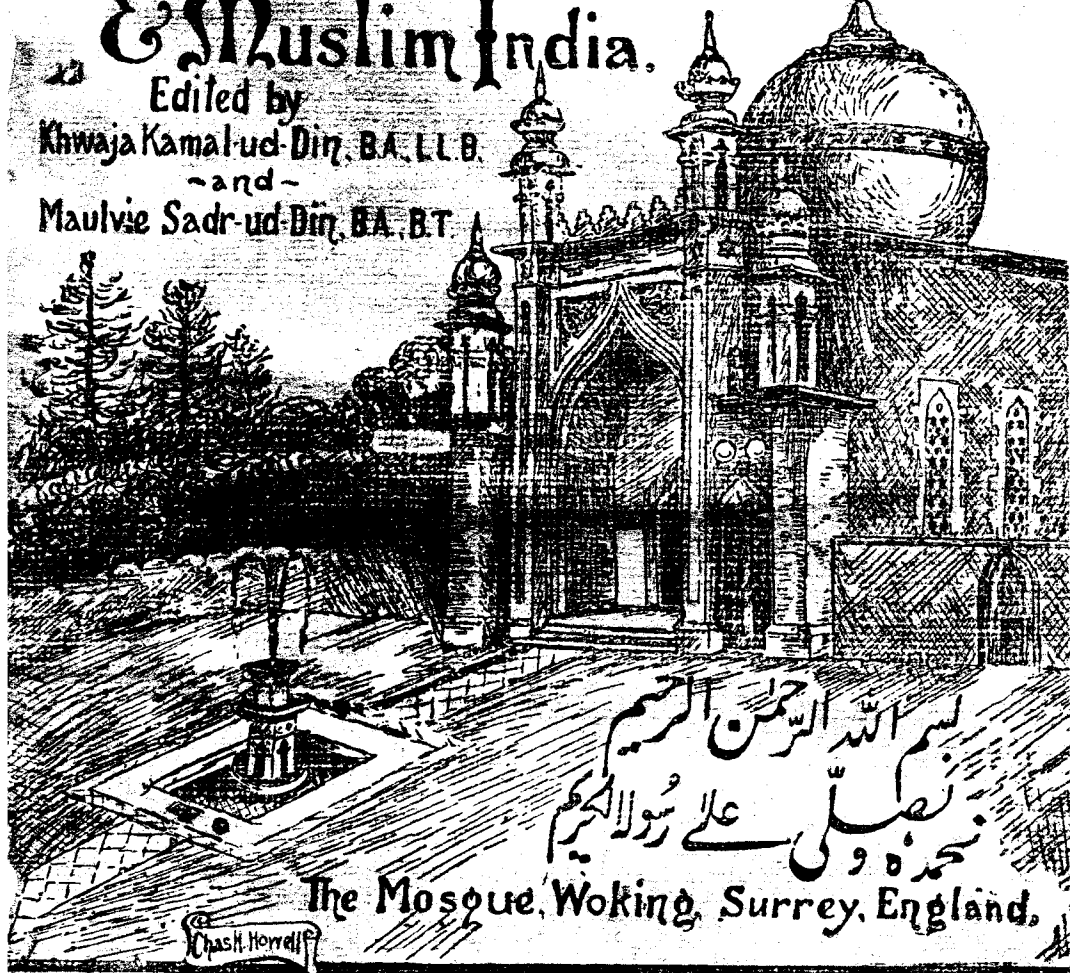


Islamic Review & Muslim India.

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



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VII]

DECEMBER 1919

[No. 12

THE HOLY QUR-ĀN

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ISLAMIC REVIEW

NOTES.

THE last Indian Mail has brought us good tidings with regard to the health of Khawaja Kamal-ud-Din. His own letter intimates that the serious symptoms of the obstinate disease have all disappeared, and that it will not be long when he will enjoy perfect health.

During the last month four more persons joined the Universal Brotherhood of Islam. They were individually astonished to find that there was neither any ritual nor medium required to do so. Islam being plain and rational, no unnatural ceremonies attend initiation. It simply makes you conscious of your relations with God, and of your relations with God's creatures.

General discontent with the irrational teachings of current Christianity has been leading to modifications of its institutions ; but the idea of "The League of Nations" is most revolutionary. The step is most welcome, and holds out hopeful prospects. It is likely to break down the barriers set up by fanatical narrow-mindedness. The first meeting brought together the Jew, the Hindoo, the Christian, the Muslim and others. This welding together of nations has been the primary object of the universal doctrines of Islam. Maulvi Sadr-ud-Din, who was one of the members of the League, pointed out in the course of his remarks that he was not prompted by the occasion to support the idea of the League, but he meant to do so because he was inspired by the catholicity of the faith he was representing. Islam, he said, calls upon people to believe in one God, whose Providence should impartially minister to the physical as well as the spiritual needs of all the nations. He being the "Lord of all the nations," and "the Lord of the East and the West," has provided spiritual food in the form of Revealed Books delivered to mankind through prophets. This religion therefore explains that faith in a Universal God requires us to believe in Abraham, Moses, Jesus and Mohammad, and in all the prophets indeed. Those that profess to believe in One Universal God, and fail to acknowledge all the prophets of the world, should see that their conception is inconsistent. "If we are sincere and consistent," said the Maulvi, "in our belief of the 'Universal Father,' and if we are willing to hold in high veneration the prophet of each nation, the League can be placed on a foundation sounder than which cannot be conceived." The bishops and others showed agreeable surprise at the liberal views of Islam. Further deliberations will show the extent to which change sweeps over the League.

Rev. Kukhi is doing a lot of good to the English public by his endeavours to disabuse their minds of Islam. He has also been keen on the co-operation of the Imam of the Woking Mosque. He visited the Mosque and took a promise from him to address a divinity class under his charge. Accordingly an address was given for an hour and a half, which in the opinion of Rev. Kukhi was an eye-opener to them. He wrote to say later on that each boy purchased a copy of the Holy Qur-án, as soon as the lecturer had left, and the class was seen poring over it. Rev. Kukhi himself read a scholarly paper on Islam to a very large gathering of the clergy and laity, making a very favourable impression. His paper will be printed in the REVIEW.

A word of acknowledgement is due to the generosity and goodwill of Rev. Walsh, M.A., Ph.D., who is doing his level best to promote feelings of genuine brotherhood among the people attending his church. Animated by such feelings, he invited the Imam to hold Sunday Service for his congregation on 30th Nov. in London. The Imam appreciates the affectionate reception which he enjoyed at the hands of the Head of the church and the congregation. He spoke as requested on the Catholicity of Islam, which so interested the congregation that they began to applaud, forgetting that they were attending a formal Service on a Sunday. At the conclusion of the Sermon several members came up to speak to him and asked for books on Islam while others left their cards for him.

THE BIRTH OF ISLAM

THE BIRTH OF ISLAM

BY MUHAMMAD ALI

II. PRE-ISLAMIC ARABIA

(Continued from p. 323. Sept. 1919, I.R.)

I COME now to the most important point in this discussion, viz., whether circumstances had already arisen in Arabia, that is to say, before the appearance of the Holy Prophet, which brought about, in the words of Bosworth Smith, "the most complete, the most sudden and the most extraordinary revolution" which the world has ever seen, and it was only by chance that the Holy Prophet also preached in favour of it, or whether the revolution was one which was never anticipated before by the deepest thinkers, and it was the work solely of one master mind whose magnetic power brought about unheard of wonders. I have already described the state of society whose transformation was wrought by the Holy Prophet, and I would now consider the attempts made previous to the appearance of the Holy Prophet to bring about a general union among the warring tribes of Arabia and to reform their social, moral and religious laws. After the Arabians became settled in their idol-worship and fetishism, three different religious movements, one after another, had spent all their efforts to convert the Arabs, viz., Judaism, Christianity, and the movement set on foot by the *Hanifs*. While the first two of these made stupendous exertions for the purpose, and had even the authority of governments at their back, the third was a meagre attempt and had more the nature of individual conviction than a systematized organization, but its consideration becomes all the more important because of the alleged influence which it had on the Holy Prophet.

As to Judaism first. About seven hundred years before the Holy Prophet, the Jews were settled in Arabia. It may be that they looked to this country for the great Deliverer of the world, because some prophecies expressly mentioned Arabia. Later still an even greater migration of the Jews took place when they were expelled from Palestine in the time of Titus and Hadrian. After they had settled here, they began to propagate their religion, which being purely monotheistic was far superior to the fetishism and idol-worship of the Arabs. The Israelites were, moreover, related to the Arabs, who were descendants of Ishmael. Therefore they could not be treated like other foreigners. Nor were their first attempts at proselytism unsuccessful. Being descended from the same ancestor, the two nations had much in common. Had Judaism any inherent power, the conversion of Arabia to the Jewish religion would have

beer, an easy task. But while the Jews succeeded at an early date in making conversions from the tribes of Kenanah, Harith, Ibn Kaab and Kindah, their progress seems afterwards to have stopped. "When Zu Navas, a king of the Himyar dynasty . . . embraced Judaism, he vastly increased their numbers by compelling others to accept that faith. At that time the Jews had great security and power in Arabia, possessing there many towns and fortresses." (Syed Ahmad Khan.) But Judaism, with the government of one of the best provinces of Arabia in its hands, and with great resources and organized efforts for conversion, could not bring about any change in the religion of the Arabs and they remained as immersed in ignorance and superstition after they had come into contact with Judaism as before it.

Then came Christianity. In the third century after Christ, when the Eastern Church was split up into sections, and abuses had found their way into it, those who suffered persecution found like the Jews a refuge in Arabia, and settled in Najran. The missionary efforts of Christianity have always proceeded on an organized system. But in Arabia, that land of religious liberty, as Christian writers have called it, Christianity did not fare well, though it held temporal authority in some provinces, and though the influence of the court of the Roman Emperor at Constantinople and that of the Court of Negus in Abyssinia was considerable. The kingdom of Ghassan to the North and the kingdom of Hira to the North-East were both Christian. The South also had long been subject to a Christian monarchy. Thus Christian influence was dominant on all sides and, there is no doubt, missionary effort was spent in addition. And Christianity had nearly five centuries to propagate itself in Arabia before the advent of Islam. The way to it had already been paved to a certain extent by the influence of Judaism. But the result was a hopeless failure. "After five centuries of Christian evangelization," says William Muir, "we can point to but a sprinkling here and there of Christian converts; the Baní Harith of Najran; the Baní Hanifa of Yemama; some of the Baní Tay at Tayma; and hardly any more."

