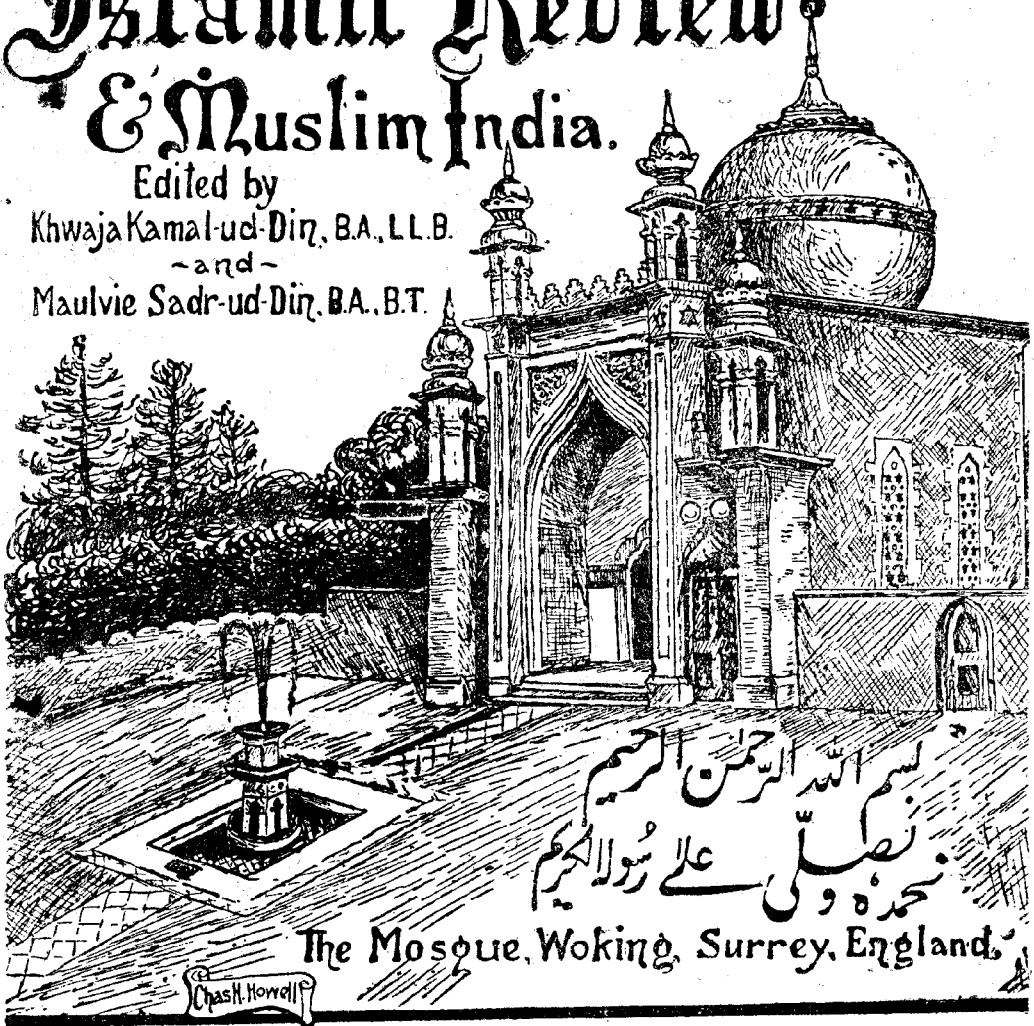


Islamic Review & Muslim India.

Edited by
Khwaja Kamal-ud-Din, B.A., LL.B.
-and-
Maulvie Sadr-ud-Din, B.A., B.T.



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 مُحَمَّدٌ وَآلِهِ عَلَى سُلُوكِ الْبَيْتِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. V]

OCTOBER 1917

[No. 10

THE HOLY QUR-ĀN

Now ready. For Prospectus see end of "Review."

Price 20s.

Friday Prayers with Sermon are held at 1.15 p.m. every Friday at 111 Campden Hill Road, near Notting Hill Gate Station, and Lectures are given in English every Sunday at 3.15 p.m. at the Mosque, Woking. Muslims and non-Muslims all are welcome.

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- 14th October ... "Prayer—Desire, Aspirations, and Ideals."
- 28th October ... "Conception of God, and its Effect on Character."
- 11th November... "The Unity—Belief in the Unity of God a Great Civilizing Factor."
- 25th November... "How Atheists Bow to God."
- 9th December ... "Hell, a Friend and a Guardian—Moslem Conception of Hell."
- 23rd December ... "Consistency, a Characteristic Feature of Divine Revelation."

NOTES

WE are able to announce that, by the mercy of God, Mr. Kamal-ud-Din has completely recovered from his illness.

It is a happy sign of the time that Muslim activities in London are increasing day by day.

Muslim students of different educational institutions in the British Isles have formed a Muslim Literary Society, with its headquarters in London at 111 Campden Hill Road, W.; and London Muslims, mostly Europeans, have started a Society of London Muslims at the same place.

The old Central Islamic Society is also active as usual.

All these Muslim institutions are working in unison with one another, and have simply judiciously divided their labours.

The Mosque still continues to draw appreciating audiences every Sunday. During the last few weeks we note an increase in the number of persons present at the lectures. One Sunday in particular, after a most interesting lecture on the subject of "Did Jesus himself ever claim to be God or Son of God?" an English gentleman, who declared that he was not a Muslim, rose and gave a short address, in which he stated that he was in complete agreement with the speaker. Other subjects dealt with include "Life after Death" and "Baptism."

Friday prayers at 111 Campden Hill Road, Notting Hill Gate, London, W., are well attended, and besides several English and non-English Muslims who are most regular in their attendance, we always have several non-Muslims who are interested in Islam.

On alternate Thursday evenings at the London house a series of lectures on Islamic and Oriental subjects, not necessarily religious, are being held by the London Muslim Literary Society. Successful lectures have been given on the following subjects :—

"Nur Jahan," by A. Ghani, Esq.

"Unity of God," by Habeeb Ahmed, Esq.

"The Qur-án," by Abdul Qadir, Esq.

"How the Qur-án gave an Impetus to Learning," by Ehsán-el-Bakry, Esq.

The President of the Society is Mr. Yusaf Ali, I.C.S. (Rtd.). For dates, time, and all particulars apply to the Hon.

Secretary, Mrs. Haneefah Bexon, 52 Parliament Hill, N.W. 3. All Muslims in the London area are strongly advised to give the Society every support.

Under the auspices of the Society of London Muslims lectures commence on alternate Sundays at 7 p.m. from September 30th.

A novel by the pen of Mr. Marmaduke Pickthall is expected to be published soon under the title of "Knights of Araby." The plot has been laid down in Yaman in the fifth Islamic century.

Orders can be booked by William Collins Sons & Co., Pall Mall, S.W. MALIK.

"A PIGMY OF THE DEITY"

JEHOVAH ANGERED AT THE BREAK OF SABBATH

THE rainstorm which prevailed practically all over England in August caused much harm to corn crops. The Precentor of Chelmsford Cathedral says, to quote the words of the Bishop of Birmingham,¹ "that the present wet weather is due to the disapproval of the Almighty of working an allotment on Sunday." Statements like this, in the opinion of the Bishop, "bring religion into contempt." "What a pigmy," again says the Bishop, "the Precentor makes of the Deity! . . . If no one else will repudiate this degradation of the All Father, I am bold to declare that the utterance is one which is unjustifiable, and which, if it were true, would make the vast majority of loving and unselfish creatures despair of the Creator." I am afraid the learned Bishop could not have passed these strictures on the Precentor if he had considered twice his own beliefs of the Deity. Is it not the same God Who in the same breath and in the same accent and stress gives the following two commandments: "But of the tree of the knowledge thou shalt not eat of it," "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." If it is pigmy of Him to give exhibition of His anger at the break of His Sabbath, under the nose of His own ministers of the Church, by sending an untimely rain so unfavourable to crops raised by

¹ Vide *Times*, dated August 14, 1917.

working on Sundays, is it not *childish of Him* to grumble on Adam's tasting the prohibited tree? "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and live for ever." If preaching like that of the Precentor of Chelmsford Cathedral "would make the vast majority of loving and unselfish creatures despair of the Creator," has He not made the whole human race a thousand times more so, when, as the Bible says, "He drove out the man" from the garden for similar breach of a commandment and condemned his whole progeny in addition?

The man is become as one of us . . . and now, lest he put forth his hand and take also of the tree of life, and live for ever exposes another unbecoming trait of an average mind. Is it a loving father or a timid rival who, afraid of man's emulation, clears him off from the ground and leaves him no chance to live for ever? But again we are told, He loved us so much that "He gave His only begotten" son so that we may live for ever. Does it make the Deity consistent in His resolve and determined in His purpose? Again, if "the Law," as the Church after Paul teaches, brought sin into the world with curse and perdition as its price, and the grace came afterwards, some two thousand years ago, to save us from the perdition—a fact which became established in the Garden of Eden—what induced the Deity to send the Law again and again till the advent of Jesus? Did it add to Divine glory to see humanity under a continuous curse? And if the Deity wanted to give "the Law" a further trial, as a crude theology would suggest, is not the Divine scheme reduced to a commonplace legislation, which through long-suffering and hardships of the ruled subject, proves to be a failure and needs repealing and emendation? The Bishop of Birmingham needs to "clean his own slate" before he sits to judge others. He must analyse his own beliefs about the Deity, and he will find in them a mixture of heterogeneous ideas. He will have to find many other labels besides "pigmy" to style the Deity of the Church.

SYED ERFAN ALY,

Barrister-at-Law.

“THE PLAIN WARNER”

Say : I do not say to you, I have with me the treasures of Allah (God), nor do I know the unseen, nor do I say to you that I am an angel ; I do not follow aught save that which is revealed to me. Say : Are the blind and the seeing one alike ? Do you not then reflect ?—THE QUR-ÂN, vi. 50.

NEVER did a prophet talk in plainer language and with a greater modesty to his people. Those whom Muhammad—may peace and the blessings of Allah be upon him !—addressed had for centuries been superstitious idol-worshippers. Had the Prophet so wished, he could have claimed any supernatural powers for himself, and the people would willingly have accepted him. But he was above all free from every kind of selfishness, and whatever he said proceeded direct from a heart devoid of all affectation and personal considerations. He plainly said, as he is here commanded, that he was but a man ; he had no treasures, nor did he lay claim for himself as a man to know the secrets of the future, nor did he profess to be any more than a mortal. For all the good he did, for all the prophecies he uttered, he did not like to take the credit to himself. All glory was due to Allah, he proclaimed. What distinguished him from the rest of mankind was that Allah revealed His will to him, and he faithfully followed and translated into practice everything that he received from on High. And as he himself was, so he wanted others to be. It was not his object to make his followers possessors of treasures or wonder-workers or fortune-tellers, but *men* first and last—men true to themselves and true followers of the high principles of life which had been revealed to him. He plainly told the people what was wanted of them, and it is for his plain speaking that he is frequently called in the Holy Qur-ân a *plain warner*.

But even his sublime and selfless sentiments and motives, the best that pure human nature could possess or desire, encounter nothing but carping criticism at the hands of many Christian writers. “Here he declares himself unacquainted with the secrets of God” is the remark which the noble words of the above verse draw from a Christian annotator, and the grotesque conclusion is immediately deduced that “he confesses he does not possess the gift of prophecy.” But any reasonable man can see that by this verse the gift of revelation and prophecy

has not been denied, but claimed in the clearest words. What is meant by the verse is that as a man Muhammad was like other men, i.e. he did not know the unseen, etc., but as a prophet he knew and followed everything revealed to him by Allah. The unique greatness and nobleness of the Prophet lie in the fact that he never tried to put himself before people as superhuman. Many were the prophecies of the Qur-án fulfilled in his own lifetime, yet he continued to say, "Nor do I know the unseen." Islam triumphed, yet he never said, "I have the treasures of Allah." Every prophecy fulfilled, every success made, he attributed to the all-powerful, all-knowing Allah.

*From Translation of Holy Al-Qur-án,
by Maulvi Mohammad Ali.*

GOODNESS TO PARENTS

THE QUR-ÁN AND THE BIBLE

By A BRITISH MUSLIM LADY (HANEefa BEXON).

"And your Lord has commanded that you shall not serve (any but Him) and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) 'Ugh,' nor chide them, and speak to them a generous word."—Qur-án, chap. xvii. 23.

"And we have enjoined on man the doing of good to his parents. With trouble did his mother bear him, and with trouble did she bring him forth, and the bearing of him and the weaning of him was thirty months; until he attains his maturity and reaches forty years, he says: My Lord! Grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, that I may do good which pleases Thee, and do good to me in respect of my offspring."—Qur-án, chap. xli. 15.

WE notice that in the first of the above verses quoted from the Holy Qur-án, obedience to parents has been placed immediately after the obedience we owe to our Creator, and deservedly so, because among our fellow-beings no one could have a greater claim upon a person's gratitude than his or her own parents. Filial obedience is a fountain-head for moral teaching. From it all forms of submission are derived and obtain support. No wonder, therefore, that obedience to parents should occupy such a prominent place in the tenets of Islam, and be so strongly recommended to its followers.

As against this, a great deal of surprise and disappointment is caused by what one reads in the New Testament on this very important matter. Here are a few passages taken from it:—

"Then one said unto him, Thy mother and thy brother stand

without, desiring to speak with thee. But he answered and said unto him, Who is my mother? and who are my brethren? He stretched forth his hand towards his disciples, and said, Behold my mother and my brethren!" (Matt. xii. 47-49).

"And when they wanted wine, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what have I to do with thee!" (John ii. 4).

