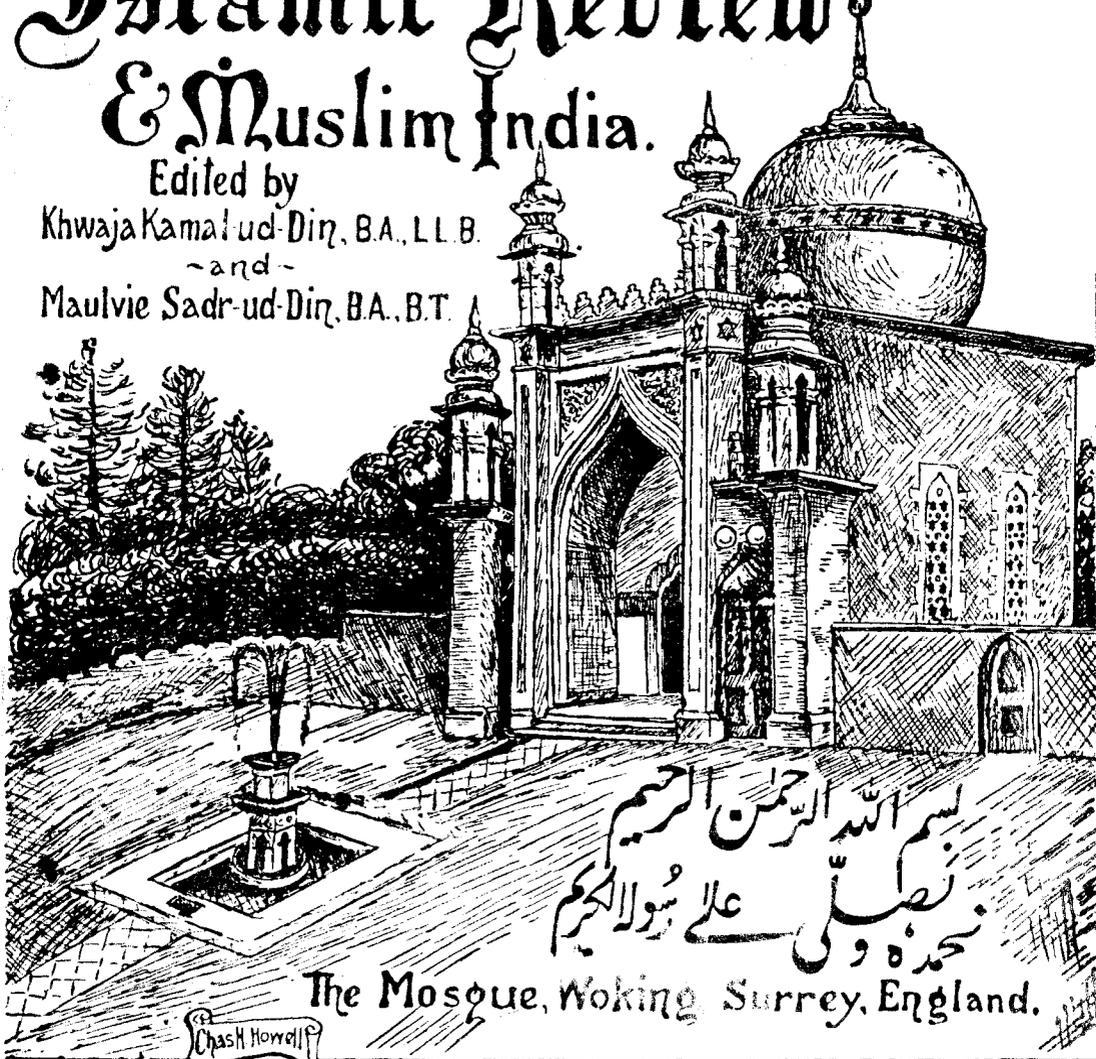


Islamic Review & Muslim India.

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



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نُصَلِّ عَلٰی سُوْلَا الْکَرِیْمِ
نَحْمَدُهٗ وَنُحِبُّهٗ

The Mosque, Woking, Surrey, England.

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PRICE SIXPENCE.

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ISLAMIC REVIEW

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Prayers and Services

Friday Prayers and Services
are held at 39 Upper Bedford
Place, Russell Square, London,
at 12.45 ;

and

Sunday Services are held at the
Mosque, Woking, at 3.15 p.m.
The Muslim Church welcomes
Non-Muslims as well. Collec-
tions are dispensed with and
healthy criticism is encouraged.

THE ISLAMIC CONCEPTION OF DEITY

By DUDLEY WRIGHT

THE Islamic belief in God is not a mere article of faith—a solitary item in a shadowy creed. It is deep-rooted and firm. It has been said frequently that Islam possesses the shortest creed of all the religions of the world, and though this may be the case, so firmly fixed is the Muslim's belief in the Supreme Being that he regards with abhorrence and as blasphemy any attempt to divide in any way the Unity of God. How can the Divine Being be reduced to the level of any other? Or how can He share His attributes with another? He is the Most High and He alone is to be adored, and to assert that there are three, or even two, in possession of Omnipotence is, to the Muslim, a self-evident contradiction. To him the expression in the Creed of Saint Athanasius :

“For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal,”

is meaningless, contradictory, and blasphemous.