Two of the most powerful religions of the world had thus tried their lot and signally failed in converting Arabia. But immediately before the appearance of the Holy Prophet, certain persons who accepted neither the Jewish nor the Christian principles strongly protested against the idolatry and fetishism of Arabia and confessed their belief in the unity of God, professing to follow the Abrahamic faith. This was, in fact, the last human attempt at the conversion of Arabia. The *Hanifs*, while fully respecting the traditions of the Arabs, sought to establish the doctrine of unity. Whether due to any foreign influence or not, the movement

THE BIRTH OF ISLAM

was essentially indigenous, and its aim was to interfere with as few customs of the Arabs as possible. In fact, they wanted to go no farther than the abolition of idolatry. But they also failed, and at the appearance of the Holy Prophet the whole nation was plunged in the ignorance and darkness in which it had been for many centuries before.

The idolatry and lawlessness of Arabia had thus stood proof against every attempt at reform. All possible means had been tried. The pure monotheism of Judaism with its minute rules, the doctrine of incarnation taught by Christianity with the ease it afforded, and the Abrahamic faith of the *Hanifs* with all its respect for the ancient usages, all proved equally useless. Never was reform so hopeless in the case of any other nation of the earth. And the Arabs retained their strong conservatism, in spite of the fact that their religious beliefs and their laws were so low when compared with those of the people who sought to reform them. To any one who might stand up to reform this stubborn people, the previous history of Arabia and of the reform movements was a sufficient warning to refrain from the task. Even Muir has admitted all this in plain words. He says: "During the youth of Muhammad, the aspect of the Peninsula was strongly conservative; perhaps *never at any previous time was reform more hopeless.*" (Italics are mine.) "Causes are sometimes conjured up to account for results produced by an agent apparently inadequate to effect them. Muhammad arose, and forthwith the Arabs were aroused to a new and a spiritual faith; hence the conclusion that Arabia was fermenting for the change, and prepared to adopt it. To us, calmly reviewing the past, pre-Islamic history belies the assumption. After five centuries of Christian evangelization, we can point to but a sprinkling here and there of Christian converts; the Banì Harith of Najran; the Banì Hanifa of Yemama; some of the Banì Tay at Tayma; and hardly any more. Judaism, vastly more powerful, had exhibited spasmodic efforts at proselytism; but as an active and converting agent the Jewish faith was no longer operative. In fine, viewed in a religious aspect, the surface of Arabia had been now and then gently rippled by the feeble efforts of Christianity; the sterner influences of Judaism had been occasionally visible in a deeper and more troubled current; but the tide of indigenous idolatry and Ishmaelite superstition, setting strongly from every quarter towards the Kaaba, gave ample evidence that faith and worship of Mecca held the Arab mind in a rigorous and undisputed thralldom." On another occasion the same writer remarks: "The prospects of Arabia before the rise of Muhammad were as unfavourable to religious reform as they were to political union or national regeneration. The foundation of Arab faith was a deep-rooted idolatry, which for centuries

had stood proof, with no palpable symptom of decay, against every attempt at evangelization from Egypt and Syria."

It is, therefore, an incontestable fact, and it is admitted even by hostile writers, that not only no circumstance had arisen in Arabia which should have brought about a change in its condition, but that circumstances had actually arisen which had made reform more improbable than ever, nay had made it impossible for mere mortal effort to bring it about.

Christian writers have sometimes asserted that in reality Islam "established itself on the older traditions and usages of the Arab people and on ideas borrowed from Jewish and Christian sources," and that accordingly its claim that it is based on a special revelation is not true. But the question is that if it was possible for a man to bring about a mighty revolution in Arabia by borrowing ideas from Jewish and Christian sources and Arab customs, why did all these movements themselves signally fail? It was for several hundred years that both the Jews and the Christians spent all their efforts, with even the authority of governments at their back, to proselytize Arabia, but they failed. Similarly a Unitarian religion, combined with due respect for ancient Arab customs and usages, and a claim to restore the faith to Abrahamic purity, was preached by the *Hanifs*, but fared no better and was the shortest lived of all. Had there been any inherent power in the alleged Jewish and Christian sources and Arab customs, why should they have failed, and one who only borrowed from them succeeded? Is it not wonderful that words which being preached by the Jews and Christians for hundreds of years could not purify a single life wrought, when preached by the Founder of Islam, the most remarkable transformation in the lives of a whole nation within less than a quarter of a century? Does it not show clearly and conclusively that if the words were the same, the whole difference lay in the sources? In the one case, they proceeded from a mortal and impure source, and thence their utter ineffectiveness and inability to bring about a purity in the lives of those to whom they were preached. In the other, they proceeded from a mighty source, a pure and Divine fountain-head, and hence the mighty magnetic power which they displayed in raising a nation from a state of gross immorality to one of sublime purity. Judaism, Christianity and *Hanifism* preached the same unity of God as did Islam, but there was an essential difference in the sources from which they drew their material, and this is apparent from the wonderful difference in the result. Was it not ordained by God that Judaism, Christianity, and *Hanifism* should all fail, and that Islam coming after all of them should succeed? Consider that if it were simply the man Muhammad who borrowed a story here

THE POSITION OF WOMAN IN ISLAM

from the Jews and a story there from the Christians, he could not have succeeded while the Jews and the Christians working for hundreds of years had failed. Consider that while they had temporal authority at their back, he had none. Nay, he was single and persecuted. Consider also that whereas the people never turned against the Jews and the Christians when they preached their religions, and showed a spirit of tolerance, the whole nation rose up against a single man when he began to preach Islam, and not only those among whom idolatry had taken a deep root became the enemies of this preacher of unity and purity, but even the Jews and the Christians sided with them and showed the strongest opposition to him. With enemies on all sides, and all human efforts directed against him, could he have converted a single man and brought him to the path of virtue if it were not that his words had a heavenly magnetism in them? The Christians have spent too much time and labour, and they have spent it in vain, in showing that such and such a story in the Holy Qur-ân corresponds with another found in an earlier Jewish or Christian writing. The sources of Islam are not determined by any alleged correspondence, but by the effect which its teachings had. If the Jewish and Christian writings were the source from which Islamic teachings and principles had been taken, their effect should have been at any rate inferior to that of the originals from which they were taken. But the inability of Jewish and Christian teachings to bring about a pure transformation in the lives of a people whom Islam only within a few years changed so entirely is a conclusive proof that the source of Islam was far purer and higher than the Jewish and Christian writings.

[To be continued.]

THE POSITION OF WOMAN IN ISLAM

It has been said that the Islamic view of woman is a man's view, whereas the Christian—or I should rather say the Church's—view of woman, is a woman's view. If we add that the Islamic view is that of a just and wise man, and that the Church's view has never been translated into practice, since Christendom is ruled by men, but has merely caused confusion of ideas in theory and many inconsistencies in practice—if we admit all that, there is much truth in the comparison. Christians, accustomed to the contemplation of a sentimental ideal of womanhood, are apt to underestimate the human value of the Muslim standpoint, and to talk as if the Muslim religion had lowered the social and moral position of woman; forgetting that a minority of

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the women of Christendom is degraded to a depth which every Muslim sees with horror, while a larger number are debarred from all fulfilment of their natural functions. This the Muslim regards as a great wrong and cruelty.

The historical truth is this, that Muhammad was the greatest feminist the world has ever known, considering the country and the age in which he lived. From the lowest degradation he raised woman to a position beyond which she could only go in theory. The Arabs of his day held women in extreme contempt, ill-treated and defrauded them habitually. They regarded the birth of girl-children as the very opposite of a blessing, and they had the custom to bury alive such of them as they esteemed superfluous. The Qur-án peremptorily forbids this practice, with others hardly less unjust or cruel. It gives women a definite and honoured status, and commands mankind to treat them with respect and kindness. The Prophet said :

“ Women are the twin halves of men.”

“ When a woman observes the five times of prayer, and fasts the month of Ramadan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she likes.”

“ Paradise lies at the feet of the mother.”

“ The rights of women are sacred. See that women are maintained in the rights granted to them.”

“ Whoever does good to girl-children will be saved from Hell.”

“ Whoever guards two girls until they come of age will be in the next world along with me, like my two fingers, close to one another.”

“ To obtain education is incumbent on all Muslims male and female.”

“ A thing which is lawful but disliked of God is divorce.”

“ Shall I not point out to you the best of virtues ? It is to treat tenderly your daughter when she is returned to you, having been divorced by her husband.”

“ He who has a daughter, and does not bury her alive, nor scold her, nor show partiality towards his other children, God shall bring into Paradise.”

The whole personal teaching of the Prophet is opposed to cruelty, especially towards women. Innumerable are the instances of clemency in his recorded life. He forgave the woman who prepared a poisoned meal for him, from which one of his companions died, and he himself derived the painful illness which eventually caused his death. By opponents of his own day he was thought absurdly partial in his legislation on behalf of women ; and that partiality, which was in fact no more than simple justice, and aimed at much-needed reforms, was made the ground of calumnies which still persist among non-Muslims

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till this day. The Prophet was not the rank voluptuary that Christendom for long depicted him. He spent his prime of manhood—twenty-four years—with one wife only, Khadîjah, to whom he was devotedly attached, though she was a great deal older than he was. And he remained devoted to her memory. When Ayesha—a young girl, the daughter of his closest friend, whom Muhammad married on the death of Khadîjah—said to him once, coaxingly: "What was she but an old woman? God has given thee a better in her place," he answered: "No, by Allah! God has not given me a better in her place. She believed in me when the world rejected. She gave me all her wealth to spend, when men opposed me. So kind and generous was she to me." Ayesha, frightened at his vehemence, replied: "I will never mention her henceforth without respect."

The Prophet's later marriages were acts of charity or policy. Excepting Ayesha, every woman that he married was a widow in some need.

Another false idea that still is popular in Christendom is the idea that Muslims think that women have no souls. The Qur-án expressly says:

"Men or women, those who do good works and are believers, shall enter Paradise, and they shall not be deprived of one iota of reward."

And again:

"Surely the men who submit and the women who submit, and the believing men and the believing women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and men who fast and women who fast, and chaste men and chaste women, and the men who remember God and the women who remember,—God has prepared for them forgiveness and a mighty reward."

It is perfectly clear, to anyone who will trouble to investigate, however slightly, that Islam acknowledges no inequality of woman in the spiritual sphere.

And in the temporal sphere what does the inequality amount to? A frank admission of the fact that woman is the weaker sex, and that in a state of society where men are violent they must be protected by strict laws and some seclusion. The law of El Islam in this and many other matters is not static, as some people suppose, but dynamic; not stringent, but elastic enough to comprehend the needs of every age and every people. It is not a bar to human progress, but a guide and handrail by which the right direction of such progress can be secured and ascertained.

What is the one great law plainly laid down in the Qur-án with respect to the position of woman? Put into rationalistic language, it is simply this: that men must be always kind

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and merciful to women, and must, as a religious duty, support women in the rights of their position.