From the above and many more such sayings in the Gospels which are ascribed to Jesus, it becomes manifest that he was rather indifferent to natural sentiments of family life. He is reported to have once gone so far as to say that the purpose of his advent was to sow the seed of dissension in households. He is represented as the author of a sentence like this: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

One might observe, in defence of Jesus, that the utterances here objected to go rather to prove that the faithful should sacrifice all love for earthly relations in order to show his attachment to Almighty God; to which we cannot help saying that, unfortunately, the New Testament is a book intended, among others, for the instruction of children of tender age, whose undeveloped intelligence cannot grasp the supposed elevation of such a doctrine. To them Jesus is simply the son of God, or God Himself, and the best model at which one must look for the conduct of his life. This being so, they think there is nothing wrong in being rude to one's parents, and they see the justification of bad behaviour in the example reported of their "Heavenly Master." As compared with this, how beautifully the Qur-án deals with the same subject in the following verse:—

"And we have enjoined man in respect of his parents—his mother bears him with faintings upon faintings, and his weaning takes two years—saying, Be grateful to ME and both your parents; to ME is the eventual coming. And if they contend with you that you should associate with ME what you have no knowledge of, do not obey them, and *keep company with them in this world kindly, and follow the way of him who turns to Me*" (Qur-án xxxi. 14, 15).

These verses show that the Qur-án, while laying special stress on the duty of obedience to one's parents, does not omit

to warn against attaching excessive and undue importance to that duty every time that it is in conflict with other duties of higher character ; and even in such case care must be taken that the peace of the family be not disturbed. A Muslim cannot obey his parents in matters contrary to the course prescribed by God, but he need not be "at variance against his father and the daughter against her mother" ; he should "keep company with them in this world kindly."

May I also say one cannot help but notice the vast difference between the East and West regarding duty to parents. In the East the home ties are sacred ; love for sisters, brothers, even grandparents, is religion. In the Bible we read : "A man shall leave his father and mother and cleave unto his wife." Ah ! how many times do we find he will forget his father and mother and leave his wife and forsake her ; sisters he sees not for years, knows not where they are. Such instances in the East are practically unknown. Sons serve their parents with heart and soul. A son in affluence with parents in penury is hardly heard of in Muslim countries. If it were so in the West, how different many lives would be. I know at this moment of writing instances where sons have been educated, the same time taking all that could be gathered from private resources and the housekeeping sum. They have risen in the world, even made great names for themselves, but the mothers, some now widows, are struggling to make ends meet ; they merely exist. I ask you, is this right ? Let us believe in the teachings of Islam, follow not the teachings of the Prophet Jesus, who, as I have already stated, appeared so indifferent to his mother. A mother's love is the greatest of all on earth ; therefore honour thy father and thy mother, that thy days may be long on the earth. Let others experience the shock caused by the story of the prophet who showed so little regard towards his parents. A Muslim feels quite safe from such a pain on seeing something quite at variance with the teaching of the Bible. In the following words our Holy Qur-án puts in the mouth of Jesus : "He (God) has enjoined on me prayer and poor rates so long as I live and am dutiful to my mother, and He has not made me insolent, unblessed" (Qur-án xix. 31, 32).

It is rather amusing to hear a prophet of God, purporting to offer his life on earth as an example to be followed by all men, so superciliously say to his mother, "Woman, what have I to do with thee ?"

HOW THE LOWER HOUSE OF THE CONVOCATION OF CANTERBURY ACCEPTED QURANIC TRUTHS

"REVISED" BELIEF IN SCRIPTURES

ABOUT thirteen and a half centuries ago, when the Word of God descended upon the last of His Messengers, it revealed to him a startling truth which till then was a secret to the world. The message impeached the honesty of the people of the Book as custodians of the "Holy Writ" in the following words of the Qur-án: "Do you (the Prophet) then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this)?" (2:75). "Woe, then, to those who write the book with their own hands and then say this is from Allah."

These words when delivered were taken as a baseless charge of perversion of the Holy Writ. With those who believed every word and letter of the Bible as coming from God, this statement of the Qur-án was sufficient to condemn the latter as a human invention. But the recent investigations have come to the same conclusion announced by the Qur-án centuries before in a time when no one could impeach the genuineness of the scriptures. Is it not a strong testimony to prove the Divine origin of the Book of Islam? One may presume that the Holy Prophet had an access to some kind of biblical lore which helped him to deliver the Qur-án if the Book said something in consonance with the Bible. But how could he contrive to make an assertion contrary to the received opinion of his contemporaries who had not the least doubt as to the authenticity of the Bible—an assertion which indeed remained an unproven allegation for centuries and which for its proof required an elaborate investigation of hundreds of learned minds who had to sift ancient records in the archives inaccessible to the outside world for thousands of years. The higher criticism of the Bible came forward to support the Qur-án, and the Bible fell down from the pedestal of infallibility and was taken to be not free from accretions and subtractions. But the Church, as usual, was slow and reluctant to keep pace with the time in its beliefs. The struggle, however, began for the truth in the Church which led to internal dissension and disagreement. It after all found

its expression in the Lower House of the Convocation of Canterbury in the sitting of July 5, 1917, under the presidency of their PROLOCUTOR (Archdeacon Stocks) to conclude the consideration of the recommendation of the committee on the revision of the Prayer Book. The *Times* is responsible for the following :—

“The Dean of Christ Church moved that the House accept the form of question suggested by the Committee to be put to Deacons on the occasion of their ordination regarding their belief in Holy Scripture. The suggested form ran as follows :— ‘Do you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament, as conveying to us in many parts and in divers manners the revelation of God which is consummated in Jesus Christ?’ Answer :—‘I do so believe them.’ This was intended to take the place of the third question in the present office for the ordering of Deacons, which is in the following terms :—‘Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?’ Answer :—‘I do believe them.’

“The Dean of Canterbury said that the question, in the form suggested by the Committee, did not give prominence to the fact that the Scriptures were the result of Divine inspiration and Divine authority, and that they were a vital part of the Christian faith. He moved as an amendment that the words should be :—‘Do you acknowledge that the Holy Scriptures of the Old and the New Testament were given by Divine inspiration?’

“The Dean of Christ Church said that proposal would leave them exactly where they were before.

“The Dean of Canterbury’s amendment was negatived, 5 voting for it, and 63 against. Several other amendments were proposed, the majority of them being rejected by the House, and eventually it was agreed, by 74 votes to 4, that the question should be put to Deacons in the following form :— ‘Do you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament as conveying to us in many parts and in divers manners the revelation of God which is fulfilled in our Lord Jesus Christ?’”

The Church in this decision has bowed before the verdict of the Qur-án, though in different accents and stresses. The Last Book of God did not denounce the Bible as a wholesale

corruption. It denounced its perversion in certain parts by human hand. But to sift the Word of God from human manipulation was not again the work of man, but of God. Hence the necessity of the last revelation to recapitulate truths already revealed in their original purity. Otherwise we do not know how to distinguish between the genuine and the fabricated. The Church has now refuted practically the whole of the Old and New Testament excepting those parts which in their opinion uphold the Church faith in Jesus.

The finding of the Church, however, is not free from fallacy. It is surprising to find how men of education and literacy with academical gowns upon their shoulders are prone to fall short of average judgment. How can he who conscientiously cannot reply to the question "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" in the affirmative, believe these Scriptures as conveying to him the revelation of God as fulfilled in Jesus Christ? Do we know anything of Jesus independent of what is written in the canonical record? The Roman and Greek histories are silent of him, and we fail to find mention of him in the Jewish records. The well-known lines of Josephus, speaking of Jesus and the letter alleged to have been written by Pilate to Rome, was after all a piece of forgery.

Are we not then compelled to look exclusively to these canonical records for all that we know of Jesus. We may accept or reject them in their entirety, but a piecemeal acceptance of an evidence in absence of external corroboration is not a judicious and reasonable judgment. Had there been some other proofs to "convey" to us the revelation of God "which," as the Church says, "is fulfilled in our Lord Jesus," one could reasonably believe in the canonical record as well, if he found the same in the Scriptures. But such is not the case, and the Bible is the only record in our hand to formulate our belief in Jesus. If the whole book is not entitled to claim our unfeigned belief, such portions as deal with Jesus Christ cannot reasonably be given any credence. The Lower House of Canterbury merely quibbles with words, and commits the fallacy of argument in a circle. Divested of these graceful ecclesiastic coverings, the position stands thus: The Church believes in certain portions of the canonical Scriptures of the Old and New Testament, because they make mention of

Jesus, and the Church believes in Jesus because he has been mentioned in certain portions of the canonical records. Is it not *petitio principii*, or begging of the question?

Further consideration of the question, we believe, will make the Church dignitaries alive to their error, and Jesus will become only a myth. Has not the Qur-án therefore done a great service to that great Prophet of God? The whole canonical record is destined to be condemned as a whole, and to be shelved into oblivion with Jesus himself. It is not too much to say that in the near future none but a Muslim will accept him as a Prophet of God and an entity in the history of the world as we know of him either through the Bible or through the Qur-án. The former, admittedly, is not genuine, and the latter, if not accepted as revelation from God, is only a re-echo of the former. Where then lies the proof of Jesus?

WHO WAS THE FOUNDER OF “CHURCH RELIGION” IN THE WEST?

WE are nearing a happy new religious era. The sun of truth is dawning and casting its roseate hue on the clouds of ignorance and credulity. Blind faith has given way to the passion for proof and truth. The most encouraging feature of all is the struggle for reform which has at last commenced inside the Church itself. The Christian beliefs are again in the crucible of crystallization. After years of blindness to the searchlight of criticism, only the other day some of the best representatives of the Church of England have given a unanimous verdict against the genuineness of the canonical record as a whole. An opportune mysticism has now commenced in the Church to regard the miracles of Jesus in the light of a metaphorical allegory. Those Christian ethics evolved from the Sermon on the Mount, which till now have been taken as an ideal of religion and held up as the criterion for proving the so-called ethical superiority of Christianity over other faiths, have now been repudiated in a way by most leading lights of the Christian Churches. Now these divines have begun to entertain very strong doubts as to whether the Church of Christ, in the received sense of the word, ever had its inception from the hands of the Master. A lively debate occurred on the 9th

of August, 1917, at Cambridge, in Girton College, and the subject under discussion was : "Did Christ found the Church?" *The Times* of 10th August is responsible for the following :—

THE FOUNDING OF THE CHURCH.

INCIDENT AT THE CAMBRIDGE CONFERENCE.

The conference of Modern Churchmen, organized by the Churchmen's Union, was resumed at Girton College, Cambridge, yesterday, under the presidency of Professor Percy Gardner, chairman of the Conference Committee.

"Did Christ found the Church?" was the subject of a paper read by Dean Inge, who said that Jesus Christ appeared to His contemporaries as a prophet. He never tried to form a schism in the Jewish Church, or to found a rival organization. He proclaimed spiritual independence while accepting the institutions of his time and country. The break with Judaism was inevitable, but He made no provision for a Christian polity.

The Rev. J. R. Wilkinson, who opened the discussion, took the same view as the Dean, and other speakers were the Rev. C. W. Emmet, Bishop Mercer, the Rev. L. Patterson, the Rev. F. Mann, the Rev. H. Symonds, and the Rev. H. A. Major.

Archdeacon Ford answered affirmatively the Dean's question, "Did Christ found the Church?" and Mr. Pringle thereupon said that the Archdeacon was the only person who in the course of the discussion had given the question an affirmative answer.

Bishop MERCER : I said I considered that the Church naturally arose out of the teaching of our Lord.

The Rev. C. W. EMMET : I said so quite distinctly.

Dean INGE : And I may say the same.

Mr. PRINGLE : May I apologize? I regret that these gentlemen did not speak in plainer language.

A little more boldness of conviction could have easily brought the debate to conclusion in negating the proposition. But there is not much to read between the lines. The language seems quite clear, and easily shows that the participators in the debate, with the exception of Archdeacon Ford, were under no illusion in believing that Christ was not the founder of the Church which bears His name. Even a superficial reader of the Bible pos-

sessed of ordinary intelligence can easily come to the same conclusion. Jesus was a Rabbi, a Jew of Jews, passionately attached to his nation and its religion. His friends and foes alike all regarded him as a Rabbi. "Then Jesus turned and saw them following and sayeth unto them, What seek ye? They said unto Him, Rabbi (which is to say, being interpreted, Master) where dwellest thou?" (John i. 38). "The same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher from God" (John iii. 2). Jesus did not abrogate the law, he taught it and was himself observant of it. "Think not I come to destroy the law and the prophets, but to fulfil" (Matt. v. 17) comes more befittingly from the mouth of a scrupulous follower of, and a staunch minister to, an old than the founder of a new religion. He did "not come to take anything from the law of Moses, nor did he come to add anything to it." When asked, "Master, what must I do in order to live?" he replied, "Fulfil the law." These instances show not a departure from but the obedience of the Mosaic law. In reforming the rigid observance of the law of retaliation Jesus only gave expression to what was held by many of the foremost Judaic divines of his time. No doubt he incurred the enmity of the Pharisees, which brought him to the cross, but it was not on account of his founding a new church, but because Jesus regarded the priestly class as non-observers of the law, and exposed their hypocrisy. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20). The utterance clearly shows the attitude adopted by Jesus towards the priestly class, which was sure to bring him to trouble when the latter were in ascendancy of power. Throughout his life Jesus was very jealous of what was laid down in the Pentateuch. He would say to his disciples, "The scribes and Pharisees sit in Moses' seat. All therefore they bid you observe, that observe and do" (Matt. xxiii. 3). He would not give any new name to his followers. It was the device of the clergy of the Council of Antioch that the name "Christian" was adopted. Jesus observed his sabbath not on the first but on the last day of the week, like other Jews. The observance of the sabbath on the seventh day was broken afterwards. The first day of the week was *Dies Soli*, the day of the sun in the Roman calendar. Hadrian, the Roman Emperor, had a mind "to build a temple

unto the Christ and to rank him in the number of the gods" (Lampridius i. 43). Hadrian, however, could not carry out his intentions, but his successor, Constantine, whose patron deity was Apollo, saw the Sun God incarnated in Jesus. Hence the first day of the week became the sabbath day. Jesus repeatedly declared that his mission was to the Jews alone and his gospel only for the house of Jacob. He worked certain miracles, not to prove his claim to divinity but the "works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me" (John v. 36). "I can of mine own self do nothing" (John v. 30). He "came not to judge the world" (John xii. 47). He never claimed to be intercessor or forgiver of others' sins. "Father, forgive them, for they know not what they do" (Luke xxiii. 34). These were his last words. He admitted his ignorance of what had not been revealed to him. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32). His God was one God (Mark xii. 29), and greater than him (John xiv. 28).

