the most solemn oaths, and, for the sake of a bribe, to give away the secrets of their country? They must hope that by getting some understanding of each other's views they might evolve some scheme of international morality similar to that which was practised at home.

The O'Donnell said that as a Catholic he had more sympathy with Islam than with any form of Protestantism, and he considered that Islam had points of view much more worthy of admiration than those of the Protestant religion. Throughout the history of the Catholic centuries there was no colour line, which was now, unfortunately, a damning stain on a large section of so-called Christendom; and the phrase "damned nigger" was often regarded as giving a white man the right to murder children of the same God, sons of the same All-Father. The vast majority of Christians, however, regarded the natives of Africa as being exactly on the same plane as the white man.

Mr. El Bakry, replying to a question, said that limited polygamy had been sanctioned by the Prophet in order to prevent worse evils which were common in Christian countries. Islam is, they claim as Muslims, a rational religion, and, in consequence of the restrictions which had been laid down in Islam, polygamy could be practised to the advantage of a nation whose manhood was being exhausted, and would certainly prevent bastardy. He deplored the ignorance of Islam among the Christians of this country.

Mr. Dudley Wright said the ignorance of Islam and its teachings among the Christians of this country would prevail so long as Christians took as their sources of information Christian writers of the missionary type and omitted to search Islamic writers for a knowledge of Islamic teaching.

The Rev. A. Graham Barton said that the civilized world owed a great debt to Islam. At the time of the advent of Muhammad, when Catholic Christianity was decadent, Muhammad arose and declared for the One God, the One Source of Being. His hope was that all Christians would look upon Islam as a great force in the world that was doing a tremendous

good, for without Islam the world would not be as good as it was. He bowed before Islam in recognition of its force.

Mr. Yusef Ali summed up the discussion, and after a few remarks from the lecturer the proceedings closed, Mr. Arthur Field, the secretary, stating that a further meeting for discussion of the question would be held.

## THE ARABIC LITERARY ASSOCIATION

35, FULWOOD HOUSE,  
HOLBORN,  
LONDON, W.C.

Owing to the vast importance of Arabic, both as a spoken and as a literary language, in many countries and to a great extent in the British Empire and the Empires of Britain's Allies, and to the quantity of material which its monuments offer to the student, it has been suggested that an international society with the above name should be instituted, with its headquarters in London, for the purpose of encouraging the study especially, though not exclusively, within the British Empire, facilitating the publication of texts and translations, the latter both from and into Arabic and other languages, especially English, and securing co-operation between workers in this field.

There is reason for hoping that the Association, if satisfactorily started, could for a time be affiliated to the Royal Asiatic Society, the scope of whose operations covers all the literatures of the East. It is no doubt true that the present year is one which might seem ill-suited for the launching of such a scheme, but in any case preparation would take some time, whence there seems no reason to delay proposing it for consideration.

We should be glad therefore if in the event of your considering such an Association desirable, and being willing to co-operate financially (by the payment of an annual subscription, to be fixed probably at 10s.), you would let the provisional Secretary know, who will also be pleased to receive any suggestions with regard to such an Association as you may be kind enough to communicate.

D. S. MARGOLIOUTH  
(*President of the Organising Committee*)

A. Z. ABUSHADY  
(*The Provisional Secretary*).

## CHARLES T. GORHAM AND CHRIST

A FEW words in reference to the character of Jesus are here inserted, not from any desire to introduce a controversial element into the book, but simply to meet the idea so often expressed, and still more often vaguely cherished, that the moral aspect of Christianity is not fully represented by its ethical aphorisms, which are admitted to be devoid of originality, but that the system has to be considered as embodied in a personality of unapproachable moral grandeur. It is claimed that in its unique and perfect union of the human and the divine natures the character of Jesus Christ is the best possible evidence of the supernatural origin of his religion.