Now women in Islam, from the Prophet's time, have had equal rights with men before the law, in regard to property and other matters of the first importance. The veil, and their comparative seclusion, often blinds us to the fact that Muslim women are, or were till very lately, much more independent, in a legal sense, than English women, since they had full rights to own property.

I cannot explain the difference better than by comparing briefly our ideals of marriage.

In El Islam, marriage is essentially a civil contract entered into by the parties for the performance of certain duties one to the other, and terminable on the plea of either party if it proves a failure. It is sacred in the sense that all contracts, even money bargains, are considered sacred in Islam, but there is nothing of the sacrament about it. Whatever sanctity it may attain, and every Muslim will admit that it does often become hallowed, comes from the conduct of the parties and their mutual love in that relation, not from any merit in the opening ceremony. The woman retains her legal and social personality intact. She and her husband always remain two separate individuals, both in theory and in practice. She has her separate property, if they are well to do, and manages it without the least necessity of consulting him. The children of the marriage are a bond between them, but the measure of the rights of either parent in those children at different ages is laid down by the law and clearly recognized. If you will consider seriously, you will see that where woman's personality, her property, her separate rights and name are thus secured to her, it does not seriously matter, from her point of view, whether polygamy or monogamy is the existing order of society. In some Muslim countries that I know—for instance, Syria—polygamy is still much practised; in others—Turkey, for example—it is very rare. But the position of the married woman is the same in either case. She is quite a separate person from the husband.

Now in Christendom there has been a very different development. The text in Genesis—which has been ascribed to Jesus Christ—"For this cause shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh," has been regarded as a strict injunction to monogamy; and a supposed analogy with the mystical union of Christ and the Church has been invoked to give still greater mystery and sanctity to such unions. The idea of a mere civil contract has been denounced as impious. And not only a perfect union of bodies and of civil personalities has been aimed at, but a union of souls has been envisaged.

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A union of souls—to be achieved by a ceremony !

Dear friends, the soul of every man and woman is solitary from the cradle to the grave, so far as other men and women are concerned. The only union it can find, by seeking, is with the author of its being, the Great Creator and Inspirer of Creation to whom we all return. The only way in which one human soul can really know communion with another human soul is in devotion, self-surrender to Allah.

There has been often that communion between married couples here in Christendom, but not more often than in the quite different system of Islam. And how many lives have been ruined and made miserable, how much needless sin has been committed, from the failure to admit that marriage is not always holy, and that when it is not holy, it may be dissolved? There is another and a darker side of the picture, which must be mentioned, though I will not dwell upon it—the prevalence of prostitution in enlightened Christian lands.

Do not think I am denying for a minute that in certain respects the women in Muslim countries are less fortunate than the women of England. But that has nothing to do with the religion of Islam. In so far as it proceeds from lack of education, or neglect of simple laws of sanitation, it is directly contrary to true Islamic teaching. In so far as it is due, as the relative seclusion of Eastern women is due, to the unsettled and warlike state of certain countries, it is not enjoined but permitted by the rules of our religion. But still there is something to be said for the secluded life of Muslim women.

People think that Muslim women are kept shut up by their husbands. Not a bit of it. They go about and visit just as freely as you do, but in the city streets they veil the face and figure, and their visits are to other women, not to men.

I have the honour of the intimate acquaintance of a whole coterie of Turkish ladies, who were permitted, by a pleasant fiction, to adopt me as a brother—permitted by their male relations by whom I was regarded in that light. The close friendship extended over a good many months, so I may claim to know what I am talking about.

A Muslim woman veils and is secluded only against strange men. The whole world of women is quite free to her. And when she goes out in the street in her *charshaf* (or as the Egyptians call it, *habbarah*) she can go where she likes, as secure from insult and interference as if she were invisible. If anyone laid a finger on her, the whole Muslim manhood of the city would rise in her defence. In all cities there are rough, unbridled elements. In the country Muslim women do not veil the face, but the hair and the back of the neck. And as security and good order increases, it is very likely

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that the veiling of the face will cease to be the custom even in great cities.

People say, "How dull their life must be, poor things!" The same people would say that our grandmothers of the days of Jane Austen must have found life dull, because they spent it in one place among one set of people. Well, I have never met a Turkish woman who seemed sick of life, in the way that I have seen Englishwomen, tired with shopping, dancing, sightseeing or office-work, sick of it. The happiness of life does not consist in taking a shallow interest in the whole inhabited globe, but in taking a profound, a real emotional and spiritual interest in our immediate surroundings. If you think that happiness consists in rushing feverishly from social engagement to social engagement, in writing hurried notes to chance acquaintance, in going every night to dances or the theatre, in exciting admiration by your dress among the common crowd, then you would find the life of Muslim women dull indeed. So many English people seem afraid to be unoccupied a minute, afraid to be alone, afraid to think. The Muslim women whom I knew were always thinking; and they thought quite freely. They discussed quite freely and quite calmly with me subjects which would make the venerable Mrs. Grundy's hair stand on end. They thought of death and birth and all realities quite calmly and naturally, and talked habitually on a higher level than our trivial conversation.

They veiled their bodies, not their minds, as Englishwomen have been taught to do. Their faith, their courage, their intensity put Europeans altogether in the shade. My wife received the same impression, from a wider circle of acquaintance. Their lives may be comparatively uneventful, comparatively dull, as people say. But their life is beautiful, the most dignified that I have ever seen. There is one thing which they never knew—that is, vulgarity.

It makes me nearly desperate, sometimes, to see that English people who have had command of a great Eastern Empire for so long a period, have still no real appreciation of things Eastern, no love for Orientals—who are very lovable. People talk as if they were inferior to Europeans. They are not inferior but they are different, and in some respects, until we throw away that notion of inferiority, we cannot appreciate the difference, which is very fascinating, and there can be no real understanding, no real love, because there can be no equality.

Do not think, as many people do, that the word "harim" involves some impropriety. It is a term implying great respect for women, and the life it covers is of strict propriety.

People are so ignorant of all these matters. When I read in the accounts which have appeared of the Armenian tragedy that Armenian maidens had been taken off to

B-IS-M-I-'LLAH-I-'R-RAHMAN-I-'R-RAHEEM

Turkish harems, as if that meant they had been taken to a life of shame, I could only smile, though very sadly, at the credulity and ignorance which made such allegations plausible. Harîms, such as are portrayed in the *Arabian Nights*, were never common in Islamic countries, and if you searched the whole of Anatolia, you could not find a single one to-day. All that the statements which fill English readers with such horror really mean, is that Armenian girls have been received in Turkish homes into a sphere which men can only enter by permission, a sphere in which the strictest propriety, the largest hospitality, the greatest charity, are almost always to be found. Those girls had found a sanctuary.

For the haramlik is a sanctuary, as the name implies ; and every thinking Muslim woman is, and knows herself to be, a priestess of the mysteries of life and death.

Do not think that Muslim women are despised. I still remember my astonishment at seeing some thirty fezzed and frock-coated men, ranging from twenty-five to sixty years of age, go up one after another and reverently kiss the hand of a little wizened old lady, closely veiled because I happened to be present, and then sit drinking in her simple talk as if it came from heaven ; nor shall I ever forget the proud smile with which one of my adopted brothers turned to me and said : " That is the Lady Ayesha, my honoured grandmother."

Ladies and gentlemen, I confess it, I do love those people, so much that I have become as one of them. But since the love I feel for them is the result of knowledge and experience which few Englishmen have ever had, I do not think I need apologize for preaching it, in days when to preach hatred would have conduced to my own profit and advantage in a worldly sense.

B-IS-M-I-'LLAH-I-'R-RAHMAN-I-'R-RAHEEM

CHHINDWARA, C.P.,

24th February, 1918.

MY DEAR MIRZA YAQUB BEG,

I have to commence this letter with profuse apologies for being so late in acknowledging your most precious gifts on Shaukat's behalf and my own. Need I assure you that you could not have sent to us anything more acceptable than the beautiful copies of the Holy Qur-án rendered into English by my learned and revered namesake, Maulana Mohammad Ali Saheb. I had read the specimen pages in the ISLAMIC REVIEW, that welcome reminder of our dear brave Khwaja's mission in Europe, and I was anxiously awaiting the announcement that copies could be had in India, or even in England. When the Indian papers first

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published the announcement so anxiously and eagerly awaited, I asked Shaukat to write at once to you to send us two copies per V.P.P. He was just about to write to you when on a Friday the two copies, so elegantly printed and bound, reached us. I took them to the Mosque to show them not only to Shaukat, who had just preceded me thither, but also to other Musalmans here, and I can assure you they gave us all a pleasure that nothing could equal. I would have written to thank you for the rich gift that very day, but, as you had asked me to express my opinion also on this great achievement, I put off even thanking you. However, I have been once more laid up with fever since then, and if I wait till I have read the translation and the notes through, you may have to wait very long. So accept this letter merely by way of apology for the delay in acknowledging the receipt of the two copies, and partly as an expression of our great gratitude.

Nevertheless, I feel I must express the opinion formed from an examination of the outward form of the publication, the beautiful printing, the excellent India paper, and the sumptuous limp green Morocco binding, and the several exquisite *tughras*, all indicating the love and affection that those who undertook this great task feel for the greatest Book of all ages and climes. I pride myself on being a bit of a connoisseur in these matters, as you perhaps know, and of course I have the greatest possible love and affection for the Great Book, and so naturally I examined this edition with critical and jealous eyes. You will therefore be glad to know that I *am amply satisfied* ! This is no empty compliment ; but a very jealous man's verdict of the love and affection shown by another for what he himself loves so ardently and dearly. The edition on thicker paper and with stiffer card-board and leather binding is also extremely good, and both were necessary.