This all shows that Jesus was only a prophet of God who came to reform the religion of the Jews, and not to found a new Church. The Church of Christ as it now stands represents him in quite a different light. It owes its superstructure, however, to the writings of St. Paul. In the Church Jesus, as now represented, is the "High Priest," the "Word," the "Image of God," the "Second God," the "First Begotten Son of God," "Seated next to God on His Throne," "God in the Likeness of Man," a "Gift from God," the "Great Saviour who took the load of sin," the "Model after which we have to fashion our lives," the "Judge," the "Intercessor," the "Bread of Life," the "Giver of Everlasting Life," a "belief in Whom carries more weight in the eye of God than virtue itself," etc., etc. One can easily see that the founder of the Church now passing after the name of Christ was not Jesus but Paul. Tolstoi could not reconcile St. Paul with Jesus, and he cut the knot by throwing over St. Paul.

Jesus, no doubt, could not reveal the whole truth,¹ and one could take St. Paul as one filled with the Holy Ghost who spoke to tell the whole truth as the Comforter had to do in the fulfilment of the prophecy of Jesus, had there been, firstly, no

¹ John xvi. 13.

divergence between Jesus and St. Paul; and secondly, if the inspiration of the latter and the beliefs of the Church he founded could not be traced to human agency. The theory of the Logos mentioned in St. John was admittedly a Platonic conception which had been elaborated by the Alexandrian school of philosophy. Long before Paul preached, all that is contained in his epistles concerning Jesus was the common philosophical belief about the Logos. Paul reshaped the quibbles of the various schools of thought into what is now the popular Church conception of Jesus Christ. Rejected by his own people, the co-religionists of Jesus, Paul had to work among the Gentiles, who could hardly be reconciled to the observance of the rigid regulations of the Jewish law. St. Paul by compromise and diplomatic use of current beliefs had to facilitate their acceptance of his creed. "To them that are under the law I became as under the law, that I might gain them that are under the law. To them that are without law as without law, that I might gain them that are without law" (1 Cor. ix. 20-21). His own race was looking for a Messiah to restore the kingdom of David, and the philosophical conception of the Logos had also appealed to many thinking minds of the Jewish nation. He combined both these ideas, and the result was the Church of Christ. However, I give here some quotations from Philo¹ and leave it to the judgment of the learned and reverend gentlemen who participated in the debate at Cambridge to decide who was really the founder of the Church. For these quotations I am chiefly indebted to Dr. John Denham Parsons, the author of "Our Sun God."

"The Word by which the world was made is the Image of the Supreme Deity."² "As those who are unable to gaze upon the sun look upon his reflected radiance as a sun, so likewise the Image of God, His Angel Word, is Himself considered to be God."³ "Who is that High Priest . . . the First-born of God."⁴ "His Word, which is His interpreter."⁵

¹ Philo, often called Philo-Judæus, was an eminent Jewish philosopher. He was born *circa* 10-20 B.C., probably in Alexandria, in which town he spent most of his life. He was a most prolific writer on philosophy and Judaism. Visited Rome 40 A.C. Date of death uncertain.—"Ency. Britt." 9th edition.

² "De Monarchia," II. ii. 225.

³ "De Somnis," i. 40-41.

⁴ Ibid. i. 653.

⁵ "De Legis. Allegor.," iii. 73.

"In the likeness of man again."¹ "His First-begotten Son."² "The Word is accordingly the Advocate for all Mortals."³ "Being the Image of God and the First-born of all intelligent creatures, He is seated immediately next to the One God without any interval of separation."⁴ "We maintain that by the High Priest is meant the Word who is free from all voluntary and involuntary transgressions being of Heavenly Parentage."⁵ "The Deity acts with the most consummate order and rectitude, and has appointed His First-born Son the upright Word like the lieutenant of a mighty prince to take the care of a sacred flock."⁶ "This is the Bread, that nourishment which God appointed to be applied to the soul of man, the Word."⁷ "God is the most generic thing and the Word of God is second."⁸ "The Shepherd of His holy flock."⁹

Do not all these quotations sound strangely familiar when compared with what we hear every day in Church sermons? Are not, then, the writings of St. Paul and some of the portions of St. John mere echoes and re-echoes of Philo and his associates of the Alexandrian school of philosophy? The same theory of the emanation of the Word, the Logos, who is the second person in the Godhead, made after the image of God, seated on the right hand of his Father, the sinless one, the bread of life, the intercessor between the Creator and the created. If all this, what really constitutes the tenets of the Church of Christ, can be traced to Philo and others through St. Paul and does not receive countenance from the words of Jesus himself, we cannot believe in the divine origin of the said Church, and we cannot believe that the said Church owes its inception to Jesus the prophet of the Jews. Do not the following quotations sound like what ordinarily comes from the pulpits of the Church when speaking about the "blood" as the price for the salvation of the human soul?—

"What man is there of true judgment who, when he sees the deeds of most men, is not ready to call out aloud to God, the great Saviour, that he would be pleased to take off this load of sin and by *appointing a price and ransom for the soul*, restore

¹ "De Confu. Ling.," i. 427.

² "De Agric.," i. 308.

³ "Quis. Rerum. Divin. Hæres," i. 502.

⁴ "De Profugis," i. 561, 16.

⁵ Ibid. i. 562, 13.

⁶ "De Agric.," i. 308, 27.

⁷ "De Leg. Alleg.," i. 121, 26.

⁸ "Leg. All.," ii. 21 (i. 82).

⁹ "De Agric.," i. 308.

it to its original liberty" ("De Confus. Ling." i. 418). He therefore exhorts every person who is able to exert himself in the race which he is to run, to bend his course without remission to the divine Word above, who is the fountain of all wisdom, that, by drinking of this sacred spring, he instead of death may receive the reward of everlasting life" ("De Profugis," i. 560, 31).

CHARLES (SALMAN) SCHLEICH.¹

HOW THE QUR-ÁN GAVE A NEW IMPETUS TO EDUCATION AND SCIENTIFIC LEARNING

By SAYYED EHSÁN-EL-BAKRY

(Paper read to members of the "New Life Summer School," with Dr. O. E. Miller, Ph.D., in the chair.)

IT has always been an interesting subject for historians to investigate those causes which gave so great a stimulus to the advance of learning and education almost simultaneously with the rise of Islam. Whatever Europe could learn from Greece and Rome had been secreted in the inmost recesses of the Christian monasteries. But it was almost a sin to be learned. In every corner of the world ignorance was the characteristic feature of the nations, and whatever their forefathers had left to them in various branches of literature had sunk into oblivion. Clouds of ignorance filled the horizon everywhere, particularly in Arabia, where they were most dense. The Arabs were known as "Ummís," i.e. those that can neither read nor write. Is it not, then, wonderful that the Prophet, rising from such a people, should, through the grand principles of life that he preached, make his country (inhabited by most ignorant people of the world) the foremost nation in learning? Within a few years of the rise of Islam the Arabs became the torchbearers of the light of science and learning to the rest of the then known world.

In fact, Islam is a sort of towering landmark between the pre-Islamic system of learning and the modern mode of culture. Ancient nations were chiefly interested in metaphysical contemplations. They devoted their time to all sorts of theories that had no bearing on the practical side of life. Those that were termed the learned and wise ones were monks and priests,

¹ See Frontispiece.

spending their lives within the four walls of a monastery, a pagoda, or a temple. Islam came and made the whole universe a subject of study and the world a school to study in. Is it not an established fact that though there was an abundance of literature on logic, metaphysics, poetry, and other æsthetic subjects, we find no clue of any systematized attempt to make researches in the realms of what in our days have been named as modern sciences till the advent of Islam, whose followers not only encouraged and extended these various branches of learning, but made appreciable additions in the form of material sciences? It was the Muslims who brought about a great revival even in the old Grecian literature, which was becoming extinct. It was through the medium of the Arabic that Ptolemy first became accessible to Europe in a Latin translation; and such is the case with Euclid. Europe's present knowledge of Aristotle's works is due to their preservation by the Arabs, who followed his method of practical investigation of facts. The Arabs took up the practical Alexandrian school of science, while Christianity of those times encouraged only the Platonic and Athenian school of thought, because their methods did not lead to independent thought. It may be claimed that the "romance" style of writing had its birth in Arabia, and it was transmitted to Europe through the followers of Islam. The Muslims opened three mines of intellectual wealth, i.e. scholastic philosophy, which was abused by the Grecian vanity and paralysed by the gross habits of Romans, "mathematical sciences," and natural and experimental knowledge, which neither Greek nor Roman greatly valued. Bacon, who was an Oriental scholar, derived his philosophy from the Arabs. Pope Sylvester II, who because of his learning was called a magician by the then ignorant Europe, was educated in Muslim colleges. The Arabs are the undisputed inventors of chemistry, as the very word itself suggests. Medicine and pharmacy were greatly advanced by the Muslims. Hospitals and asylums, with capable nurses and able physicians, were to be found all over the great cities of the early Muslim Empires. In Spain hospitals for animals were founded. While the European went to the shrine of a saint to be cured of his illness, the Muslim went to a hospital to be treated. In Baghdad only there were 864 licensed physicians. The history of astronomy, algebra, botany, and optics will show the great work of the Muslims. The great development of

agriculture was a result of the work of the early Muslims, as can be judged by the remains of their irrigation system in Spain. Egypt under the Islamic caliphate had a cultivable area five times the size of the present one. It was the Muslims who introduced the cotton plant to Europe. The same with the sugar-cane, which ultimately found its way to the East Indies. The weaving of silks and cottons, printing of calico, dyeing of stuffs, the making of glass, were a few of the arts brought to a high pitch of perfection by the Muslims. Even aviation was attempted by the early Muslims, and Abul Kasim, the inventor of glass, did actually succeed in flying, but unfortunately fell and was killed. It would be beyond the scope of my lecture to give a detailed account of all the sciences that Islam had a great hand in developing or introducing. But suffice to say that Islam more than any other religion did a great deal to further education and science.

With a Muslim learning and education is an article of faith. Education is a compulsory duty of every Muslim man or woman. Now, I wish to impress upon you that the keynote of all Muslim progress in science was nothing else but the Holy Qur-án. I will quote one or two verses from the Qur-án (the Book teems with many more) which will not only show what an impetus the Muslim mind receives to cultivate learning, but it also discloses the method which he has to pursue in his course of learning.

“Most surely in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for *men of understanding*. Those who remember Allah, standing and sitting and lying on their sides, and *reflect on the creation of the heaven and the earth*: Our Lord! Thou has not created this in vain! Glory be to Thee! Save us then from the chastisement of the fire” (ch. iii. 189, 190).

Before I dwell on this verse I should like you to bear the following in mind. That in the original text the word *ulal-al-báb* stands for “men of understanding”—an essential feature of the best Muslim in the Qur-án—and the words *Us-samawáte wal arde* (the heaven and earth) stand for everything in the heavens and the earth. So you can easily see that from the Quranic point of view it is essential for a good Muslim to reflect on the creation of everything in the universe with the object to bring

forth some useful results, as the concluding portion of the above quotation shows—*Thou hast not created this in vain*, a query which has the word *Rubbana* before it in the verse. The Arabic word *rubb*, which has often been translated “Lord,” has got more meanings than what the English equivalent connotes. It means creator, sustainer, evolver—one who not only creates, but nourishes the created to the extent of bringing its inherent capacities to complete development.

The observation of the universe by a Muslim mind in the light of this verse therefore may be defined thus : Whenever he finds anything around him he has to reflect that it has been created for some purpose which has something to do with his nourishment and development.

If such an inquiry is the guiding principle for a Muslim, you can easily understand what method of education the Qur-án proposed for its votaries. It would suggest to them to make the whole universe their university, and to make every atom of nature their book. They have not only to think of the growth of their spirituality, as the first part of the verse in discussion demands, but also to think and contemplate upon their own physical nature and the things around, which were created for their sustenance. Thus spiritual law and physical learning go side by side among the followers of Islam, and this explains the speedy growth and development which material science received at the hands of early Muslims.

Again, the Qur-án repeatedly enjoins upon Muslims to consider those conditions and causes which have led to the fall of various nations in history.

“Say to them, go unto the four corners of the world and consider what was the end of the guilty which occurred to people who neglected the laws of God.” A Muslim, therefore, is warned to take a lesson from his predecessors and not go against the law of God. In the terminology of the Book of God, divine laws stand for the laws of nature as well. How can one guard himself against violating the laws of nature unless he makes a thorough study of these laws. Hence the Qur-án draws the attention of its readers, to find out in what way bygone peoples came to grief. Thus history becomes a necessary subject of study for a Muslim.

That the whole of nature has been created as subservient to human needs is another recurring theme in the Qur-án which may be summed up in one verse.

"Everything in the earth and in the heavens has been made subservient to you." The verse brought a new revelation to Muslims and through them to the whole world. It shows that everything in the universe has not only been created for the use of man, but it can work to his will, if he tries to find out the means to bring them under his control. A new impetus was thus received by the world through this Gospel of the Qur-án. What an invigorating piece of good news, that the nature around me is not only for my use but to act at my will ! Since the revelations of this gospel to man, various atoms of nature have become ministers to our needs and slaves to our wishes to the extent of our researches in different branches of science. Does it not prompt a thinking mind to continue its investigations and try and discover further properties of matter in its different forms ?