It is not inappropriate here to point out that, judging from the four Gospels themselves, this claim cannot be sustained. Disregarding the traditional halo with which all the acts and sayings of Jesus are usually surrounded, we find that he does not appear to have reached the highest conceivable point of even human excellence. How, then, can he fairly be thought divine? Interpreting them according to the ordinary and natural meaning of the words, various passages in the Gospels indicate that he was comparatively indifferent to the natural sentiments of family life,<sup>1</sup> going so far as to declare that the purpose of his coming was to cause dissension in households;<sup>2</sup> and that on at least one occasion he treated his mother with something very like rudeness.<sup>3</sup> He many times gave utterance to injunctions which must be pronounced fantastic rather than practical or wise. We may find examples of this in the promise that prayer, even for material benefits, will be answered; in a doctrine of non-resistance which puts a premium on wrongdoing, and in the inculcation of indiscriminate almsgiving. He allowed a personal friend to die when (according to the story) he might have saved him from the pangs of death, and his sisters from a bitter sorrow; and, moreover, told his disciples that this friend's sickness would not have a fatal issue, when he must have known that it would.<sup>4</sup> He so far gave way to temper in an undignified controversy as to speak of persons

<sup>1</sup> Matthew x. 37; Luke ii. 49, viii. 21.

<sup>2</sup> Matthew x. 34-36.

<sup>3</sup> John ii. 4.

<sup>4</sup> Ibid. xi.



stated to have been among his own followers as having not God but the devil for their father.<sup>1</sup>

He fostered belief in the harmful notion of demoniacal possession; he marred the purity of his exhortations to righteousness by the suggestion of an altogether disproportionate reward; he taught a revolting doctrine of hell; and, in particular, he is said to have rendered his public teaching obscure with the deliberate intention that his hearers might not be edified, but misled—indeed, that their faculties had been divinely obscured for the express purpose of preventing their conversion.<sup>2</sup>

A single fault is enough to demolish the claim to perfection, and here we have several faults—and, if the records are to be believed, faults not always of slight importance.

It is, of course, possible that the records may not, as they stand, be perfectly accurate; that corruptions and errors may have crept into the text. But, if so, what becomes of the Christian doctrine that these records were divinely inspired? And if that is abandoned, where is the evidence that the life of Jesus Christ was a divine and supernatural manifestation? What value attaches to a theory which, on the strength of doubtfully veracious documents, attributes both perfect manhood and perfect godhead to a being who, according to those very records, did not manifest either?

Again, human perfection implies the highest possible development of every part of human nature, intellectual as well as moral. There is no reason to suppose that Jesus was intellectually the greatest of men, even if he were morally the greatest.

A further point should not be forgotten, especially as a Christian writer uses it as an argument against the character of Buddha being morally perfect. Out of a life of between thirty and forty years the Christian Gospels deal (and that in a most fragmentary way) with the events of, at most, three years. Is it perfectly certain that Jesus committed no fault during the period of which no records whatever exist?

These considerations are adduced merely to show that, in our estimate of Christian ethics, the alleged perfect character of their Founder has not been left out of account.

<sup>1</sup> John viii. 31 and 44.

<sup>2</sup> Ibid. xii. 40.

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اسلامک ریویو کی قیمت میں اضافہ  
موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اسلئے صدر دست رسالہ  
فریاد ڈیورہ کر دیا ہے۔ آئندہ مکن سے بہت جلد حجم اور بڑے یا رسالہ مینہ میں  
دو بار ہوجاؤ قیمت سال روان اس وقت بعض سے بحساب پانچ روپہ وصول  
ہو رہی ہے۔ اور میں اچھت رسالہ سات روپہ کر دی ہے۔ اسلئے میں ان احباب  
تکلف مت میں عرض کرتا ہوں کہ یہ رسالہ تا جراتہ اصول پر نہیں چلا یا گیا۔  
غرض یہ ہے کہ اسکی قیمت سبھی کا بیان مفت غیر مسلم دنیا میں تقسیم ہوں۔ اسلئے  
رسالہ کی اس فرض کو مد نظر رکھ کر اگر یہ احباب خود بخود زائد قیمت بجے بالذبحہ  
میں پیسہ دین تو ان کی مناسبت والدین یہ امر بھی خدا پر چھوڑنا ہوں۔ یہ رسالہ  
تو بڑی مافی موضع ہے کہ اسلام کا درخشندہ چہرہ نہ عرف غیر مسلم دنیا پر چمکنے  
لگ گیا ہے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے  
خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا  
از سر نو اصلی اسلامی زندگی کی طرف آرہی ہے۔ جن خدایاران رسالہ کا سال  
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یہی فرض تو یہ ہے کہ حنفیہ مکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں  
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