As for the contents, I have gone through the Preface, and here and there through some introductory notes prefacing the various chapters and footnotes, and have, of course, glanced through the sectional headings and the index, and greatly admire the general arrangement. As for the English rendering, I am impressed so far as I have read with the simplicity and precision and the adherence to the text which indicate the reverence due to God's own Word from a true believer. I am a slow reader of things of such tremendous import, and it will take me some time yet to go carefully through the whole Book. But I do not pretend to be a scholar of Arabic, or a theologian, and whatever opinion I shall express hereafter will also be the opinion of a layman, and you must accept it for what it is worth. But the great thing is that the great task has been accomplished, and there now exists in at least one European

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language a rendering of the holy Qur-án done by a true believer and not by a scoffer, by one who believes every word of the Book to be God's own, every word to be true and full of light, every word consistent with what has gone before and comes after, every word capable of easy interpretation, and not a rendering done by one whose sole object is to present the Holy Book to Europe as a concoction of an ignorant rhapsodist masquerading as a prophet, and exposing a voluptuary's character and tendencies and an adventurer's opportunism. The difference is apparent on every page, and Europe will not, I hope, be slow to see it. Believe me, Europe will be a changed Europe after this war, and there are already a thousand indications for those who know its ways and inclinations, and modes of thought, all significant of the coming great and tremendous disclaimer of its religious ideas and conceptions in the past. Christianity as variously understood by the various so-called "national" churches obviously did not prevent this awful cataclysmic war, nor did the Sermon on the Mount even soften the acerbities and harshnesses that cannot ordinarily be altogether eliminated from war. What is more significant, the Church in each Christian belligerent country blessed the banners of the national armies and called upon Christ to assist them in winning the war for their "righteous cause." All this makes one pause and think, could all this be Christianity, could any of this be Christ's teachings (on whom be peace)? Could hundreds of millions of educated Europeans remain content with a faith with such varying and apparently uncertain interpretations? Could they continue to spend millions upon millions for Church establishments that could so little affect the politics of Europe in the direction of Christ's teaching? Could a creed that included among the believers the singers of Hymns of Hate as well as Conscientious Objectors continue to satisfy the conscience of Europe? Well, as I said before, to me there appear a thousand indications that Christian Europe will take stock of its Churches and its creeds and its consciences soon after the war, and the spiritual change that would come over Europe will make the tremendous political changes that seem foreshadowed small and insignificant by comparison. European spiritual thought is already—to use an expression of the old Comrade—"drifting into part." But if we, the Musalmans, were created for a definite purpose, as we have been told so many times in the Qur-án that we were, then we shall have to pilot Europe into the safe haven of Islam, where nations with their Churches shall exist no more than the old barbaric tribes with their separate gods, where there shall be neither black nor white nor yellow, but one people serving the One and Only God; where there shall be neither peerage, nor gentry, nor labour, but

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all servitors of one Lord ; where there shall be neither monarchy nor aristocracy, nor even democracy, but an all-pervading theocracy ; where there shall be neither " tariff wars," nor political spheres of " interest " and of " influence," nor protectorates and dependencies, but God's universal kingdom, the world-state in which He is Emperor and Pope and Parliament and all ; and there shall be eternal peace, that is Islam, the self-surrender of free souls to one divine purpose, His eternal and willing service, sleeping and waking, sitting, standing, and lying. Believe me, this is no rhapsody of one whose brain has been unhinged by three years of a cruel incarceration in a wilderness. Forcibly freed from a thousand distractions, my mind has been thrown in this solitude on its own resources, and constant contemplation has provided its own compensations. Like a spectator who proverbially sees most of the game, I have watched Europe as well as Asia with the necessary detachment for forming correct views, and without any optimistic bias *I clearly foresee that the future is spelt with I-S-L-A-M*. Yes, *Iqbal foresaw it ten years ago*, and as recently as only five years ago he emphasized it again in his inimitable manner, when he said :—

“ Ankh jo kuchh dekhti hai lab pe a sakta nahin
Mahv-i-hairat hoon ke dunya kya se kya hojagi.”

Well, this English rendering of the Holy Qur-án, the Gospel of Service of the One and Only Ruler of all Creation, is a preparation for the tremendous change that will come upon the world after this war, and if I live through it I pray to God to accept me as a humble servitor when I may roam about the world sharing with it the inestimable possession of Islam, and preach the dedication of our bodies and souls, and all we have and are, to our Lord and Master. The dear Khwaja is already among the *sabiqoon-al-awwaloon*, and it will be my great privilege to follow in his footsteps. This great ambition has consumed all other petty ambitions and aspirations, and I only await the opportunity to commence. In a limited way I do not shrink from doing my clear duty here, and in the holy month of Rabi-ul-Awwal I have for two years been speaking to local audiences on the life and teachings of the Holy Prophet, on whom be God's benedictions and peace. But the " fine frenzy " of the wandering preacher—a phrase that fits the true preacher even more than the poet—demands a wider field, though I do not ask for cultured audiences only, and I hope I shall not need the paraphernalia of a " missionary organization." Islam was spread by those who were impelled by the tumult within rather than supported by a methodical organization. I do not know whether I shall survive this war ; for my illness has now reduced my vitality to almost the lowest limits,

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and I am now a prey to recurring periods of ill-health, which all betoken the approaching end. But whether I survive it or not, He who judges us by the intentions of the heart, whispered in the utmost privacy of the soul, as well as by the deeds accomplished in the sight of the whole world, will no doubt appraise my firm and honest resolve at its true value. May that value suffice to counter-balance at least a day's item of sinning in a far too sinful and wasted life.

Well, I must now take leave of you. If you see Maulvi Mohammad Ali thank him for me as a Moslem who feels proud of his devoted and fruitful labours, and shares with him the privilege of at least the most beloved of names in the entire world. "Bulbul hameen ki qafia-i-gul shawad baṣ ast."

If you write to my stalwart Khwaja send him my kisses for his shaggy old beard. My best salams to you and also Shaukat's.

Yours very sincerely and gratefully,

MOHAMMAD ALI.

P.S.—By the way, offer a suggestion from me to Maulvi M.A. In the next volume let him also include a short history of the Prophet and of Islam in the early days, arranged *purely from the verses of the Qur-ān*, and also a summary of the various *Qasas as told in the Qur-ān*, and a geographical Note.

THE BOOK OF THE SECRETS OF ENOCH

It is a remarkable fact that, despite the efforts of the Christian apologists, the origin and authorship of the various books enclosed in the covers of that volume entitled "The Holy Bible" are still wrapped in the mists of obscurity. Not one book can be traced to its supposed author, the heading and title being supplied by the Church itself, and one must not lose sight of the historical evidence as to the recent compilation, alteration and interpolation of these books. It may seem strange to some people that one book, a very important one too, as I will show hereafter, was only discovered by accident in 1892. I refer to the "Book of the Secrets of Enoch," which was then found in the Slavonic tongue, afterwards translated, and in 1896 published together with introduction and commentary by Dr. Charles.

The translator, in order to try to assign an early date to the work, ascribes it to the period A.D. 1-50, and Professor H. T. Andrews says: "There are various indications that the Slavonic Enoch was originally written in Greek, probably at Alexandria." I wish my reader to bear this suggestion in mind. I should like to ascertain why Pro-

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fessor Andrews thinks it originally written in Greek. There is at present only the Slavonic Book and the translation existing. A book similar in character is "The Book of Enoch," but this is conceded as a collection of writings of various periods, and totally different from the above-named book. Therefore I leave the reader to note the loose and suggestive way in which these Christian apologists try to bolster up their own case. I assert openly that there is no evidence at all to show that this book was written in Greek, neither is there any evidence that it was written "probably at Alexandria." This is too loose a way to dismiss enquiry and criticism, but unfortunately it is characteristic of professional theology in all ages. It is safer far to say, as we can also of every book of the Bible, both canonical or apocryphal, that no one knows who wrote them, no one knows where or when, all evidence is purely suppositious and insidiously suggestive, so that non-critical minds will swallow the authorship of these "sacred" writings as they would a soothing draught which lulls the senses. Let us return to the "Book of the Secrets of Enoch" itself.

It bears the name of Enoch, and if we refer to Genesis v. 21-24 we find: "And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters, and all the days of Enoch were three hundred and sixty-five years: and Enoch walked with God, and he was not; for God took him."

First of all we know that all Christian literature must be reconcilable to the teachings of the Church.

Secondly, that it is the common practice of the Church to assign any religious book to this or that person.

Thirdly, having certain dogmas to defend, they did not scruple to write books to support their dogmas.

Fourthly, they voted for or against any literature as to its being "holy writ," the outcome of which voting is the "Holy Bible."

Let us ponder awhile on these points. Is the "Book of the Secrets of Enoch" to be reconciled with Christian teaching? Yes! and more than this. Professor Matthews states: "The Slavonic Enoch is valuable because it helps to explain the origin of several conceptions which played an important part in later Christian theology." Again: "when Paul speaks, for instance, of being caught up to 'the third heaven,' it is quite clear that he is familiar with the conception of the heaven in the Secrets of Enoch." "Paul's description of Satan as the prince of the power of the air (Eph. ii. 2) is unintelligible without the explanation of Enoch that Satan was driven out of the heavens, and given the air as his domain." He states also that Col. i. 20 and

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Eph. iv. 10 "can only be explained by supposing that Paul accepted the scheme of heavens described by the author of the Slavonic Enoch."

Now, reader, just imagine this—the Epistles of Paul are "unintelligible" without this book of Enoch in the Slavonic tongue discovered in 1892. This is rather a frank admission that the clergy themselves do not understand the Bible, and how less can the uninitiated layman be expected to swallow the teachings of such a book that, purporting to be divinely inspired, is "unintelligible" until an accident brings to light a Slavonic book in 1892? St. Paul was indebted to this book for his conceptions of heaven, the millennium, etc. One might almost imagine St. Paul to be a Russian by nationality, being acquainted with the Slavonic tongue. The point is, that one is given to understand that St. Paul obtained his knowledge of the teachings of Jesus in a roundabout way from the apostles; here is evidence that he obtained his ideas from a non-Christian book "written in Greek, probably at Alexandria."

We Muslims claim, and continue to do so, that the teachings of St. Paul are not the teachings of Jesus, and here from the Christian Church is evidence of his foreign importations. But lest the reader misunderstand me, I wish to state that we do not believe that any so-called Epistle, to which the Church has annexed the name of St. Paul, was really from his pen, and Christian evidence, which once opposed our view, now entirely supports us, as it was bound to do in these days of education and research.

However, Enoch did not write this book, and no one knows who did. From the dogmatic point of view it certainly seems to have been penned by a person who was well acquainted with Greek and Egyptian thought, but being one of the many writings compiled copiously by the Orthodox Church, and apparently lost sight of, was not on the table at the time of voting, so is outside the covers of the "Holy Bible." What a pity when we cannot understand the so-called Epistles of St. Paul without this book. Does this not prove to the reader that he cannot trust in the authority of the Christian Church! Does it not make him realize the grave doubt as to what Jesus really did say and do? Does it not give such a strong argument to the theory held by so many people that the Biblical Jesus Christ is the invention of priestcraft? I can instance many books referring to Jesus—Gospels and Sayings which are outside the Bible, and which contradict it, also which amplify the life of Jesus and his mother. The books are all anonymous, that is admitted, but so are the Gospels of St. Matthew, Mark, Luke and John. The Evangelists did not pen one word of them; they were written at a

very late date, but the Church tries to delude people, to kill their reasoning faculties and demand blind obedience—truly the blind leading the blind—and in the twentieth century too. I do not believe that the Jesus Christ of Christian theology ever existed, but I do believe that Isa bin Miriam lived and taught, but unfortunately his teachings are lost, save the references which we possess to-day, in the Bible?—no, in the Holy Qur-án which is preserved to this day free from human corruption, free from addition or interpolation, but the very divine words which proceeded, by the inspiration of Allah, from the blessed lips of Muhammad-rasool-Allah.