Our learning and education cannot be complete unless we know of our own capabilities. Our aspirations cannot go beyond our capacities. If such is the case you can easily understand the necessity of knowing our own capabilities in furthering our education. Has not the Qur-án brought the whole human race under a great obligation when it says in the verse I have quoted that the whole universe has been made to surrender to human will ? It shows man's capability to rule nature. It would not be irrelevant perhaps to refer to the story of Adam in the Garden of Eden in this connection, and the different ways in which it has been dealt with in the Bible and the Qur-án. While tasting the tree of knowledge, as Genesis says, brought the fall of Adam and in consequence the whole human race to eternal perdition, as the current theory of Western theology goes, the very possession of knowledge, according to the story in the Qur-án, made man the lord of the universe.

The Qur-án says : "And when your Lord said to the angels I am going to place in the earth one who shall rule (in it)." They said : "What wilt thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness." He said, "Surely I know what you do not know," and He gave Adam knowledge of all things ; then presented them to the angels. He said, "Tell me the names of those if you are right." They said, "Glory be to Thee, we have no knowledge but that which Thou hast taught

us. Surely Thou art the Knowing and the Wise." He said, "Oh, Adam ! inform them of their names." Then when he had informed them of their names, He said, "Did I not say to you that I surely know what is unseen in the heavens and earth, and that I know what you manifest and what you did hide ! And when we said to the angels make obeisance to Adam. They did make obeisance."

The story here not only shows the superiority of man over angel, but also discloses to us the secret whereby man can assert this superiority. It tells us the capability of man to discover latent and hidden properties of matter. I am not prepared here to give you an idea of angels in this discourse, suffice it to say for my purpose that angels as described in the Qur-án, as far as the physical worlds are concerned, is the name of beings possessing knowledge and intention who rule matter and bring forth its properties into operation. Now I trust you are in a position to appreciate the bearing of the story of Adam as to the question I am dealing with. If angels are created to work out the properties of matter a ruler is wanted to put those properties to their proper use. God created man for that purpose and created in him capabilities to investigate those properties, and thereby to receive homage from the angels, i.e. the governing spirits of the elements. Herein lies the superiority of man over angels. Angels are subservient to him, and are ready to follow his command provided he is ready to possess the required knowledge. Angels, as the story goes in the Qur-án, could not understand the advisability of the creation of man. But when they came to know that he has been given the knowledge to move the machinery which they have to work out, they prostrated before him. The story in Genesis might have some allegorical meaning in it, known to those well versed in the Church theology ; but to a layman like myself the story in the Qur-án appears to be more elevating, energizing, and actuating us to claim the heritage from our first ancestors of the knowledge of the things around us. We are not ashamed of that heritage. We are not ashamed of that knowledge. It is not bringing us to a fall, but it leads to our uplift. It is not sin, but a virtue.

Thus education of humanity appears to be one of the chief objects for which the last Book of God was revealed. In fact, the first verse of the Qur-án, which was delivered to the Prophet

in the cave of Hira, announces it in the clearest terms. "Read in the name of thy Lord, who created, He created man from a clot. Read your Lord is most honourable. Who taught (to write) with the pen, taught man what he knew not." The use of the pen mentioned in this first revelation to one who belonged to a nation which was proverbially unaware of its use is strikingly significant. It refers to that important part which the pen had to play in the progress of the world, and the powerful help which learning and education had to receive in the coming generations. The use of the pen, no doubt, was partially known to the pre-Islamic world; but the part it plays at present commenced after the revelation of the Qur-án. Besides, pen was a useless instrument to preserve knowledge without the use of paper, and it has been admitted in all lands that the Arabs were the inventors of paper. The ancient record on paper which is still existing in one of the universities of Holland is in Arabic.

In this first revelation the words "Who taught man what he knew not" not only refers to the importance of teaching and being taught through the means of the pen, which was to, and did, take the place of the old system of teaching by rotation or memory, but it also opens a new vista of knowing things in the province of learning that were previously unknown. Can we deny that the world is under a great obligation for all it possesses in the form of knowledge, and for all that it discovered of "what was unknown" greatly to the use of the pen? You should also consider that the very first word in the very first revelation to the Prophet is "read." This word of God as revealed to the Prophet referred to that millennium of reading and writing which had to change the course of the world.

"To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises."

"Acquire knowledge. It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless. It guides us to happiness; it sustains us in misery; it is an ornament among friends and an armour against enemies."—HOLY PROPHET MUHAMMAD.

WARNINGS

By LORD HEADLEY

IT is with feelings of mingled pleasure and regret that I now address you, after an absence of many months, during which the state of my health has been far from satisfactory. The occasion will, however, afford some gratification to my Muslim brethren as well as to myself, for we can surely feel that after all the trials, anxieties, and losses suffered there is now presented so good an opportunity for explanations which may be of service to others.

I approach the subject with diffidence, not from any personal fear of the humiliation which attends a confession of a failure in any particular line, but because it is possible I may not have the ability to make the most of what I feel to be a great opportunity of advancing matters of great moment in the interests of our blessed Faith. In all worldly affairs the more conspicuous the occasion or the individual, the greater the attention which is aroused by oversights, lapses, or omissions, so that an indiscretion may often assume a magnitude altogether unwarranted. But this very fact is wholesome, since it indicates the importance of care and precautions on the part of those on whom the lime-lights of life play with any great severity.

Noblesse oblige should never be lost sight of by those to whom others look for example, though it is certainly rather irksome for a man of lively temperament to be constantly minding his P's and Q's. A dear and near relative of mine was the Vicar of an English parish, and the story goes that one of his amusements consisted of imitating a drunken man in the street leading to his church. He was an exceptionally clever man, and the imitation was admitted to be first rate even by the greatly scandalized members of the congregation, and most thoroughly enjoyed by the less strait-laced. When it came to the sermon he used the "disgraceful exhibition" to illustrate his scathing remarks against intemperance! "You saw what I looked like, rolling along the road. *Do you want to look like that?* Take warning before it is too late," etc., etc. My dear uncle was a really good man and kind father, but he was a confirmed

jester and so "breezy" in his ways that he was frequently misunderstood by those who did not know him well. I have been accused of taking after this uncle, and I consider it as a great compliment, because if his mantle has fallen on me it is possible that I may resemble him in his higher as well as in his lighter eccentricities. He was second Wrangler in his year up at Cambridge, and second Smith's Prizeman—would that it were my good fortune to possess his mathematical genius as well as his milder powers of mimicry!

Not much more than a year ago a well-known peer of the realm was "haled before the Beak" for what the police considered unnecessarily hilarious conduct, and was fined: very shortly afterwards a similar fate overtook me, and I was also fined. Looking back on those two causes with the calm indifference due to lapse of time, and I hope with the spirit of fair judgment due to El Farooq, I really think that in both cases bad luck or—as I far prefer to put it—*Satan's imps* got us both into trouble in order to bring discredit on a class which after all has not done so badly for the country. Or possibly my position as an English Muslim offered irresistible attractions for assault from below.

Absolutely *no harm* had been done in either of these cases, so far as I am informed, and if the magistrates had seen fit to temper their justice with a little more mercy, no moral wrong would have come of it.

To many people a fine of this kind when inflicted on a gentleman seems about as bad as being beheaded. I know that I was very wroth at the time and appealed against the magistrate's decision—the case being one of illness and insomnia and not of inebriety—but my appeal was dismissed. *Hinc illæ lachrymæ.* I was all along convinced, and am now, that the police—worthy fellows, they must sometimes make mistakes—fell into error and mistook my hopelessly sleepy condition, and put down my remarks when aroused to over-indulgence. This was a case which might easily have been kept out of the papers, but so convinced was I of my innocence that I declined to take any steps whatever to that end, and decided to face the music, as they say. This reminds me of the case of a nobleman, long since deceased, who got into more serious trouble fifty or sixty years ago. He had become in some way involved with undesirable people, and

an attempt was made to extort money from him. Being a man of courage and having done nothing in any way criminal, he defended the case and won it easily. The Judge, after giving his decision, complimented him on his courage in facing the trial, but added that he regretted that he could not also congratulate him on his morals. Later on I shall have some remarks to make on the subject of "fear"; just now I will content myself by saying that I honestly believe that in all the three cases given here the victims of the lime-light gained far more in the sight of God and man than they would had they resorted to subterfuges and tricks to "save their names."

I will now say a few words on a subject the very contemplation of which is sufficient to banish anything so sordid as fear. I refer to those revelations which are called "supernatural," not apparently because they are above nature or any more wonderful than the marvels of creation we see every day, but on account of the extreme rarity of their happening and the smallness of the number of those who are gifted with powers of understanding them.

Visions and trances and dreams have from time immemorial been the connecting links between the seen and the unseen, and from time to time chosen individuals have been enlightened and placed in possession of secrets and inspired with unknown powers of comprehension.

"I was in the Spirit," said St. John the Divine, before putting down the Revelation: Muhammad (Blessings on his memory!) was in the Spirit during long periods of contemplation, and possibly in his translation to heaven: Moses was in the Spirit when the Almighty gave him the ten commandments: Christ was in the Spirit when the devil tempted him in the wilderness and when he prayed to God in the Garden of Gethsemane.

It is only when the veil is lifted that we really see.

On ordinary occasions none of us can grasp the full beauty of the Divine landscape; of God's great system of the Universe; of the picture of eternity and eternal wisdom and love. Each man only sees his own small bit of the foreground, and then only with the aid of tarnished glasses. So that when we are confronted by the paradox of an intelligent and kindly person doing foolish and unkind things we are driven to

think of our dual natures and that the Evil One has been permitted to temporarily exercise his baleful influence. It is our bit of foreground; in the distance are the angels of God awaiting the orders to help and comfort the afflicted one.

While addressing you, I am anxious to touch on the subject of alcoholic stimulants.

Strong drink is not by any means a *necessity*, and when one thinks of the awful consequences which may result from one indiscretion, any slight inconvenience arising from abstinence sinks into insignificance. Many of the most untoward happenings in this world are brought about by apparently trifling acts and happenings. How often has a little piece of orange-peel caused untold misery and death simply through the act of a thoughtless person or a child throwing it on the pavement. Every one is agreed that people should be cautioned against throwing peel where it may by chance cause damage to life or limb. The harmless glass of wine given to a child to drink its parent's health *may* arouse latent and inherited predispositions, and a fondness for a little wine now and again may follow. This in turn may lead, later on in life, to regular drinking. And a time perhaps comes when trouble or great anxiety may overtake the individual, and then it is that the cumulative effect of stimulants arouses the latent but unsuspected "predisposition"; that which might have lain dormant for the entire life awakens, and the brain may then become temporarily unhinged; and it should be pointed out that in such cases a very slight cause—such as a couple of glasses of wine—is sufficient to disturb the delicate balance which is necessary for a perfect discrimination between right and wrong.

The brain in many individuals has always, from the time of birth, been of an excitable or hypersensitive character, and may have been rendered more so by even a very moderate consumption of stimulants, and it is to such cases that I wish to draw attention.

So few people really know the peculiarities of all their ancestors, and fewer still like to think that they have inherited anything that is not very nice from those they hold in veneration, but it cannot be denied that each one of us is a resultant of very many varied qualities and dispositions. It is, of course, impossible to weigh all the ancestral effects on

any individual, but extra care should be taken if there is the slightest reason to suppose that weaknesses might have been inherited from ancestors three or four or more generations back. I have known cases of very sober people whose parents and grandparents were just the reverse, and intemperate people whose immediate ascendants were all beyond reproach.

We can only say that if there is any reason to suppose the existence of inherited tendencies, all stimulants should be regarded as poisons pure and simple, and be absolutely avoided. There is no disgrace in this, for the same thing may be observed with regard to the effects produced on certain constitutions by various foods perfectly wholesome to the vast majority—honey, radishes, cucumbers, etc., being poisonous to certain people. These things, however, only affect the digestion, produce nausea and sickness ; but alcohol may poison the mind, and is therefore a thousand times more dangerous. Have we not examples on all hands of noble lives shattered and wrecked by one single act, or succession of acts, caused by the effects of “mind-poisons”? In this category I include alcohol, morphia, and a number of other drugs taken in secret by many women as well as men. In times of stress and trial, people seek relief and rest by inducing a partial lethargy, and the “drug habit,” particularly with women, often becomes much more far-reaching and deadly than the most open and hilarious inebriety brought about by indulgence in alcohol. Most men can knock off all their drinks if they can be induced to realize that they are bad for them, but the drug-taking is far harder to stop.

No man who is a slave to the “drug habit” is fit to be trusted in any position of responsibility—his dreadful infirmity renders him secretive, and, with his degeneracy, comes a lack of “will-power,” and he is less to be trusted than any ordinary open drunkard.

Murders and horrible crimes have been committed whilst the patient—I hardly like to use the word “culprit”—is suffering from various forms of mania brought about by what I have called “mind-poison,” and happy indeed may those persons deem themselves if their wanderings from normal paths have only led to the performance of eccentric and harmless acts.

Let us never forget that the depth of the devil's ingenuity is unfathomable. In tripping us up and betraying us he makes

use of a never-failing and apparently inexhaustible store of horrible tricks, and whether he brings us down by a piece of orange-peel which leads to a broken limb, or a glass of wine which turns the balance of our reason and causes us to commit crimes or follies, we are permitted to see the actual results in the form of broken limbs, death, or disgrace.

I am no believer in chance. All happenings must be ordained by God, to whom the past, present, and future are as one. How the origin of evil can be explained, why the spirit of evil continues, how long the devil will be permitted to deluge the world with innocent blood, are questions we may not ask. Idolaters who worship their own poor devices and what they are pleased to call science in place of the Living God, the Eternal, to Whom belongeth whatsoever is in the heavens and whatsoever is in the earth which He made, are indeed acting under the orders of Eblis, the calumniator, and have their model in Satan, the *hater*. O doctrine of hate, it will be no chance which will silence your insane vapourings—"knowest thou not that God hath power over all things? Knowest thou not that the dominion of the heavens and of the earth is God's?"¹

Satan's imps are on every side actively engaged in tripping up the old and the young, but it is abundantly clear to me that the angels of God are round about in far greater numbers, counteracting and nullifying those evil influences. I do not speak without knowledge, for on many occasions I have been so placed as to be able to form very clear and defined opinions. Whether the misfortunes and trials which have so pertinaciously followed me for the past few years are actually due to my own fault, inherited mischief, original sin, the devil's wiles—or to any or all of the numerous causes to which we attribute our failings—I shall count them all as gains, most precious rewards, if the result is a wholesome and timely warning to others. Surely it is a blessing to be a scarecrow if by that means one can save only a few of one's brothers from the clutches of the Evil One?

I have often said that the next best thing to being extremely clever and erudite is to have sufficient *sense* to recognize one's stupidity and ignorance: and to carry this aphorism a step or two further, I make bold to suggest that if not a saint 'twere well to be a sufficiently advanced sinner to set a thoroughly wholesome example of what to avoid. Almost any character is to be preferred to the colourless nonentity: to such an one descent to hell or ascent to heaven seems equally improbable. Picture the disgust of Beelzebub at beholding the atrophied soul carrying in a ghostly napkin the talent it had been afraid to invest or throw away! Or the more merciful contempt of St. Peter in attempting to allocate a mansion to the poor creature! "I would thou wert cold or hot. So then because thou art lukewarm I will spew thee out of my mouth."²

Fear is, I believe, responsible for more than half the trouble

¹ Al-Qur-án.

² Revelation iii. 15.

in the world, the other half being due to the actions of knaves and fools. No one likes to be found out in an indiscretion of any kind, and the fear of what people may say often exercises a paralyzing effect on those who fail to recognize that there, *in that very error, may be presented the great opportunity of directing others in the right path*, pointing out the pitfalls of life and wiping away the tears and assuaging the vain regrets of those who are likely to fall into the clutches of giant Despair—that monstrous opponent of progress.

I have often quoted the now well-known aphorism which I first heard quoted from the lips of our best Statesman-Philosopher, Mr. A. J. Balfour, and it comes in well now: "There is but one counsellor worse than Panic, and that counsellor is Despair." Fear and Despair are twin brothers, and were not born in England; but I have noticed with very deep regret strong indications of a species of moral cowardice when it comes to speaking out on vastly important matters affecting the welfare of the Empire. As, for example, you will frequently find men of position talking in the very strongest terms of others in high places who "ought to be shot," "traitors," "hanging too good," etc. But these same accusers will decline point-blank to sign their names to a polite request that the suspected ones should retire into private life till the conclusion of the war. When pressed for a reason for so declining, they express fear of what people may say and what the said suspected ones may think. In other words, they are free enough at condemning in private, but when it comes to actually doing something useful, they place the feelings of an individual before the safety of the Empire!

Depend upon it, there is more solid good to be got out of straightforward conduct on those occasions, where there may be a chance of clearing up that which is obscure, than can ever be obtained by timorous avoidance of inquiry and publicity.

For many years past I have been in the habit of ridiculing others for holding to the principles of total abstinence, and the chief argument I used in favour of moderation was this: "Exercise self-control and use in moderation all the good gifts with which you are surrounded; taking the pledge is an admission that you are a drunkard at heart and have lost your moral ascendancy over yourself." Now this was apparently a sensible view to take, and *given a race of beings cut to a certain pattern and all having the same mental and physical calibre* it might answer well enough. But what do we see around us? *No two minds or bodies exactly alike*, and it is unnecessary to appeal to medical evidence to prove that the abuse of alcohol is at the bottom of more than half the crime in the world, and that tens of thousands of lives are ruined thereby every year.

Wine may indeed make glad the heart of man temporarily, but there is nothing so insidious or capable of turning gladness into folly. This is especially the case where the brain is of a highly strung and over sensitive character; then, indeed, we

must agree with Solomon that wine is a mocker. The late Sir James Paget, the celebrated surgeon, prefaced one of his lectures by saying that "no man ever drank a glass of good wine without desiring a second," and, impressing his hearers by enlarging upon the insinuating qualities of all intoxicants, strongly advocated total abstinence.

One extremely important point is generally overlooked altogether, and it is this: The cumulative effect of alcohol is much more marked in some constitutions than in others; so that it is almost impossible to gauge the effect of repeated doses on the brains and nerves of individuals of different temperaments.

In all such doubtful cases a man is often the worst judge of his own requirements, and though honestly wanting to do the right thing may fail by reason of his particular standpoint—himself—to correctly diagnose and prescribe. This I know from personal experience. The arguments I used in favour of moderation seemed quite clear to me at the time. But how I failed to see the other side of the question until it was brought home to me by that personal experience!

It is now proved that *even the moderate use of alcohol in certain conditions and on certain temperaments* may easily lead to disaster, and I have therefore given up the use of all stimulants—even my favourite beer—in the hope of setting a good example and avoiding giving offence to any one.

"Let him that thinketh he standeth take heed lest he fall."

In a future lecture I shall hope to give you a short history of experiences which have extended over many years, and which can only be regarded as so much out of the common as to be worthy of the most serious attention. If these happenings had come to me only at times of mental excitement, worry, insomnia, or any other disturbing influences, I should be inclined to attribute them to the workings of a disordered intelligence. As it is, they seemed like messages on occasions of calm reflection as well as in times of trouble and grief. However this may be, I have kept a careful record in writing as well as on the tablets of my memory; so that I am not dealing with incoherent babblings or hallucinations.

If we thank God for everything which comes our way, and praise Him for afflictions which are so dire and so unaccountable, we may in time realize that the trials are ordered to bring us to our senses and improve us. . . . For "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

NOTE:—I am aware that many will question the propriety of my speaking so plainly; but in these days, when the flower of our manhood is sacrificing itself that *right* may triumph and that we may live, all personal considerations of pride or fear should be put on one side—no private individual should keep back anything likely to benefit the country for the sake of saving his own skin.

H.

WOMAN UNDER ISLAM

By SHAIKH M. H. KIDWAI

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POLYGAMY.

ISLAM has been grossly misrepresented as regards its marriage laws. It has been alleged that it instituted polygamy. In fact, it will be clear to any student of Western literature that Islam has been most maliciously misrepresented in many respects in Europe. Particular care was taken by the Christian priests to keep the real Islam out of the reach of their flock and to present before their eyes such caricatures of Islam that would be repulsive even to look at. They tried their best even to put a veil upon those beauties of Islam which could not be concealed. They used to say that Muslims did not initiate anything. What progress they brought to the world—Europe included—was simply due to their revivification of Greek art, literature, and science. They did not admit that it was through Islam only that the cycle of reason began and that so many superstitions of Christianity were exploded. With the increase of education in Europe—which in itself was due to the example set by Muslims in Spain and Sicily, where they founded colleges and libraries for the advancement of general education—the condemnation of Islam took another turn among Christians. They began to misrepresent its beliefs, its institutions, etc. It was said that Islam taught gross fatalism. It was said that Muslims worshipped Muhammad. It was said that Muslims hated Christ. It was said that Islam instituted slavery.

It was alleged that the Islamic idea of the next life was carnal and sensual, and with a view to frighten away the fair sex of Europe it was asserted that Muslims degraded the woman sex, that Islam enjoined polygamy and seclusion. All this misrepresentation of Islam was due to the knowledge that otherwise Christianity could not stand a day against the dazzling glare of Islam. Christianity was based on myths, Islam on facts. Progress among Christians was only possible when they left Christianity. Progress among Muslims was only till the time that they closely followed Islam. And these Christian priests knew that as long as the Book of Islam was intact it

could again crush European arrogance, and dominate over Europe as it did before. So they misrepresented that Holy Book, little knowing that because that Holy Book has remained letter for letter the same as it was revealed to Muhammad it will not be possible to misrepresent it for ever. The Holy Qur-án has not been treated like the Bible or the Psalms, in which changes have been made at will. Anybody, even to-day, can go to the Holy Qur-án to see what rights it confers upon woman. On the other hand, the New Testament does not deal with the question of woman, and in spite of interpolations no man can up to this day show any single passage in the Bible from which it could be inferred that Jesus Christ or Moses ever meant their followers to be monogamous.

Woman as woman owes not a single right, not a single privilege to Christ. It would not have mattered to women if he had never been born. Perhaps it would have been better for them, as they would have been saved from those abuses which were piled upon them by those pious disciples of Christ who tried to follow the Essenic life of Christ, and who went so far as to say that it was through woman that even their "Lord had to suffer death."

Polygamy was never forbidden, nor even curtailed or regulated by Jesus Christ or his immediate apostles. Polygamy prevailed among Christians for ages after Christ. Thirteen hundred years ago, when Muhammad came with his mission, polygamy under Christianity was by no means anathema. That Christendom to-day claims to be monogamous is due not to Christianity but to social reformation. When Muhammad came with the laws of Islam, about six hundred years after Christ, polygamy was an established institution in all countries and in all religions. It had been an established institution from time immemorial. No religious or social system condemned it. Excepting Christianity, and also Judaism, there is no religious system to-day which has condemned or even regulated it. Hindus are the people with the oldest history, oldest civilization, and oldest religion. But they still are polygamous. Their law, their religion allows them unlimited number of wives. It is only Christians and Jews who have, in this respect, departed from the rulings and practical examples of their prophets and holy ancestors. Not to speak of others, Moses himself had more than one wife. Jesus, having

joined the order of Essene, lived the life of celibacy, but he never said anything condemning the practice of his predecessors—Moses, Solomon, or of his own ancestors. It has been said that the Blessed Mary herself had a rival. Muhammad's mission was to remove the social and moral evils and to lay down such laws as would be beneficent to all people at all times, at every stage of human development. He was the Last Prophet. His mission was universal, and all the laws he brought were such as were meant for humanity, i.e. which did not ignore human nature and which were the best means to evolve it morally and ethically. While all other religious reformers and prophets had left the question of woman strictly alone, as if the woman sex were not human at all, as if they were not commissioned for more than half of the human race, Muhammad took up all the questions relating to woman just as he took up all the questions relating to the other sex. He found that he could not, he must not, leave the question of woman alone, and he did not leave that question alone. He had to deal also with the question of marriage, and with marriage the question of monogamy and polygamy. In not a single respect has Muhammad condemned the life of other holy teachers and prophets. He could not condemn their polygamous customs and traditions. Under the inspiration from Above he laid down

Wa in khiftum alla tuqsitu filyatama fankehu ma taba lakum minannisâe masna wa sulàsà wa rubà'dà. Fa in khiftum alla tàdilu favahidatan au ma malakat aimanukum zalika adna alla ta'ulu (Al-Nisâ, ver. 3).

This is the third verse of the chapter of the Qur-ân entitled "Women," in continuation of the two verses given before.

The translation is as follows:—

"And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two or three or four; but if you fear that you will not do justice (between them) then (marry) only one or what your right hands possess; this is more proper that you may not deviate from the right course."

As this is the ONLY verse of the Qur-ân from which the permission to marry more than one woman is derived, it will be necessary to deal with it in detail.

The important point which should be carefully noted is that

this verse does not ENJOIN polygamy. It only PERMITS polygamy, and that permission, too, is given on a very strict condition—i.e. if one can be equitable between the wives, then alone he may marry more than one. If he cannot be equitable he is bidden in plain words to marry only one.

Is it not wonderful for a religious reformer to boldly come forward thirteen hundred years ago, when the idea of monogamy was totally unknown to all religious systems, without exception, with his command *Fa wahidatan* ("then only one")? It is true that the command is not rigid, but it is there all the same, and we will, later on, bring forward another verse of the Qur-án from the same chapter, "Women," which will show that it is as much rigid as humanity can stand without violence to its nature.

Ignorant writers in the West have not only attributed polygamy to Islam as if it were a purely Islamic institution, but have tried to make it an obligatory injunction upon every Muslim to have more than one wife. Japan, which is blindly copying the West in other respects, seems also to have followed it in this ignorance. The writer of these pages saw with his own eyes an order of a Japanese official given to a Muslim preacher, who had gone there from Turkey, which mentioned polygamy as an obligatory institution of Islam.

Every one knows that all the social fabric of Muslim society has been drawn from the Qur-án. The permission of polygamy is drawn from the above verse. There is no other verse in the whole of the Qur-án which gives that sanction. Now this one point becomes quite clear, *that polygamy is by no means obligatory upon Muslims*. On the contrary, those Muslims who indulge in polygamy and do not observe equity between the wives, they commit a sin, because they go against the plain injunction of the Qur-án to be monogamous if they cannot be equitable. Where is any other religion which makes polygamy a sin in certain circumstances?

Those people in the West who consider it impossible to be equitable between two wives, if they were to adopt Islam and have more than one wife they would commit sin no doubt in the view of the Holy Qur-án. They can only follow the injunction of Islam in respect of marriage if they remain monogamous.

But the question may arise, "Why did Muhammad even permit polygamy under any condition?" The reply to this

would be that he could have had no claims to be a prophet for all ages for all people if he had not given sanction to polygamy under certain conditions. He was the Prophet, not for the West alone, but for the East and North and South as well, for every race, in every age.