In conclusion, lest any one should think this “Book of the Secrets of Enoch” to be an ancient manuscript, may I point out that Christians themselves admit that Enoch was not the author, and Professor Matthews (“The Apocryphal Books,” p. 78) says: “The fact that the book makes use of the Ethiopic Enoch in its present form proves that it could not have been written earlier than the commencement of the Christian era.” May I suggest that the date is of a far later period, and as the anonymous authors of the Pauline Epistles drew their theology from the book, then the late compilation of these becomes further apparent. Why is not the Church honest? Why try to delude people into accepting the Bible as the “Word of God?” A collection of books by unknown pens, would it not be far more honourable to discard the Bible, to tell the world the truth, to drop this hypocrisy and fraud, this blasphemy and imposition, and instead of sending missionaries to convert nations who possess religions far superior to the grovelling superstition and man-worship of Christianity, to devote their time to worshipping God in truth, which they can never do whilst they deliberately hold forth a fraudulent book, proclaiming it “divinely inspired,” and preach a legendary man-god, whose existence cannot be proved by history, but is a character from books penned by unknown writers? Christianity teaches idolatry, Islam teaches the worship of the Creator alone; Christianity has no genuine book, Islam has a book of unimpeachable authority and text; Christianity stifles reason, Islam commands us to acquire knowledge; Christianity bids us worship a man-god for salvation, Islam teaches us to act aright, help humanity, and worship no one but Allah; Christianity teaches blood-sacrifice to appease an angry deity, Islam forbids human sacrifice, that the shedding of blood is obnoxious to God; Christianity blasphemously tells us that God killed His own son to appease Himself, Islam teaches that Allah is the Merciful, the Compassionate.

Choose then to-day—which book will you follow, the Bible or the Holy Qur-án, the unknown writings or the

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word of Allah? The "Book of the Secrets of Enoch" comes to light in 1892, the Holy Qur-án is ever with us, complete and undefiled. May Allah help you and fully illumine your hearts with peace and understanding.

KHÁLID.

IN THE NAME OF ALLAH

By MARMADUKE W. PICKTHALL.

IN the Peace Treaty between the Allies and Germany, which contains so much that seems unrighteous to a Muslim, there is nothing more abhorrent to the spirit of Islam than the treatment meted out to the religious missions of the "enemy." The Germans, like the English, had extensive missions for the propagation of their form of Christianity. The buildings—churches, hospitals, orphanages, and schools—and the land acquired in various countries by these missions—all is confiscated by the treaty, and handed over to a body of trustees of English or allied nationality who are to see that they are applied in future to a similar purpose. In other words, they are taken from the German missionaries and handed over to their rivals in the field, the English, Scottish, and American missionaries, without any mention, that we can discover, of compensation, and without consulting the desires of the native congregations who had grown accustomed—and perhaps attached—to German Christianity. In such a country as the Cameroons the Christian population are thus condemned to change some portion of their views and worship in another language. Nor is that all: the property of a *neutral* Christian propagandist body, the Swiss Basle Mission, is being confiscated in like manner, and its missionaries expelled, simply because its language happened to be German, and some men of German nationality were among its missionaries. There were also among its missionaries French Alsatians, whose language is German also, besides the majority of German-speaking Swiss.

No one can accuse the ISLAMIC REVIEW of a partiality for Christian Missions, or for Christian missionaries of any kind. But we are ready to admit that—quite apart from their propaganda—they have done good work in the way of education, caring for the orphan, tending the sick, and fighting against idolatry; and that there have been many worthy and devoted men among them, as much among the German missionaries as among the others. We, standing outside Christendom and all its quarrels—we, to some extent the victims of its missionary zeal—we, who remember with reverence Jesus Christ and his teaching—we, the

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Muslims, are horrified at the vindictive malice thus revealed by so-called Christians in religious matters.

Nationalism and patriotism, so-called—evil passions—have triumphed in Christendom, over the teaching of Christ, which aimed at universal brotherhood. That you will find in Islam and nowhere else. Which are the true followers of Christ, those who follow his commands as man, or those who disobey him while professing to worship him as God?

It may be that a German here and there among the missionaries was a political propagandist. But so is every Christian missionary from our point of view. The Christian missionaries in the Turkish Empire were all political propagandists; the missions were all centres of sedition, stirring up the Christian population to notions of rebellion, conquest, and supremacy. Yet the Turkish Government not only protected them, but showed them every kindness. Why? Because it is the law of El Islam that religious foundations of the Jews and Christians are to be respected. And the Turkish Government, having accepted Christian missions on the footing of religious foundations, like the monasteries and great churches which throughout the centuries have been secured to Christians in the Muslim realm, could not go back upon its word. The German missionaries, in our opinion, were no worse than any others; and the Basle Mission was a little better, since its first aim was education and not proselytizing. We are indebted to its missionaries for some agricultural improvements and the introduction of some useful handicrafts. It was more considerate of the requirements and desires of the native inhabitants than most other missions, and its missionaries were often plain, straightforward men, not above talking to a "native" upon equal terms. From our point of view it is no gain for them to be expelled, and replaced by a more rabid and less useful type of missionary. We protest against such treatment of them, as we protest against all injustice, in the name of Allah, our Lord and their Lord; and we offer them our condolences.

Surely the failure of Christendom is evident. "Come to Success!" is the muezzin's cry by night and day. Islam alone can claim success in the one way which can promise happiness to all mankind—the way of human brotherhood.

ALLAH IS THE LIGHT

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

"In dwellings which Allah has permitted that they should be exalted and that His name should be mentioned therein. Therein do glorify Him in the morning and the evening hours.

"Men whom neither merchandise nor trade diverts from the remembrance of Allah and constant prayer and almsgiving; who fear a day when hearts and eyes shall be turned over. That Allah may reward them better than their deeds, and add to that out of His bounty. Allah bestows on whom He chooses without stint.

"As for the rejecters, their deeds are as a mirage in the desert. The thirsty one esteems it water till, when he comes to it, he finds it nothing, and in the place of it he finds Allah Who pays him his account. And Allah is swift of reckoning.

"Or like darkness on a vast, abysmal sea, there covereth it a wave, above which is a wave, above which is a cloud. Darkness heaped above darkness. When he holds out his hand he scarce can see it. And He for whom Allah has not appointed light, for him there is no light."

"ALLAH is the Light of the Heavens and of the Earth. The similitude of His light is as a niche wherein is a lamp." There is no more beautiful verse than this in the Qur-án, nor one which has given more concern to commentators. For the meaning is so deep and so mysterious that it is almost impossible to explain in terms of human knowledge. Or, I might say, the meaning is so vast, extending to so many different planes of knowledge, human and divine, that it is impossible to cover it by explanation. "Allah is the Light of the Heavens and of the Earth." There is no other source of light save Allah, or of darkness either, since darkness is recognizable only as the opposite of light. Allah Himself is Light. The darkness which we see is so much shadow cast by things which intervene between us and the Light.

"The similitude of His light"—that is, not of the eternal Light Himself, for He has no similitude, but of that portion of His radiance which we are able to perceive amid the shadows of this world—"is as a niche wherein is a lamp. The lamp is in a glass. The glass is like a shining star. This lamp is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost shine forth of itself, though no fire touched it. Light upon light."

A man who has known trouble, who is harassed in his life, who has known "winter and rough weather," is confronted with the beauty of a fine spring morning in a fair country, when the sky is like a sapphire and the air is warm and still. He feels his mind relieved, uplifted by the sight. His instinct is to wander forth alone in contemplation of

it. He feels inclined to worship all that beauty, suddenly revealed. He feels inclined to give up everything and kneel before it, exactly as if, after long stumbling with fear and lack of guidance in dark places, he had found a niche in which a light was burning. All artists, poets—everybody of imagination—knows the feeling. And they worship in their way. But what is that which gives them joy? Only the glass. "The glass is like a shining star." The light which is behind the glass, the lamp whose oil is from a blessed tree, light upon light, is known to the believer only. It is the difference between admiration of the beauty of nature, as a lovely accident, local and transient; and worship of the ever-living God of Nature, of whose light the light which we perceive, is but a faint similitude, an earnest of the Light which all may find who seek it truly, the Light which never fails. "An olive neither of the East nor of the West." For the artist and the poet, natural beauty, natural light, is essentially of the East or of the West, a mere phenomenon of earth. For the believer it is none the less of earth, but its light "is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost shine forth of itself though no fire touched it. Light upon light"; and the darkness of this world is but the shadow cast by objects standing in that blessed light. The verse is quite beyond my explanation. I feel its meaning in my heart, but I cannot explain it, nor do I seek to do so. I am only trying to suggest to you a train of thought which may lead you to the meaning of the verse, as I divine it. "Allah leads to His light whom He will."

And whom does Allah will to lead to His light? His will in this respect is clearly stated on almost every page of the Qur-án. "Those who believe and do good works"—"Allah is the Protecting Friend of those who believe. He leads them out of darkness into light." And it is clearly stated in the next two verses, where we are told that this similitude of Allah's light is to be found "in dwellings which Allah has permitted that they should be exalted, and that His name should be mentioned therein," and among "men whom neither trade nor merchandise divert from the remembrance of Allah and constant prayer and almsgiving; who fear a day when hearts and eyes shall be turned over. That Allah may reward them better than their deeds, and add to that out of His bounty. Allah bestows on whom He chooses without stint."

And whom does Allah choose? On every page of the Qur-án it has been plainly stated: "Those who believe and do good works."

And even as the reward of belief and good deeds is light upon light, blessings without stint, so the reward of unbelief and evil deeds is darkness upon darkness. The unbeliever

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sees the beauty of the world of nature only as it affects his personal interests. In the beauty of a fine spring morning he sees only the advantage or the disadvantage of his crops, his business, or his sport. His deeds are all self-interested, so that in time he comes to the condition that no beauty has the power to lift his heart above consideration of himself. His deeds are an end and object in themselves. He sees them as a glorious goal. But what are they really in the light of eternity? "A mirage in the desert. The thirsty one esteems it water till, when he comes to it, he finds it nothing, and, in the place of it, he finds Allah Who pays him his account. And Allah is swift of reckoning."