This verse which gives permission for polygamy was revealed after a murderous battle—the battle of Ohud. Several male Muslims were killed, thus reducing the male population. Many young girls had become orphans, for whom protection was required. The Qur-án very strictly laid down laws for the protection of orphans and for the safeguarding of their interests. The old Arab custom was that the guardians got married to orphan girls against their will simply to get possession of their property. The Qur-án forbade it, and said that if by marrying an orphan it be apprehended that injustice be done to her, then from the women who had lost their husbands, or other single women, marriages should be celebrated. (See *Muslim*, on the authority of the Prophet's wife, Ayesha.)

There was, then, a situation which made polygamy a necessity. There were more women than men. The constitution of human society is such that on particular occasions men are more wasted. In Europe the present war has created the same situation. Muhammad was a religious teacher. He was a moralist. He could not recognize "unmarried mothers." He could not encourage "war babies," nor could he ignore human nature. Single life for a woman is not a natural life. A woman in health and with natural vigour, if condemned to single life, will suffer the consequences of ignoring the demands of nature. Modern society may condone or connive at adultery. Muhammad could not. If Muhammad had not permitted polygamy even under restriction, then he would not have deserved that respect as a prophet and a social and moral reformer which he commands now from all impartial and unbiased thinkers. The Book of Laws he delivered he claimed to be from the Great Author of Nature. By the law relating to polygamy that claim is as much justified as by other laws. We all agree that polygamy is not a first-class institution, because it disturbs the society by creating mutual jealousy between two wives of the same man. And this jealousy is due to the fact that one husband cannot be equitable between his two wives.

The Qur-án says that if it be by any means possible for a

man to get rid of this evil by a polygamous marriage, then he can have more than one wife. But if it be not possible to be immune from that evil, in that case only one wife should be considered sufficient. Imam Shafai interprets the last portion of the verse, *zalika adna alla tã'ulu*, to mean that polygamy should be strictly restricted, and there should not be many wives. Imam Razi has supported the view taken by Imam Shafai. Both Shafai and Razi were great Muslim jurists and divines. They lived before the modern European civilization came into being.

Maulvi Abdul Qadir, an Indian commentator of the Qur-án, who did not know any European language, law, or customs, also laid great stress upon being equitable to the wives if polygamy was indulged in. But the Qur-án did not stand in need of any elaborate interpretations to make its meaning clear on the point that polygamy is allowed on very, very strict conditions, and that the Qur-án does not mean to give any licence for polygamy to its followers.

The verse 129 of the Section 19 of the same chapter, "Women," says :—

Wa lan tastati'u an tadilu bainan nisáe wa lau harastum fala tamilu kullalmaile fatazaroha kalmu'allagaté.

Rodwell's translation of the above verse is as follows, and we prefer to give the translation of a Christian on this occasion :—

"And ye will not have it at all in your power to treat your wives alike, even though you fain would do so; but yield not wholly to disinclination, so that ye leave one of them as it were in suspense."

This verse, read with the verse that gives conditional permission for polygamy, leaves no room for any doubt that Islam has discouraged polygamy, and has adopted in so doing its usual course of appealing to human nature. In one verse the Qur-án says that if an orphan girl is married by her guardian there will be every likelihood of unfair play, so it will be better to marry other than an orphan under the man's own guardianship. As Islam franchised slaves, the Book of God allowed marriage with them also of any free man. Then the Qur-án, keeping in view certain stages, conditions, and circumstances of human society, gave a permission to man to marry more than one wife. In that also it departed from other religions by

putting a limitation and restriction upon polygamy. And not content with putting only limitations and restrictions, the Qur-án took away the chief sting of a polygamous marriage and said that a Muslim is permitted to marry more than one wife, but on the strict condition that all the wives should be equally treated, and no room should be left for injustice or inequity, and no occasion given for mutual jealousy. If a man finds that he cannot be equitable between his wives, then he is commanded in plain and simple words that he should content himself with *wahidatan*, ONE ONLY. At another place in the same chapter he is warned that it is by no means an easy matter to be equitable between wives, and if a man fails to be equitable then he will be held responsible for knowingly causing pain and suffering to one woman, which is undoubtedly sinful.

It may be asked why Muhammad and his saintly disciples did not observe strict monogamy? The answer is that the condition of the then Arab society and the circumstances of the time all over the world made it neither easily possible nor *beneficial* to introduce rigid monogamy. Polygamy was considered to be an almost holy institution practised by prophets and patriarchs. Polygamy was *the only* means to secure comfort and protection for the women folk of the time who could not protect, could not even support, themselves. The condition of the female part of society was not developed at all. A woman could not earn any money to sustain herself. As long as she was an unmarried girl the custom allowed her to live upon the resources of her father. The father very often did not like his daughter, and in India, as well as in Arabia, sacrificed the girl in her infancy. However, if the girl did grow up, the father was very anxious to see her married, and to be relieved of her burden. When she did get married she became a burden upon her husband. But if she became a widow her case became most unfortunate. She had then nowhere to go to. She then had no means to live upon. In India a widow very often burnt herself with the corpse of her deceased husband. In Arabia and other places the only means of livelihood for a widow was to secure a husband—men being already in the minority, she could never get a husband if strict monogamy had prevailed. The only alternative for her, if polygamy were not permitted, would have been to go in the street. Thus polygamy was under the circumstances a blessing

from a moral and social point of view. It saved the society, the woman from corruption. Muhammad could not discard such a beneficial institution of the time. He was under a double obligation to practise it himself. Many were the women whose husbands had died for the cause preached by Muhammad. It was Muhammad's duty to see that those poor widowed women who were left by the martyrs were not destitute and unprotected. Muhammad, even when the Emperor of Arabia, lived most humbly. His private finances were poor. He could not comfortably burden them with a number of dependents upon him. Yet because he had to find protectors for the widowed wives of those who had sacrificed their lives for the cause of Islam, and as he could not possibly ask others to extend protection to some of them while he himself shunned the burden, the result was that he himself had to marry some widows. Excepting one—Ayesha, whom her father, the staunchest friend and companion of the Prophet, and one of his earliest followers, had given in marriage to the Prophet whilst young—all other wives of Muhammad were widows.

Polygamy was never considered to be a form of licentiousness. Even respectable and rich parents gave their daughters in marriage to those who already had wives.

It was rather considered to be a check upon licentiousness, and was therefore had recourse to by pious men. There is every reason even to-day to consider polygamy far better in every respect than adultery, either open or concealed. Even to-day it would be nothing but insane dogmatism to forbid it in many parts of the world. In many parts of the world if polygamy were forbidden to-day it would result in the most vile corruption of society and the degradation of the woman sex itself.

Polygamy is certainly a blessing if it stops street immorality. Polygamy can be a national boon if it succeeds in checking a falling birth-rate, and if it saves the nation from disease.

Supposing we admit, for the sake of argument, and for the sake of argument only, that in Europe women have advanced so much as to be able to take care of themselves, and even to prefer a life of singleness. But surely Europe is not the whole of the world. As long as there are people who need a polygamous marriage any law which claims to be universal must allow in one way or the other a polygamous marriage for them.

Islam does not say that anybody who is monogamous is not a Muslim. A monogamous Muslim is as much a Muslim as a monogamous Christian is considered to be a Christian. The difference lies in this, that while Islam says that if under certain conditions a Muslim is legitimately polygamous he remains a Muslim, but in no case can he be allowed to keep a single mistress, Christians say that if a Christian marries more than one woman he no more remains a Christian, but if he keeps two hundred mistresses, and that quite openly, he still remains untouched by the Christian law of the present day.

That Islamic principle has proved far more beneficial to the society than the so-called Christian principle is demonstrated practically in every town which has a Muslim and a Christian civilization in its different parts, like Constantinople. As has been said before, it is only in that portion of Constantinople which is under Christian civilization that bastardism, street immorality, and adultery prevail.

The beauty of Islamic law is this, that while it has stopped immorality, while it has purified society, it has by no means encouraged polygamy. India possesses the largest number of Mussulmans of any other single country in the world, but the percentage of polygamous marriages in India among the Muslims is not more than three or four per thousand. Thus Islam has produced about seventy million people in India who are monogamous not only nominally as people are in Christian Europe, but who are REALLY monogamous. Even if this were not so, even if there were a choice between open polygamy and secret adultery, every sane man who had the least moral sense in him would have preferred the first a hundred times more than the latter.

There is no doubt that certain rulers, kings, princes, and rich libertines in India, as in other places, have misused the permission of polygamy under Islam, but this has happened in Christianity also, and that in our own days as regards the law of monogamy. If Christianity cannot be held responsible for the evil results of monogamy, Islam cannot be held responsible for the misuse of polygamy.

We repeat it, that we personally do not recommend polygamy, that Islam has by no means encouraged polygamy. Islam has, in fact, encouraged monogamy, and if any such people accept Islam as their faith who find themselves unable

to act equitably to more than one wife, then it will be a sin under the law of Islam if they marry more than one woman. There are nations the males of which have not got large hearts and the females of which have developed to a high degree passions of jealousy towards one another. For such nations monogamy, but strict and real monogamy, alone would be the best social law, and for them Islamic law does not permit polygamy.

Where Islam is very strict indeed is in disallowing any unlawful connection between man and woman. It does not allow it under any circumstance. Islamic restricted polygamy is only a remedial measure against that evil. Islam has no reason to be ashamed of its laws. Muhammad does not stand in need of any apologists. All the Islamic laws are most beneficial to humanity if properly respected.

There is one point more which should not be lost sight of in this connection, and it is this, that *woman herself is responsible for the existence of the custom of polygamy*. If all women were to refuse to marry a polygamous man there would be no polygamy left. Polyandry has died, though allowed by certain religions, because no man would marry a woman who already had a husband. The existence of polygamy shows that woman tolerates it.

Nature, too, seems to favour polygamy in man, and the principle of Islam is to check nature, to regulate nature, to improve nature, but not to defy nature. Buddhism, Hinduism, and true Christianity all were inclined to defy nature in man—all taught man ascetism. The world, with all its beauty and grace, with all its grandeur and glory, its matter and power, was nothing but a *maya* (illusion) to them. The thoughts of Christ were absorbed by the Kingdom of God, not on earth, but in heaven. He himself took to the Essenic life, and had no wife, no children. The "son of man" had no place to lay his head even. In the modern sense he could not claim even to be civilized. If the people of to-day were to follow him actually there would be no trace of civilization left. If Christ or Buddha were to be followed, the human species itself would cease to exist. On the other hand, a Muslim's constant prayer, even to this day is:—

Rabbana atena fiddunya hassanataun wo fil akhiraté hasanah.

"O God, grant me all that is good and beautiful in this world, and all that is good and beautiful in the next."

We see that Dame Nature has not gifted man with that instinct which, say, she has gifted a bird called *saras* (a kind of crane). Indians believe by empirical knowledge that the couple of those birds are so affectionate to each other that if one dies or is killed, the other remains single, cries about for its deceased spouse, and dies soon after by the pangs of separation. Neither man nor woman has that abiding love for each other. It seems strange that in monogamous Christian West that love is far less abiding than it is in polygamous Muslim East. In the Christian West to a man the second-best girl, if free, is always handy to take the place, sometimes even with uncanny haste, of a deceased wife and the second-best boy that of a deceased husband, but in India it is very rare indeed that a Muslim widow would care to re-marry, though permitted to do so by her religion, and very often a man will also cherish the memory of his deceased wife and remain single all his after life. In India it might be the desire to remain straight that might induce a young man to re-marry after the death of his wife, otherwise even in the prime of life he will much prefer to remain single, in memory of his deceased wife; but in England very often quite elderly men take another spouse after their first is dead. In the West love between man and his wife does not seem to be abiding at all. Soon after the first wife dies men in the West get another as does the male sparrow. However, we do not think monogamy is responsible for that. Nor can polygamy be given the credit for the abiding love which exists between Eastern man and wife. But there can be no doubt that biologists and naturalists hold that man was meant to be polygamist by nature. Man and woman are not born in pairs as are those animals which are meant to be monogamists. The number of women is also larger than that of men.

Nature has expressed in many other ways that she wants man to be polygamous, but man has every right to improve nature, although he cannot go against it without being punished.

With respect to the physiological reasons for polygamy, it has been observed by the celebrated Montesquieu that women in hot climates are marriageable at eight, nine, or ten years of

age ; thus, in those countries, infancy and marriage almost always go together. They are old at twenty. Their reason, therefore, never accompanies their beauty. When beauty demands the empire want of reason forbids the claim ; when reason is obtained, beauty is no more. These women must necessarily be in a state of dependence ; for reason cannot procure in old age that empire which even youth and beauty combined could not bestow. It is therefore extremely natural that in these places a man, when no law opposes it, should leave one wife to take another, and that polygamy should be introduced (Davenport).

Even in cold countries there are physiological reasons and occasions for man to be polygamous if he wants to escape from adultery.

Schopenhauer frankly admits "we all live, at any rate for a time, and most of us always, in polygamy. And so, since every man needs many women, there is nothing fairer than to allow him, nay, to make it incumbent upon him, to provide for many women. This will reduce woman to her true and natural position as a subordinate being, and the *lady*—that monster of European civilization and Teutonic Christian stupidity—will disappear from the world, leaving only *women*, but no more unhappy women, of whom Europe is now full."

The great philosopher further exclaims—

"There is no use arguing about polygamy ; it must be taken as *de facto* existing everywhere, and the only question is as to how it shall be regulated."

And this is the everlasting and unique triumph of Islam that it is the only religion that has so beautifully and effectively regulated polygamy as many other human institutions.

It was lately reported that a certain German military officer had recommended the introduction of the Turkish system of polygamy in Germany to save the country for the future from a falling birth-rate. He aroused the wrath of Christian priests. However, the question was going to be discussed in the German Reichstag.

But it remains a puzzle all the same on what authority can the Christian priests demand any law as regards marriage—whether monogamous or polygamous—when their holy Books are absolutely silent in the matter. How dare they go against polygamy when the example of their own prophets favours it.