"Or like to darkness on a vast, abysmal sea; there covereth it a wave, above which is a wave, above which is a cloud. Darkness spread above darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah has not appointed light, for Him there is no light." Who is he for whom Allah has not appointed light? On almost every page of the Qur-án it has been clearly stated: "He who derides the revelation of Allah and rejects His warnings. He who does the opposite of that which Allah has declared to be the way to light. The opposite of light is darkness. In the one case Light upon Light; in the other darkness heaped above darkness. To the believer light is not given in proportion to his righteous deeds, it is a gift of God bestowed upon him without stint. It is a state of beauty and of glory far beyond his merits, to which he comes by following a certain line of conduct, by eliminating things which stood between him and the boundless Light of God. But the darkness which is sure to overtake the unbeliever is in strict proportion to his deeds. It is darkness heaped on darkness by the man's own hands—the result of his deliberately choosing objects which resist the light, and placing them between himself and God. And there is nothing which more wickedly keeps out the light of God and spreads a deeper shadow than a man's own self if it is once exalted. The man who fancies himself good enough, having no need of Allah's mercy and no need of prayer, is indeed as one in "darkness on a vast, abysmal sea."

Brethren, our desire is towards the light of Allah. Let us then take care that nothing comes between us and that light to cast on us the shadow of eternal darkness. Only on the way of unbelievers lies that shadow of despair. Our way is light beyond light until, in sha'llah, we attain the great reward, becoming creatures of eternal light, eternal beauty, and eternal joy.

A CRITIC OF THE QUR-ÂN

The Teachings of the Qur-ân. With an account of its growth and a subject-index. By the Rev. H. V. WEITBRECHT STANTON, Phil.D., D.D. (S.P.C.K., 7s. net).

THIS little volume, we are told in the preface, is intended to facilitate the studies of the budding Christian missionary. "To present a clear idea of what this book (i.e. Al-Qur-ân Ash-Sharîf) contains, as distinct from later comments, however authoritative, is as necessary for a real comprehension and evaluation of Islam as is a clear exposition of the teaching of the Bible itself, as distinct from subsequent theology, for the understanding of Christianity," the author writes. The analogy is more than doubtful, since no belief which cannot be found, explicit or implicit, in the words of the Qur-ân, has ever been dogmatic among Muslims. And it seems to us that Mr. Weitbrecht Stanton approaches the Qur-ân from the point of view, not of the Book itself, but precisely of those later comments and interpretations which he claims to waive aside—the narrow renderings of the Muslim schoolmen and even, as it seems at times, the hostile strictures of Christian polemical writers of a less enlightened age than ours. Thus "Al-Islâm," in the Qur-ân, has not the meaning (which Mr. Stanton everywhere ascribes to it) of the Muhammedan religion exclusively. It means "The Surrender," the soul's sacrifice to God. Thus when, in the Qur-ân, it is written: Verily religion with Allah is Al-Islam, the statement is not (as Mr. Weitbrecht Stanton considers) evidence of the growth of intolerance in the mind of Muhammad; it merely means what it says, in plain Arabic words: that the essence of all religion is the sacrifice or voluntary surrender of man's will to God expressed in obeying the will of God by doing good to men. It is not a matter of dogmas or of ceremonies or of intercession; it is a matter of the individual's belief and conduct. The evolution and multiplication of dogmas, and all kinds of sacerdotalism, are regarded in the Qur-ân as so much darkness of man's making. God is described as the Light of the heavens and the earth, a present Light shining on every man and woman who does not deliberately choose to live in darkness. God, in the Qur-ân, is not the God of any tribe or sect. He is emphatically not the partisan of people who repeat a particular form of words or observe a particular set of ceremonies. He has no favourites. His laws are upon everyone alike. The Qur-ân insists upon the fact that God is the actual ruler of this world, His laws—the natural laws—must be obeyed by man individually and collectively, as well in the moral and the spiritual spheres, where free will operates, as they

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are obeyed perforce by man in all his natural limitations. That is the condition of "success" for all mankind. The word "success" (*falâh*) is constantly recurring. The natural laws which govern human progress, temporal and spiritual, are, according to the Muhammedan theory, to be found clearly stated in the Qur-án and nowhere else. This being so, it is but natural that all those who acknowledge the one God should be called on to accept the one theocracy. But they are not summoned to give up their separate forms of worship and community.

"Verily those who believe"—i.e. the Prophet's followers—"and those who follow the Jew's religious path, and Christians, and Sabæans—whosoever believes in God and the Last Day, and does good works—surely their reward is with their Lord; and there shall no fear come upon them, neither shall they suffer grief" (*Sûrah ii.*, v. 62). The Qur-án claims that Al-Islam (the great Surrender) being the essential part of all religion, and God being the God of all mankind, those who profess pure Al-Islam as their religion should be recognized as true believers, and tolerated, by all monotheists. When it inveighs against Jews and Christians, it is not (as Mr. Weitbrecht Stanton seems to think) against all Jews and Christians on account of their beliefs, but only against the intolerance of Jews and Christians due to the exaggerated importance they ascribed to practices and doctrines which, to say the least, were unessential from the Muslim point of view.

"And they say: None enters Paradise unless he be a Jew or a Christian. These are their own desires. Say (thou, i.e. the Prophet): Bring your proof (of that which you assert) if you are truthful.

"Nay, but whosoever turns (*ar-aslam*) his face towards God while doing good (to men), surely his reward is with his Lord; and there shall no fear come upon them, neither shall they suffer grief" (*Sûrah ii.*, vv. 111, 112).

"Neither the Jews nor the Christians will accept thee (Muhammad) until thou follow their religious way. Say: Surely God's guidance is guidance. And truly, if thou shouldst follow their desires after the knowledge which has come to thee, then wouldst thou have in God no guardian and no helper" (*Sûrah ii.*, v. 120).

In Mr. Stanton's brief résumé of Qur-ánic teaching, we find no hint of this essential part of it; though it is of obvious importance to the Christian missionary whose desire is to converse with any educated Muslim. Similarly he seems to the present writer to miss the whole significance of the Arabian Prophet's warfare when he takes "the verse of the sword" (so-called) for a command to attack the Christians. This is a translation of the verse in question:—

"Fight those of the People of the Scripture (i.e. Jews

and Christians) who believe not in God and the Last Day, nor forbid that which God and His apostle have forbidden, until they pay the tax in acknowledgement of superiority, being in subjection."

That was not a command to attack anyone, but simply to oppose to the utmost the forces of the Roman Empire which at the time were being mustered to destroy the new religion. It was subject to the general order that the Muslims were only to fight against those who fought against them, "for God loves not the aggressors." So scrupulous was the Prophet in obedience to that order that, on the very occasion of the verse in question—the Tabuk expedition—he returned without fighting when he found the enemy had not yet begun to move against him.

Mr. Weitbrecht Stanton's book is obviously not intended for Muhammedans; but we beg leave to doubt if it is really desirable, even from the Christian missionary point of view, to pay so much attention to descriptions of Paradise and the reverse which every Muslim knows, and the Qur-án itself declares, to be figurative, and to legends which are merely used to illustrate the purpose of the Book, while leaving out the essence of the teaching. The author makes a distinction between "Allah" (the Lord of the Worlds) and the "God" of Christianity; and in so doing seems to the present reviewer to re-assert in the twentieth century the very intolerance of ecclesiastical Christianity against which the Qur-án inveighed in the seventh century A.D. At any rate the initial A (for Allah) used throughout the subject-index is needlessly offensive to devout Muhammedans, some of whom are sure to buy the book on account of its title and for the sake of that very index. Mr. Stanton does not thus abbreviate the word God. How would he like to read of "G's mercy," or "G's care of His creatures." Yet his knowledge of Arabic, if insufficient to appreciate the burning eloquence of the Qur-ánic language, must surely be sufficient to inform him that "Allah" in Arabic is a more sacred word than "God" in English, having never been used to indicate any other than the Supreme Being.

Saturday Review.

WHAT IS PROPAGANDA ?

GENERAL SIR IAN HAMILTON, when unveiling a war memorial at Chislehurst, said that he had seen many races under the stress of war, and they might trust him implicitly when he declared that the British soldier was by nature at once the most steadfast and the least bloodthirsty of created human beings.

"To go on killing other people for several years at a stretch went, therefore, very much against the British

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soldier's grain," continued Sir Ian. "To do so did not come naturally to him. Propaganda was necessary to harden their hearts for the job. But now the war is over we do not want any more propaganda to stand between us and the reconciliation which might so fittingly take place over the tombs of a generation who have given their lives for a better world. 'If you wish for peace, prepare for war.' I say to you, if you wish for peace, away with hate propaganda. Tear that long Italian word propaganda off the back of the hate agency and you will find, lurking under a cardinal's cloak, a very ugly little Anglo-Saxon word. Lying is quite bad enough when it is carried on by amateurs like Ananias and Sapphira, but when it is organized by professionals on both sides, then, believe me, we shall say good-bye for ever to peace on earth, goodwill towards men."

Sir Ian Hamilton spoke only of the fighting-men among whom in our experience (and we have met many of them on a familiar footing, having served in the ranks of an infantry battalion) the gospel of hate was never popular, since it failed to deceive them. But what of the civilian population, the excitable old gentlemen and impressionable women, who were taken in by it and have espoused it in good faith? Is it not time that they were told that they were deceived for a definite purpose, which has now been served; that England's enemies were never half so bad as they were told to think them while the war was on?

In England, during the years of war, there was a regular campaign on behalf of the Armenian Revolutionaries—*i.e.*, that section of the Armenians which rebelled against the Turkish Government and took part with Czarist Russia, thereby exposing their whole race to the scourge of public indignation in that country. The campaign was patronized by a well-known member of the House of Lords and several members of the House of Commons, who, no doubt, regarded everyone who fought upon the side of Russia, England's Ally, as an ally of England, and therefore praiseworthy; forgetting that those very Allies, being rebellious Turkish subjects, were from the Turkish point of view traitors. Verily, in our war-time propaganda, there was one sauce for the goose and another for the gander. The Irish who were supposed to side with Germany against England were vituperated freely and severely punished, while those Turkish Armenians who endeavoured to destroy the Turkish Empire from within by siding with the Turk's most cruel enemy were held to be deserving of all praise and sympathy. That being the view inculcated by our propaganda, it is no wonder that spokesmen of that propaganda, no less than its dupes, should represent the awful punishment which overtook the Armenians as unprovoked and wanton tyranny, rather

than, as it was, a result of patriotic indignation mixed, as such atrocious outbursts always are, with panic, which made it seem that the whole Armenian race had by its crimes and treachery forfeited the right to be considered human. It is not by supporting the Armenian Revolutionaries in the very claim to dominate a Mussulman majority, which so enraged their Asiatic neighbours, that Englishmen can hope to calm that hatred. Yet the wretched propaganda still goes on.

It seems strange that anyone should utterly ignore the obvious cause of the ill-treatment the Armenians suffered. Indignation had been gathering against the Powers of Europe—all of them, but chiefly Russia—for years. It was increased by the foul treatment given to the progressive Turkish Party in connection with the Italian raid on Tripoli and the first Balkan war; and was directed against the Entente exclusively at the beginning of the European war by the Russian menace to Constantinople and the blunders of British diplomacy. It was not only in the minds of Progressives, but also of Reactionaries, who saw the Powers betray the hopes of the Young Turks who trusted to them, and felt their own distrust of Europe amply justified. Then Turkey came into the war. Her troops invaded Russian territory and met with a serious defeat at Sari Kamish. It was at that moment of disaster for the Muslim arms that the Armenians (Turkish subjects, but in league with Russia) in the vilayets of Van and Bitlis and in part of Erzerum rose, possessed themselves of a considerable tract of Turkish territory which they handed over to the enemy, and held a regular *battue* of the Muslim population, which was at the time defenceless owing to the absence of the able-bodied men. At a moment of great public danger from the enemy, such rebellious action by a people who, from the Islamic point of view, owe their existence to the tolerance and protection of Islam, could not fail to rouse the greatest indignation in all Muslims, whether friends or foes of the existing Turkish Government, and the wilder sort expressed that indignation in wild ways, using the military order for the deportation of Armenians from places near the frontier or the coast as means of vengeance on a race of traitors.

That is the Turkish version of what happened, and it is supported by the evidence of Russian officers. It appears to us, upon the face of it, more probable than the oft-repeated statement of Lord Bryce and Mr. Arnold Toynbee to the effect that the treatment the Armenians met with was entirely unprovoked. With all due deference to the prejudices of those gentlemen, the Armenian revolutionary societies, with their membership of tens of thousands, are not reputed lambs in Asia Minor.

We have been presented with a complete set of a newspaper's, the "Observer of Constantinople," gallant but

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ill-fated attempt made after the Armistice to throw impartial light on those and other similar events and so dispel the clouds of propagandist hate which still obscure them. The editor, Mr. A. P. Tulley, an Englishman, paid the penalty of his courage in not adopting the point of view of the Armenian extremists in its entirety. He had to leave the country, which was then under Entente military occupation and under Entente war-time propaganda. His temerity in suggesting at the time when the trials of the alleged men to be responsible for the massacres of Armenians were taking place that it would be better to have the whole matter investigated by perfectly impartial British and American trained judges, than to let those men be judged by their political opponents ; and that the Turkish Government's official declaration that the Armenians in the Eastern provinces of Anatolia had *massacred a million Muslims* before the deportation order was promulgated deserved consideration quite as much as the Armenian claims. This was, we understand, the crime for which he was expelled from Turkey. No wonder that the whole of Muslim Turkey is against Great Britain's judgments at this moment. As Sir Ian Hamilton so wisely said : " If you wish for peace, away with hate propaganda."

M. P.

Muslim Outlook.

ARMENIAN METHODS

THE traditional calumny which the Armenian propagandists have made an article of faith, in regard to Turkey, has now culminated in a " private " cinematograph display of " Ravished Armenia," the " Auction of Souls," a film concocted in America, founded on a work of fiction and acted by American " star " artists.

The " Daily Telegraph " (October 29, 1919) has candidly declared that " the picture naturally suffers from the fact that we know it to be ' faked.' "

We are not afraid of Armenian propaganda or any propaganda, but we do protest that this particular method of propaganda is indecent.

If the object of the Armenian Bureau in this country were to lay the truth before the British public, we should have no quarrel with them, as we wish no ill to their nation. It is their tendency to tell untruths to Europe and America, in order to curry favour and secure a mean advantage to themselves, which has angered all their Asiatic neighbours. Here we give some facts, as presented to the Peace Conference in Paris, by the Peace Delegation of the Republic of Caucasian Azerbaïdjan :—

The Azerbaïdjanian population of several parts of the province of Erivan became a prey to the attacks of the

Armenian army, who massacred in certain districts all the Mussulmans, without sparing old people, women, or children, and burnt or plundered hundreds of villages. (Page 13.)

The truth is that the Armenians, under the cover of Bolshevism, rushed on the Mussulmans and massacred during some frightful days more than 12,000 people, many of whom were old men, women, and children.

The Armenians behaved more than aggressively in the district of Shemakha towards the Mahomedan population. The massacre of Mussulmans, the murders of entire families, the shooting down of victims, the burning of hundreds of villages and of the old Azerbaïdjanian city of Shemakha, show that all this was the work of the Armenians alone in which the Bolsheviks had no hand.

Indeed, the true Bolsheviks have not even hidden themselves behind the Armenians, but have protested against the brutality of the Armenians, who gave free rein to their race hatred against the Mussulmans.

The hatred and cruelty exercised exclusively against the Mussulmans have brought about just reproaches and violent protests from Bolsheviks themselves, and from the non-Mahomedan elements of the population. Also the staff of the flying school at Baku, consisting exclusively of Russians, did not conceal their horror at the conduct of those "Bolsheviks" (Armenians).

Like all the other organizations, the entire "Bolshevist Press" was in the hands of the Armenians. Thanks to this fact, not only the local middle class, but also the intellectual Mussulman class was exposed every day to persecutions and accused of belonging to the counter-revolutionary party. Properties were confiscated, and the people were slandered in every possible way. The result was that most Azerbaïdjanians left Baku and the petroleum fields, there being no other way to escape from the cruelties and savage deeds of the Armenian Nationalists ("Bolsheviks").

In their violence against the Mahomedans, the Baku Armenians were helped by the Armenian troops, directed by the Armenian National Council (Baku section). (Pages 19 and 21.)

Muslim Outlook.

MIRACLES

By MOHAMMAD HASAN, B.A.

MIRACLE in the eye of an average person is an event of ultra-natural character, coming from some personage to prove his relation with God and thus to establish the truth of his message. It embodies an occurrence that goes refractory to the rule of Law. It is a defiance to the solid chain of

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cause and effect, and evasion to all intelligent explanations. But the question is: Can we accept such miracles as a standard of truth? There are two obstacles in our way. In the first place the phenomena, said to have occurred miraculously, never repeat themselves. No man on earth can combine the same forces and create the same circumstances in order to produce the desired results. In the second place there is no genuine proof of their record. Every one claims miracles for his religious heroes, but very few of such claims can stand the test. History hardly supports such pretensions. Nature frowns at the very mention of such occurrences. One is, therefore, at a loss firstly to understand how these things could happen in the past, and secondly to ascertain whether actually in the great theatre of the world such part was ever played.

It is observed with regret that some of the ancient religions, with all their presumptuous claims, first encourage and patronize and then foster and nourish the poisonous germs of superstition. These germs, being brought up under such a sacred atmosphere, grow so powerful that they begin to canker the mighty tree of religion, so that before a single stroke of scepticism it comes down cracking and crumbling. These superstitions do not only captivate the minds of the followers of a certain creed, but creep into the very books of religion. They become an authority before which every follower must bow his head.

Many of these miracles, it appears, are posthumous development of one's character, and are ascribed to him long after his bones have been turned into dust. With the length of time they grow in number and weight.

Open Vedas, and you will find trees bow and mountains kneel before the great Rishis. Rivers, streams, hills and forests do not obstruct their way. Lions, tigers, wolves and other wild animals take pride in their company. Snakes, cobras and terrible dragons appear round their necks as ornaments. Their stick is the trunk of the banyan tree. Wherever they go they receive salutations from the powers of nature. Some of them trace their origin from moon and others from sun. Again, some come directly from heaven and are the offspring of God. Some belong partly to heaven and partly to earth, and are content with the title of semi-gods.

Similarly, open the Bible and you will at once be led into a world savouring of superstition. "Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." "He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose" (St. Matthew ix.). Then we read the account

of other prophets, and find that they could do even greater wonders. The soul of a dead child was brought back to his body by Elisha (2 Kings iv. 36). "An exceeding great army" was raised by Ezekiel "in the midst of the valley which was full of bones" (Ezekiel xxxvii). The soul of the dead child "came unto him by the words of Elijah" (1 Kings xvii. 23). Jacob got his eyesight when Joseph put his hand on his eyes (Genesis xlv. 4, 30). A family was fed for a full year by Elijah by a "handful of meal in a barrel and a little oil in a cruse." By the order of Elisha the contents of a small pot of oil were evolved to fill all the vessels borrowed abroad of the neighbours (2 Kings iv. 2-4). The hand of Moses could make the sea dry and divide the waters (Exodus xiv. 21).

The bearers of the ark of the Lord, at the instance of Joshua, found the water of Jordan "cut off from the waters that come down from above," though it "overflowed all its banks all the time of harvest" (Joshua iii. 13, 15). Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided (2 Kings ii. 8).

Now these are questions for our consideration. If miracles can become a standard by which we should judge the verity of one's claims, are we to worship all the personages to whom such wonders have been attributed? If the attribution of miraculous events to human beings is a ground for their deification, will the Christian priests look upon the Vedic heroes as deities? To the minds of the Christians the genuineness of some parts of the Bible is under dispute, and therefore its contents, especially the description of superstitious events, are liable to question, but the genuineness of the Vedas is never doubted in the circle of their followers, and the attributes of their heroes stand unquestioned. Now the reasoning which leads us to put a certain belief in the hero of the Bible compels us more forcibly to put a greater belief in the heroes of the Vedas. If Jesus is the son of God, Krishna is the God. Similarly, the miracles of the old Testament which I have mentioned above are greater in number and significance than those of Jesus. If Jesus is God, because he worked some miracles, the prophets of the earlier time are greater Gods because of their greater miracles. Besides, false prophets and other sons of Israelites could work wonders like Jesus, according to his own saying. Are we to exalt the impostors too to the position of deities? Perhaps some Christian enthusiast will say that as Jesus was miraculously born, therefore he is the greatest of all prophets. Of all the miracles that have hitherto been heaped upon the bodies of saints or prophets none is so ridiculous as the one which the Christian enthusiasts attribute to Jesus regarding his own birth. Let them ponder calmly over the question: Can anybody on earth work a miracle before

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he was born? I say, if such miracle was ever worked the credit of it must go to Mary, not to Jesus, although owing to this very miracle Mary holds a position hardly to be coveted. However, on the basis of this miracle Jesus cannot claim any superiority over other prophets. From the wombs of virgins many a personage came to grace the world! History teems with such instances. Would that Jesus, instead of healing the injured and reviving the dead, could by his miraculous power prevent the intrusion of unauthentic events in the Bible! Would that he could tell us how to elucidate his teaching, which is a collection of innumerable parables; and how to explain away the numerous contradictions that we meet in every page of the Bible!

People are led into ecstasy when they read such astounding accounts of their prophets. They forget that in their frenzied zeal of adoration they are minimizing the power of Law, the only authority in the universe which is recognized by all and whose rule extends over all—from the smallest atom to the greatest planet. If it was the intention of God to spread truth through such miracles He ought to have made the miraculous process continuous and incessant. We of to-day stand in the same need of miracles as did the Israelites in the time of Jesus. And if the Jews had reason to deny him in the face of those miracles, we have greater reason to do so in the absence of those supernatural occurrences.