They ought to be ashamed of abusing Muhammad—the greatest benefactor of humanity known to the world—for his having laid down wholesome social laws and for having regulated polygamy and encouraged monogamy by the definite command of *Wahidatan* (only one).

Mr. Higgins says: "Because Muhammad, following the example of the legislator of the oldest ceremonial religion west of Euphrates, and, as all Christians maintain, of the world—Moses—allowed his people, the descendants of Ishmael, the son of the father of the faithful, a plurality of wives, he has been constantly abused by Christians, to use their own words, for pandering to the base passion of his followers. But why the allowance of a plurality of wives should be visited with such a very harsh censure, I do not know. Surely the example of Solomon, and David—the man after God's own heart, which He had found to fulfil His law—might plead for a little mercy, more especially as Jesus nowhere expressly forbids in any of the twenty gospels which were written by some or other of the multitude of the sects of his followers to record his commands." Thomasius in his learned treatise *De Concubinetis* proves that in all ages among all nations polygamy was permitted. Not only all over the East but in the West also polygamy was permitted.

Polygamy was permitted among the ancient Greeks, as in the case of the detachment of young men from the army, mentioned by Plutarch. It was also defended by Euripides and Plato. The ancient Romans did not forbid it. Marc Antony took the liberty of having two wives. From that time polygamy became pretty frequent in the Empire till the reigns of Theodosius, Honorius, and Arcadius, who first prohibited it by an express law, A.C. 393. After this the Emperor Valentinian permitted, by an edict, all the subjects of the Empire, if they pleased, to marry several wives; nor does it appear from the ecclesiastical history of those times that the bishops made any objection to its introduction. Valentinianus Constantius, son of Constantine the Great, had many wives. Clotaire, King of France, and Heribartus and Hypericus his sons, had a plurality also. Add to these Pepin and Charlemagne, of whom St. Urspergens witnesses that they had several wives, Lothaire and his son, as likewise Arnolphus VII, Emperor of Germany (A.C. 888), and a descendant of Charlemagne, Frederic Barbarossa, and Philip Theodatus, King of France. Among the

first race of the Kings of the Franks, Gontran, Caribert, Sigebert, and Chilperic had several wives at one time. Gontran had within his palace Veneranda and Mercatrude and Ostregilde, acknowledged as his legitimate wives; Caribert had Merflida, Marconesa, and Theodogilda.

Father Daniel confesses the polygamy of the French kings. He denies not the three wives of Dagobert I, expressly asserting that Theodobert espoused Dentary, although she had a husband, and himself another wife, named Visigelde. He adds that in this he imitated his uncle Clotaire, who espoused the widow of Creodomir, although he had already three wives.

John Davenport says—

“Muhammad did but legalize a practice not only honoured, but even blessed of God Himself, under the old dispensation, and declared to be lawful and honourable under the new one; and consequently he must be exonerated from the charge of having sanctioned polygamy, and thereby encouraged licentiousness.”

What Muhammad did was only to regulate polygamy. His greatness lies in giving us such laws which are of universal good and efficacy as a well-known Christian essayist admits: “The system of laws and morals which he (Muhammad) formed agreed equally with the highest development as well as the lowest level of society, which during ten centuries, passing from race to race, made every people by whom it was received superior to, and triumphant over, the nations and empires with which they came in contact.”

The great English orator, Edmund Burke, also admitted “the Muhammadan Law is binding upon all, from the crowned head to the meanest subject; it is a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world.”

Every person who knows the real feminine life in Muslim countries like Turkey acknowledges the perfect sweetness of that life in spite of the prevalence of polygamy. Western ladies who have familiarized themselves with Muslim ladies' life have nothing but kind regard for it. In practice polygamy has been found to be by no means a very condemnable institution. Home life in the East is charming and extremely sweet even when polygamy prevails.

However polygamy seems to be a dying institution unless the present decimation of the male population of Europe may

resuscitate it.[†] But if it is to die, may it die under the ægis of Islamic law and not under that law which is called Christian. It should in no case be allowed to be replaced by concealed polygamy—by the life of adultery.

Islamic monogamy as prevailing in India is real monogamy, and instead of Islam suffering any defeat by the demise of the institution of polygamy, it will be another triumph of Islam if real monogamy becomes the institution of the world. It will be a triumph of Islam in either case. If the nations of Europe adopt truly Islamic polygamy to recoup their depleted population and to safeguard against disease, etc., it will be a triumph of Islam. But if they adopt real Islamic monogamy that will also be a victory of Islam.

Those in the West who are not satisfied with conundrums and mathematical puzzles like the Trinity, which Christianity puts before them for their belief; those in the West who are not satisfied with such demoralizing beliefs as atonement, redemption, and saviourship, which Christ never taught; those in the West who like to believe in a religion which appeals to human reason and conscience both, which has a high ethical system that is fully practicable, and the practicability of which was completely demonstrated by the Prophet himself; those in the West who would like to see all humanity, irrespective of colour, race, and country, bound in one cord of universal love and fraternity under the ægis of One Universal Creator and Cherisher; in short, those in the West who like to adopt Islam should not allow themselves to be frightened away by the bugbear of polygamy, which is maliciously represented to be an essential institution of Islam.

Polygamy is in no sense an essential or special institution of

[†] The following statements and figures appeared in the *Nation* last week:—

Estimated total loss of life in three years of war :

Germany (about)	3,700,000
France (about)	2,200,000

At the end of the first year of the war there were only two Departments in France in which the number of births exceeded the number of deaths.

After three years of war it will only be possible for every sixth Frenchwoman to get married.

This takes no account of hundreds of thousands of wounded soldiers scarcely fit for marriage, and of the expectation that after the war France may expect an army of nearly 2,000,000 men weakened by sexual disease and tuberculosis.

Germany, according to Professor Oldenberg, of Göttingen, must expect, should the war last much longer, to "miss" several millions of children and fathers. The reduction in the men best able to contract marriage is estimated at nearly two millions. Birth-rates and marriage-rates are rapidly declining.

In France polygamy is being discussed as a remedy for the disproportionate number of women.

Is it not time similar figures were available for this country? We are not told the total casualties in the field, no figures as to the ravages of disease are ever published, and although there is a periodic scare there is no clear definite information as to the ravages of venereal disease—a disease which in normal times slays and maims its tens of thousands, and in war time its millions.—*The Herald*, July 28, 1917.

Islam. Polygamy is not even encouraged by Islam. In fact, Islam is the only religion existing in this world which has recommended monogamy as the most equitable form of marriage system, and has put down on its Statute-book *fa wahidatan*, i.e. "then marry only one." The Book of Islam is uncorrupted. It is the final Gospel revealed to the Last Prophet. Even the whole Muslim world cannot alter a single letter of it. Even the practice of the whole Muslim world or the traditions and life of Muhammad himself cannot be the authority against it. Every person can go to that Holy Book—the Divine revelation, the Word of God—for authority, and if he goes to it to find the true Islamic law of marriage he will find that *nowhere has polygamy been enjoined upon Muslims.*

To sum up:—

(1) Polygamy is an institution which was most probably established during the very infancy of the human race.

(2) Polygamy has continued to be a recognized and honourable institution for the *majority* of the human race up to our own days. It is more a social institution rather than religious, and social needs and circumstances generally determine its popularity or unpopularity.

(3) Nature seems to encourage polygamy in mankind, and polygamy, whether legalized or illegalized, open or concealed, prevails even to-day amongst almost all nations, in every country, in all religions.

(4) Women themselves tolerate it, otherwise it could not exist.

(5) It has its uses as it has its abuses. It has been found to be the only check on concubinage and street immorality, and no moral reformer could ban it altogether without incurring the responsibility of encouraging or conniving at adultery and licentiousness at certain stages or conditions of human life and society which have not ceased to exist even now.

(6) No religion on the face of the earth, including Christianity, forbade it, and Christian priests and legislators are absolutely unjustified in abolishing legalized polygamy in the name of their religion.

(7) No religious teacher even tried to regulate or curtail it except Muhammad—the last and most UNIVERSAL of all teachers. Islam has regulated and restricted polygamy in the most beneficial and effective way.

(8) No religious book claiming divine origin has recommended monogamy except the Holy Qur-án—the Final Testament.

(9) Polygamy seems to be a dying institution if the present Armageddon or other such catastrophes do not revive it and keep it alive for the national good. It should best be left to the needs and circumstances of society to accept it on regulated Islamic lines, or to let it die if it can give place to Islamic monogamy.

(10) POLYGAMY IS IN NO SENSE ANY PARTICULAR ISLAMIC INSTITUTION. MONOGAMY IS MORE CHARACTERISTICALLY ISLAMIC THAN POLYGAMY.

THE FIRST ENGLISH TRANSLATION AND COMMENTARY OF THE HOLY QUR-ÁN BY A MUSLIM THEOLOGIAN

THE Maulvi Muhammad Ali, M.A., LL.B., has prepared, after a labour of about nine years, an English translation, with necessary notes and commentary, of the Holy Qur-án, which has been printed in England and has just come out after unavoidable delays caused by the war. Each copy contains about 1,400 pages, and includes a comprehensive preface showing the special features of Islam as preached in the Holy Book, and an exhaustive discussion of the authenticity of the Holy Book, its original purity and incorruptibility, in which the Maulvi definitely proves that the Holy Book as it stands to-day is exactly as it was arranged by the Holy Prophet Muhammad himself. Elaborate indexes are also given. The whole cost has come up to £1,500. The price of a leather-bound, gilt-edged copy on good India paper is 20s., to be had of the ISLAMIC REVIEW Office, The Mosque, Woking, Surrey.

Although it has increased the expense greatly, it was thought very necessary that the original text in Arabic, written by expert calligraphists in India, should also accompany the translation of each verse, as can be seen on the sample pages.

The translation is very faithful. The notes and commentary are fully comprehensive and explanatory, and every objection of Western critics has been met and answered. The mistakes of European translators and commentators have been corrected on the authority of old commentators as well as expert Arabic scholars. The relation of one chapter to the other and the connected context of the verses of each chapter have been fully established. An abstract of both chapters and sections is also given.

To those who know the learned translator his very name would be a guarantee to them that the translation is scholarly, and the commentary is based on the authentic traditions of the Great Prophet as interpreted by the authentic Muslim *savants*. For the benefit of strangers the selection of the sample pages has been such as to give out the characteristics of the translation of the whole, so that the reader of these pages should be able to form some idea of the nature of the whole volume.

It would but be superfluous to dilate upon the need of an English translation by a person who has not only a command over the English language but also over the original (i.e. Arabic) text of a book which holds the most unique position in the world of literature.

We appeal to our Muslim brothers to purchase as many copies as possible and to enable the translator to publish other Islamic literature in the West. We also appeal to those non-Muslims who are interested in comparative theology and who would like to possess from its very source a good knowledge of that great faith which claims 400,000,000 souls scattered all the

TRANSLATION OF THE HOLY QUR-ÁN

world over, and of a book which is considered by such a great mass of humanity to be the Final Word of God as revealed to His Last Prophet—a book of moral, social, and religious guidance, of undoubted authenticity, purity, and sublimity.

THE EXCELLENCE OF THE HOLY AL-QUR-ÁN

THE TESTIMONY OF WESTERN WRITERS

“WHEN once you get this Qur-án fairly off, the essential type of it begins to disclose itself, and in this there is a merit quite other than the literary one. If a book come from the heart, it will contrive to reach all other hearts; all art and authorcraft are of small amount to that. One would say the primary character of the Qur-án is that of its *genuineness* of its being a *bona-fide* book. Sincerity, in all senses, seems to me the merit of the Qur-án; it is, after all, the first and last merit in a book; gives rise to merits of all kinds—nay, at bottom, it alone can give rise to merit of any kind.”—CARLYLE.

“The Mohammedan law is binding upon all, from the crowned head to the meanest subject; it is a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world.”—EDMUND BURKE (*Impeachment of Warren Hastings*).

“The Qur-án contains pure, elevated, and benignant precepts.”—WASHINGTON IRVING'S *Life of Mohammad*.

“The creed of Mohammad is free from the suspicion of ambiguity, and the Qur-án is a glorious testimony to the unity of God.”—GIBBON.

“The Qur-án abounds with arguments drawn from Nature and Providence: with a view to prove the existence of God, as the Supreme Ruler, and to enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the life to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such-like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations, and especially by the analogy, so striking in southern climes, of the earth, long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven.”—WILLIAM MUIR.

“Within a confined circle the code of the Qur-án makes doubtless a deeper impression than has been made on Christianity by the code of the Bible.”—DEAN STANLEY.

“We may well say the Qur-án is one of the grandest books ever written. . . . Such a work is a problem of the highest interest to every thoughtful observer of the destinies of mankind.”—DR. STEINGOSS.

“That part of Islam . . . which most distinctly reveals the mind of its author is also its most complete and its most shining part. We mean the Ethics of the Qur-án. They are not found,

SECTION 24

Fighting in Defence

189. Months set apart for trade and pilgrimage. 190-193. Fighting necessary in self-defence and to establish religious freedom. 194. Sacred months not to be violated. 195. Necessity of raising funds for defence. 196. Obstacles to pilgrimage.

Ar. *thee*.

189 They ask *you* concerning the new moons. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage;²³⁶ and it is no righteousness that you should enter the houses at their backs,²³⁷ but righteousness is *this* that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

Ar. *he who*.

190 And fight in the way of Allah with those who fight with you, and do not exceed the limits; surely Allah does not love those who exceed the limits.²³⁸

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ
مَوَاقِيتُ لِلنَّاسِ وَالْحِجَّةِ وَلَيْسَ الْبِرُّ
بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ
الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ○
وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ
يَقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ
اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ○

236 The indefiniteness of the question is removed by the answer. There were certain months which were observed by the Arabs as sacred, in which the bitterest hostilities ceased and peace was established throughout the land, and thus trade was carried on peacefully and without molestation. It was also during these months that the pilgrimage to the sacred sanctuary at Mecca was performed. As this section deals with the injunctions relating to fighting, the question relating to the sacred months, which is made clearer in v. 218, is appropriately put here, and the answer recognizes the sacred character of those months, for their sacredness afforded to the people the material advantage of being able to carry on trade and the spiritual benefit of performing the pilgrimage.

237 The Arabs were a very superstitious people. When one of them set before himself an important object and was unable to attain it, he would not go into his house by the door, but entered it by the back and kept on doing so for a year (Hasan, Asamm-Rz). As the Muslims were now about to be charged with an onerous duty, viz., the establishing of religious freedom in that land of persecution, which confronted them with the greatest difficulties, they were told not to give way to the old superstitious Arab practices. They were told on the other hand that their remedy in great difficulties was sticking to righteousness.

Some commentators are, however, of opinion that entering by the back indicate turning aside from the right course, while entering by the doors signifies sticking to the right course (Rz). Or the reference may be to the practice prevalent in the days of ignorance of entering the houses by the back after performing the pilgrimage (Bkh).

238 Rabi' and Ibn-i-Zaid are of opinion that this verse is the earliest revelation regarding the permission to fight (Rz), while according to others 22 : 39 is the earliest (Rz). Anyhow, it is one of the earliest revelations on the point. The subject is dealt with here in six verses, closing with v. 195, being again taken up in the following sections. A remarkable point about the injunction to *fight in the way of Allah* is that it is very often mentioned in connection with the subject of pilgrimage, as here and in the 3rd and 22nd chapters. From this circumstance may be concluded what is clearly stated

191 And kill them wherever
you find them,²³⁹ and drive them

وَأَنزَلُوهُمْ حَيْثُ تَقَعُ رُءُوسُهُمْ وَأَخْرِجُوهُمْ

many times, viz., that fighting was permitted or ordained as a measure of self-defence and to put a stop to religious persecution; the pilgrimage to Mecca, which is one of the four fundamental principles of Islam, being impossible so long as the holy place was in the hands of unbelievers, who had driven the Muslims from Mecca by cruel persecutions.

The first restriction to which *fighting in the way of Allah* is made subject is that the Muslims should fight only against those "who are fighting with you." These words so clearly show that the Muslim wars were a measure of *self-defence* that they need no comment. It shows that the enemy had first taken up arms with the object of extirpating Islam, and this fact is borne out by history; it was after that that the Muslims were allowed to fight. This restriction further shows that women, children, and old men who could not take up arms against the Muslims were not to be molested (Rz). A similar exception was also made in favour of monks and hermits. And under the new conditions the civil population of towns and villages would be treated similarly, for only those are to be fought against who actually take part in fighting. The second restriction is that the Muslims shall not exceed the limits of the necessity of war. This direction was the sore need of a community which had been subjected to the cruellest persecutions and the severest tortures at the hands of tyrants, who had neither a law nor any authority over them which should keep them within bounds. The Muslims would have been quite within their rights if in case of victory they had taken their revenge upon their persecutors. But they were warned beforehand that they should not exceed the limit of the bare necessity of the war.

These directions were faithfully followed by the Muslims. They were by no means the aggressors. In the very first important battle they were forced to fight against an army advancing upon Medina, which was only three days' journey from that city. And in all their fighting they only killed or captured the armed foes, and never harmed undefended women or children or old men, though their own women and children had been mercilessly put to death by their persecutors. If they had done so they would have gone beyond the necessity of war and exceeded the previously prescribed limits.

It should be noted that it is this *defensive fighting* which is called *fighting in the way of Allah*. Fighting for the propagation of faith is not once mentioned in the whole of the Qur-án, and is solely the product of the inventive brains of Christian missionaries. The hatred which Islam had for fighting is shown by the fact that the Muslims were not allowed to fight until the very existence of Islam was in danger. The excuses for which wars are undertaken in civilized countries had long existed in the case of the Muslims, but such excuses were deemed insufficient.

The injunctions relating to fighting are given in this chapter in order to show their lenity as contrasted with the Israelite law. The first point of contrast is that in the Israelite law fighting was ordained to turn a people out of a land of which they were the rightful owners for centuries. It was not the enemy that had taken up the sword first, whereas in Islam the Muslims were forbidden to fight except against those who first took up the sword. The second point of contrast lies in the treatment of the enemy. The Muslims were forbidden to go beyond the bare necessity of the war, and thus not only women, children, and old men were always safe in their fighting, but even the enemy's habitations, their gardens and their tillage, and everything else, were equally safe. In the Jewish wars, however, men, women, and children were all put to death and cities were destroyed. In fact, the Jewish wars were wars of extermination, while the Muslim wars were undertaken as a defensive measure *against extermination* by the enemy.

The wars of some of the Christian nations of Europe are more of the nature of the Jewish than the Islamic wars, notwithstanding all their pretensions to civilization.

239 To kill the enemy wherever one finds him is nothing strange when a state of war exists, and yet the critics of Islam draw the most grotesque conclusions from these simple words. The verse, read together with the first, runs thus: *And fight with those who*

out from whence they drove you²⁴⁰ out, and persecution²⁴¹ is severer than slaughter; and do not fight with them at the sacred mosque until they fight with you in it,²⁴² but if they do fight you, then slay them; such is the recompense of the unbelievers.

192 But if they desist, then surely Allah is Forgiving, Merciful.²⁴³

193 And fight with them until there is no persecution, and religion should be only for Allah;²⁴⁴ but if they desist, then there should be no hostility except against the oppressors.²⁴⁵

مِّنْ حَيْثُ أَخْرَجْتُمُوهُمْ وَالْفِتْنَةُ أَشَدُّ
مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ
فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَمَا كُنْ لَكَ
جَزَاءُ الْكَافِرِينَ ۝
فَإِنْ أَنْتَهُوا فَبِإِذْنِ اللَّهِ عَوْرَتُكُمْ
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۝

are fighting with you, and kill them wherever you find them. Do the civilized nations fight with each other to spare their enemies? Rz says: "And the personal pronoun in the words *kill them* refers to those with whom fighting is enjoined in the previous v. rsc." In fact, it cannot refer to anything else, nor to unbelievers generally, who are nowhere mentioned in the previous verses, not even in the previous section.

240 These words state the ultimate object of the Muslim wars: *And drive them out from whence they drove you out.* The persecutors had driven the Muslims out from their houses in Mecca and from the sacred mosque there, which was now the Muslim centre. Thus the Muslims were ordered to carry on war against their persecutors so long as they were not dispossessed of that which they had taken possession of by force. These words further show that the enemy was not to be exterminated, but only to be dispossessed of what he had unlawfully taken.

241 The word which I have rendered as persecution is *fitnah*, which originally means *a burning with fire*, and then *affliction, distress, and hardship, slaughter, misleading or causing to err, and seduction from faith by any means* (IL). The Qur-án explains its use of the word *fitnah* in v. 217: "They ask you concerning the sacred month—about fighting in it. Say: Fighting in it is a grave matter; and hindering (men) from Allah's way and denying Him and (hindering men from) the sacred mosque and turning its people out of it is still graver with Allah, and persecution is graver than slaughter," where the *fitnah* is clearly synonymous with *hindering men from Allah's way and the sacred mosque, and denying Allah and turning people out of the sacred mosque*, thus clearly indicating the persecution of the Muslims. Ibn-i-'Umar explained the word *fitnah* when he said: *And there were very few Muslims, so a man used to be persecuted on account of his religion: they either murdered him or subjected him to tortures until Islam became predominant, then there was no fitnah, i.e. persecution* (Bkh). The object is to state that all those who persecuted the Muslims were to be treated as enemies, because persecution of the weaker party led to graver consequences than fighting.

242 The sacredness of the Meccan territory was not to be violated by the Muslims, notwithstanding the terrible afflictions that they had to suffer there, so long as the unbelievers were not the aggressors in this respect too and fought with the Muslims within the sacred territory.

243 Note the clemency of the Islamic fighting injunctions. The Muslims were to sheathe their swords if the enemy desisted from fighting. The unbelievers took advantage of such directions in practising deception on the Muslims: "Those with whom you make an agreement then they break their agreement every time" (8:56)

244, 245, see next page.

194 The sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah, and know that Allah

«الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ
قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ
فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى
عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

244 The meaning of the word *fitnah* has already been explained in foot-note 241. When persecution ceases, and men are not forced to accept or renounce a religion, but are at liberty to profess any religion of the truth of which they are convinced for the sake of Allah, then there should be no more fighting. The words that follow make the sense quite clear: "But if they desist" from causing distress to the converts to Islam by their cruel persecution, the Muslims are at once to stop fighting against them, and hostilities are not to be continued against any except those who continue to oppress.

A comparison with 22:40 will show that this is the correct explanation. There the object of the Muslim fights is plainly set forth in the following words: "And had there not been Allah's repelling some people by others, surely there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered." This shows clearly that the Muslims fought not only in defence of mosques, but also in that of churches and synagogues, and even of the cloisters of monks. The same object is stated here in the words *يَكُونُ الدِّينَ لِلَّهِ* which only mean that *religion should be only for Allah*, so that there remains no compulsion in the matter of religion (v. 256), and every one is at liberty to hold any religion which he likes. The verse, in fact, lays down the broad principle of religious freedom for which one searches elsewhere in vain.

It should also be noted that if we give any other interpretation to the words which makes them signify that fighting is to be continued until the religion of Allah or Islam alone remains, all those verses in which agreements with the enemy and the enemy's desisting from fighting are spoken of as giving the Muslims cause for ceasing hostilities become meaningless. Such an interpretation not only openly contradicts other verses of the Holy Qur-án, but is belied by history itself, for many a time did the Prophet make peace with the unbelievers. A saying of Ibn-i-'Umar casts further light on this point. When he was asked to join one of the two Muslim parties then fighting with one another, he said: "You wish to fight until there is persecution and religion becomes for others than Allah" (Bkh). As the fighting forces were both Muslims, there was no danger of unbelief becoming predominant whichever party won, and therefore the meaning of *religion becoming for others than Allah* is nothing but the *vanishing of religious freedom*, and hence the words *religion should be for Allah* only signify the *establishment of religious freedom* in the country.

245 The word *'udwán* here, and the word *i'tidá* used thrice in the following verse, generally indicate *an exceeding of the proper limit*, and hence it is applied to *wrongful or unjust conduct*, but the punishment by which an injury is inflicted on the offender for wrongful conduct is also called *i'tidá*, for "it is sometimes in the way of aggression and sometimes in the way of requital" (LL). Rgh says *i'tadú* here means *requite or punish him according to his wrongful conduct*. To speak of the punishment of an evil in the terms of that evil is an idiom of frequent use in the Holy Qur-án and in Arabic literature. See further foot-note 27. The words *except against the oppressors* signify that hostilities can only be carried on against the oppressors, so that when they desist from oppressing, hostilities against them must be stopped.

TRANSLATION OF THE HOLY QUR-ÂN

any more than the other laws, brought together in one, or two, or three Surats, but 'like golden threads' they are woven into the huge fabric of the religious constitution of Muhammad. Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust, and suspicion are inveighed against as ungodly and wicked: while benevolence, liberality, modesty, forbearance, patience, and endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth, and above all trusting in one God and submitting to His will, are considered as the pillars of true piety and the principal signs of a true believer."—CHAMBERS'S *Encyclopædia*.

"At a later period of his (the Prophet's) career, no one would venture to doubt the Divine origin of his whole Book."—RODWELL.

"By a fortune absolutely unique in history, Mohammed is the threefold founder of a nation, of an empire, and of a religion. Illiterate himself, scarcely able to read or write, he was yet the author of a book which is a poem, a code of laws, a book of common prayer, and a bible in one, and is revered to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom, and of truth. It is the one miracle claimed by Mohammed—'his standing miracle,' he called it—and a miracle, indeed, it is."—BOSWORTH SMITH'S *Life of Mohammad*.

"The morals of the Qur-ân have not been less unjustly attacked than its dogmas. It condemns debauchery and excesses of every kind, usury, avarice, and pride, slander and calumny, covetousness, hypocrisy, the thirsting after worldly goods; it ordains, on the contrary, almsgiving, filial piety, gratitude towards God, fidelity to engagements, justice, specially towards orphans and without respect of persons, chastity and decency, even in words, the ransoming of captives, patience, submission, benevolence, forgiveness of injuries, the returning of good for evil, and the walking in the path of virtue, not with the view of obtaining the approbation of the world, but for being acceptable to God."—J. DAVENPORT.

"Among the many excellencies of the Qur-ân are two eminently conspicuous—one being the tone of awe and reverence which it always observes when speaking or referring to the Deity, to whom it never attributes either human frailties or passions; the other, the total absence throughout it of all impure, immoral, and indecent ideas, expressions, narratives, etc., blemishes which, it is much to be regretted, are of frequent occurrence in what Christians style the 'Old Testament.' So exempt, indeed, is the Qur-ân from these undeniable defects that it needs not the slightest castration, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself."

"The Qur-ân is the general code of the Moslem world: a social, civil, commercial, military, judicial, criminal, penal, and yet religious code. By it everything is regulated—from the ceremonies of religion to those of daily life, from the salvation of the soul to the health of the body, from the rights of the general community to those of each individual, from the

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interests of man to those of society, from morality to crime, from punishment here to that of the life to come."—DEVONPORT (*Mohammed and Qur-ân*).

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" . . . The Qur-ân, the miracle to which Muhammad himself so often appealed as proof of his Divine mission, and a miracle indeed it seems. For the Prophet, though cultured, was illiterate, and there is no reasonable room for doubt that a large part at any rate of that strange flood of eloquence so purely seen came to him in states of trance. The book is like no other book on earth. Explanations of the mystery of its existence have been suggested by the sceptical, but none explains it. It remains a wonder of the world."—MARMA-
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