I need not enter into a discussion as to the Muslim belief in the matter under question, but it is clear that the miracles play a very little part with them to build their belief in Islamic truths. We cannot, however, adequately admire the Qur-án in this respect. It no doubt attributes some miraculous events to many prophets, including the last of them; and the Hadis, the authenticity of which cannot be questioned; abounds in the account of miracles performed by Mohammad (Peace be upon his soul), yet the Qur-án very emphatically lays it down that such miraculous events cannot in themselves be a proof for the establishment of a truth, for the very reasons I have mentioned.

In the category of revealed books there appears one and only one book which does not confuse miracles with superstitions. It deals with barren realities and gives us a simple, plain and intelligible code of law with which we may regulate our life in all its phases. It's are standing miracles—living and breathing miracles, as fresh and strong as they were at the time of their birth. It depicts the character of its messenger, not as an idol like Jesus and Krishna, but as an ideal for humanity. That book is the Qur-án, and the messenger is Mohammad (Peace be upon his soul). Mohammad was not a combatant against nature. On the other hand he took help from nature. He lived and died

like a human being. He was not the son of God, so that if God out of wrath caused the death of some, the son out of love will cancel the paternal orders and bring life back to the flesh. He was not such a dutiful son of such an Omnipotent Father. Born an ordinary man, Mohammad died an ordinary death.

The Qur-ánic miracles are not unintelligible phenomena which; instead of enlightening the mind; may confuse it. They occur in full conformity with nature. They represent the laws of nature. They never violate them. And the best amongst them is the teaching which works out miraculous transformation of human morals. The Qur-án is a code of law—the collection of miracles. The life of the prophet is the most regulated period in which were accomplished things which could not be achieved by all the prophets of the world in the myriads of years that preceded his life.

One should, with greater advantage, ponder over nature and look upon it as a great miracle which is always at work than to believe in idle superstitions. Open any page of the Qur-án, and you will read exhortations like the following :—

“ 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 heavens and the earth (say) Our Lord! Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the fire.” We can quote innumerable verses in the admiration of the great miracle of nature, where phenomena always repeat and bring the idea of truth home to the keen observer. But for the sake of brevity we are content with the above quotations.

Another miracle which is made manifest in the Holy Qur-án is that God guarantees the preservation of the holy book from all attacks to destroy it and from every kind of corruption. This is one of the most wonderful prophecies whose fulfilment is, and shall ever remain, a standing testimony to the truth of the Holy Qur-án. This miracle is incarnate in this verse :—

“ Surely We have revealed the Qur-án, and We will most surely be its guardians.” A hostile writer, Sir William Muir, is compelled to admit that “ There is probably in the world no other book which has remained twelve centuries with so pure a text.” This is surely a real and great miracle.

Another miracle of the Qur-án consists in the following challenge to the unbelievers who looked and still look upon the Holy Qur-án as a fabrication of the Prophet :—

“ Or do they say, He has forged it? Say, then bring ten forged chapters like it. and call upon whom you can, besides

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Allah, if you are truthful." This challenge does not only mean that the Qur-án is a unique and unparalleled production of Arabic literature, and that a similar style and diction with which it is replete are not found in any other book. But it also means that the transformation wrought by the Qur-án is unequalled in the history of the world, and that if the holy Prophet was the " most successful of all prophets and religious personalities " (Ency. Brit., 11th ed., Article "Koran"), this brilliant success was due to no other cause but the Qur-án. The challenge remains unanswered to this day. Is this not a standing miracle, for the authenticity of which we have not to turn the pages of romances or seek its truth into the realm of secrecy which covers all the miracles of the world and puts them stealthily into the dark abyss of oblivion. Like the glorious sun does this miracle shine.

The life of the Prophet is in itself a miraculous life which demands a separate dealing with it, which I hope to do in my next article.

ARE WE ENEMIES OF JESUS ?

By ZAHUR AHMED, B.A.

To call a Muslim an enemy to Jesus is a gross insult. Jesus Christ is one of those great prophets, belief in whose mission forms a fundamental part of the Muslim faith. Moreover the meaning of Islam as expounded by the Qur-án is to submit to all heavenly messages and teachings brought by the prophets of God at different periods in all the corners of the earth ; so a Muslim, at the risk of disobedience to the teachings of the Qur-án, cannot differentiate between one prophet and another, and his respect is tendered to all equally.

In the presence of this religion, only a dullard would think that a believer in the Qur-án and a promulgator of its doctrines in the whole world can be a foe to Jesus. Has not the Qur-án created respect and veneration in the minds of Muslims by praising him in verses 3 : 40-3 : 254.

Notwithstanding these bare facts, a German naturalized missionary has begun to call the able contributors of the ISLAMIC REVIEW enemies of Jesus. At the bottom of this accusation is the fall of this missionary's trade in religion caused by the publication of the ISLAMIC REVIEW. Thus people were trying to stain the beautiful features of Islam which attracts the nature of man towards itself, showing it to the Western world in the worst light they could give it. It is not unknown to them, firstly, that the religion ascribed to Jesus by the Western ecclesiastics has no connection with that great teacher ; and, secondly, being an

anomalous compound (mass) of reason and philosophy, cannot stand the test of common-sense. Modern sciences have illumined the wits and raised the human mind and brain to that height of perception as every one is in search of a true religion. These missionaries fully realize the contempt of the human mind towards this religion introduced by St. Paul, and getting tired of the innovated form of this church, people are in quest of a religion which should appeal to human nature ; which should not press the faculties of brain and domineer over them, but should, instead of that, cultivate them and raise the status of man morally and spiritually.

Europe at this time is passing through a kind of transitional stage which comes in the evolutionary history of every country and every nation, when one order gives place to another. The religion of St. Paul has become a thing of the past, and the West is going to adopt in its stead a religion whose simple principles are not trammelled by absurd dogmas, whose teachings are in harmony with human nature, and whose commandments help to develop its potentialities.

The ISLAMIC REVIEW, which was very opportune in its publication, has tried to show that the religion adopted by the Western ecclesiastics has nothing whatsoever to do with the teachings of Jesus. It is only an amalgamated concourse of the Egyptian, Persian, Greek and Roman mythology. Jesus Christ taught that very Islam to the world which Moses and other prophets occasionally enjoined upon their followers, and which got its perfection at the hands of the last prophet Mohammad. The ISLAMIC REVIEW has not only succeeded in giving the lie to the writings of these missionaries against Islam (which were not the outcome of any misunderstanding against Islam, but were pure misrepresentations and calumnies), but we have shown in our pages such Qur-ánic teachings which helped human upliftment and development of his nature, with the best result on our non-Muslim readers. It has appealed to their nature, and their coming to the conclusion that the religion disclosed in these pages is the religion which must receive a welcome acceptance from the human heart. Has not Islam received an unparalleled acceptance from various platforms in this country during the last two or three years? Has not the public given an appreciative audience to our utterances, have we not made our existence felt in . . . quarters? This German trader in religion and his fraternity could not counteract this new wave in favour of Islam in the West. He was exposed in all his calumnies, he was left no other alternative than to strike a new chord. "They began to say that the religion represented by the ISLAMIC REVIEW was altogether a new thing dissociated with Islam, and the outcome of the brain of its editors, though they have been forced to confess

ARE WE ENEMIES OF JESUS?

the beauties of this new and accordingly as they say our concocted religion, along with the integrity of our intentions. The following lines appeared in an issue of this New York journal about one of our writings.

The Ulama of India, perceiving these tricks, determined to warn the Western public about this, and in a large meeting held at Calcutta, passed a resolution to the effect that the ISLAMIC REVIEW represented the true Islamic doctrines. The journal went on changing colour like chameleon cloaks. Its next move was that the Islam of our monthly was the Islam of India and not that of Arabia and Palestine. This aimed at creating doubts in the minds of the new votaries, that they might begin to consider the Islam of the ISLAMIC REVIEW as an innovation, having nothing of the Islam of early days, and thus might desist from true research and depend only on the books of Western writers full of calumny towards Islam. On the other hand our readers have verified that our articles in the ISLAMIC REVIEW are based on Qur-ánic verses, whose translation we generally give from the version of the Occidentals. There is no doubt of the incapability of these translators to give a faithful rendering: they could not understand the beauties of the language, and so committed blunders in certain places. This made us present our own translation of the Qur-án before the European public, which became popular very soon. However, we express our indebtedness to these European translators, for we have always made use of their work in our comments while representing the beauties of the Qur-án. This has resulted in the exposition of our critics, who have met with failure in showing that the ISLAMIC REVIEW is expounding a new Islam.

Defeated on all grounds, these missionaries have begun another discordant tune for some months: that we have some enmity with Jesus. This is a blasphemy which amounts to saying that we are not Muslims, that we do not believe in the teachings of the Qur-án; which teachings, as we have shown at the very outset, bind every believer to follow and believe in Jesus, as he believes in Mohammad. So let our calumniators be informed that a Muslim who has enmity with any one of the prophets is regarded as out of the pale of Islam. So we as Muslims cannot have any cause of enmity with Jesus. This of course is quite true, that we are at arm's length with the belief in the divinity of Jesus or with any other synonymous faith, under which the world may raise a man to divinity. This makes a man kill his humanity for whose maintenance and upliftment all the religions come. Our articles about the falsification of the divinity of Jesus and the exposition of its absurdity have been made a tool by these silly missionaries in order to prove us as enemies of Jesus, and thus throw dust in the eyes of the world.

Undoubtedly the Bible contains certain portions which from our point of view stand as a libel against Jesus, and certain events related of him in this book are a gross insult to our sense of respect for a prophet ; and unfortunately these very events give a prop to the hand of ignorance to substantiate his divinity.

A Muslim looks with abhorrence upon the use of alcohol, so judge his feelings towards a person who converts a pure thing like water into wine and then gives that to others for drinking. Is not wine regarded a curse for man to-day ? Then what should we think of him whose divinity is based on this miracle of wine ?

With a Muslim respect for his parents comes next to the devotion to God under the teachings of Islam. But when he finds that undesirable treatment which Mary received at the hands of her son, he becomes astounded and knows not what to think of Jesus. There are not a few incidents of this sort in the Bible which lower Jesus, in the eyes of a Muslim, from the position of a prophet, contrary to even an idea of his divinity. But as our Qur-án taught thirteen centuries ago that there have been alterations and interpolations made in the Bible which the Church too admits to-day, so we regard all these as mere fabrications and a scurrilous slander on Jesus. We have discussed these questions before, and made a very strong and adverse criticism to which we were rightly entitled. If these things have made this silly missionary to think us enemies of Jesus, then it is nothing but the result of his unsound judgment.