It is a favourite contention with Christian apologists that there is no place in Muslim theology for the doctrine of the Fatherhood of God; and it may be at once admitted that the Muslim regards the relationship which exists between God and man as being far above that which can be understood by the expressions “Father” and “Son.” The term “Father” implies the performance of parental duties which are obligatory, and there can be no obligations from God to man. He is King Eternal, His Will should predominate every human desire. The Will of God should be the principle and object of every man and woman. “Islam” has a double meaning—submission to the will of God, and entering into peace. The first is a means to the second, which is the end or aim. The God of Islam is not a tribal—not even a national God, and Islam is not a national religion, but the religion of humanity. Allah is Lord of All the Worlds. If there are other inhabited worlds, then Allah is Lord over them also, and the brotherhood of humanity—one of the

precepts of Islam, which is a belief put into practice—extends also to the inhabitants of those spheres. The Christian teaching of the relationship between God and man has led to an assumed intimacy between the Creator and the created which is repulsive to the spiritual mind, a deplorable lack of reverence, and an absence of worship. Man prays and as an outcome he realizes that blessings are showered upon him and he realizes also the nearness of God. Is he jubilant? It would be more correct to say, that as he ponders over the grace with which he has been favoured he is awed.

There is a majestic glory in the expressions *Ar-Rahmân* and *Ar-Rahim* which cannot be found in any other words. No limits can circumscribe His beneficence. Is it a matter for wonderment that the Muslim, when he thinks of the all-embracing grace and beneficence, the majesty and glory of the Lord of all Existence, should prostrate himself with forehead to earth in adoration and worship? To that Lord of All the Worlds, the Muslim gives a name which is above every other name—the name of Allah, a name which has never been given to any except the only true God, a name which embraces all the excellent names which can be enumerated.

Islam is no mere creed: it is a life to be lived. In the Qur-án may be found directions for what are sometimes termed the minor details of daily life, but which are not minor when it is considered that life has to be lived for God. The Muslim lives for God alone. God is the centre of all satisfaction, all hope, all life. The aim of the Muslim is to become God-bound, and to endeavour to advance the knowledge of God in all his undertakings. From the cradle to the grave the true Muslim lives for God and God alone. The announcement of the glory of God—*Allahu Akbar*—is made to the new-born infant the moment he enters upon separate existence, for Muslims hold that this should be the first sound to fall upon the ears of the new-born babe, in order that the foundation-stone of a godly life should be well and truly laid. As the child grows it is the name of Allah which is sounded in his ear by the parent or guardian when either grief or passion break in and disturb its normal existence. The foundation of learning is made by the teaching of the name of God—*Bismillah Ar-Rahmân Ar-Rahim*. Five times a day he hears the cry *Allahu Akbar* in the call to prayer. The same jubilant words form his battle-cry should he

sally forth to war. "There is no God but Allah" becomes the motto of his home life. That, too, is the final message whispered into the ears of the departing soul, and the same words are chanted as the body is placed into the tomb.

The Muslim believes that man can obtain nearness to God by the practice of self-sacrifice, self-denial, and obedience to His commands. Islam does not inculcate communion with God, say Christian objectors. What saith the Prophet? "God saith, 'The person I hold as a beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh.'" One cannot get much nearer to God than that. Can we wonder that the Rev. C. F. Andrews, a Christian missionary, says in his work, "North India": "The dignity and courtesy of the best type of Mohammedan gentleman, the orderliness of day and week, month and year, in each of which God is remembered, are great and real treasures which we need to regain within our Church."

The Muslim raises his heart in gratitude to Allah for the example set by all the long line of prophets, beginning with Adam and ending with Jesus and Muhammad. He knows from the Qur-án that some were more highly endowed than others, but that they were all human: none was Divine in the sense of being equal with Allah. He rejoices in that knowledge, for he realizes that the lives of all the holy men of the past should be a stimulus to him to seek for a closer communion with God, to aim at living the life and possessing the character which they lived and possessed.

THE HOLY PROPHET MUHAMMAD AND CHRISTIANS

THE Prophet Muhammad inculcated the broad principle that his followers should believe in all the prophets that had preceded him. That principle is laid down in the Qur-án ii. 3:

The Righteous are those . . . "who believe in what hath been sent down to thee, and in what hath been sent down before thee."

And it is given in detail and illustrated in Qur-án ii. 130:

"We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and

Ismael and Isaac and Jacob and the tribes ; and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No difference do we make between any of them."

There are many other verses in the Qur-án where the names of these prophets are given, and, in particular, those of Moses and Jesus, whose missions have been emphasized in order that both Jews and Christians might recognize that the aim of the Prophet was to bring about a universal brotherhood and to forge a bond of universal faith. The Prophet, in accordance with his principles and profession, showed his respect to the holy prophet Jesus, and defended him against the Jewish people. He told the Jews that Jesus was not illegitimate as they believed and declared him to be ; that he was a descendant from other prophets ; that his mother Mary was a holy, pure, and upright woman ; that Jesus came in fulfilment of prophecy (as Muhammad also came), and that they who condemned and persecuted him committed sin in so doing. From a mere mundane point of view it was not politic or diplomatic on the part of Muhammad thus to condemn the Jews. The Christian community at that time in Arabia was very small, possessing no political power, and might easily have been ignored, whilst the Jews were very strong and in possession of great influence and power, so that by favouring the Jews the Prophet could have won their adherence. As a man of principle, however, he gave utterance to what he believed to be the truth and retrieved, as far as lay in his power, the honour of Jesus. To-day four hundred million Muslims scattered throughout the world follow in the footsteps of their leader in that reverence for Jesus which he inculcated, and obey his commands in defending Jesus from ignominy and disrespect. Whenever the name of Jesus is mentioned in the hearing of a Muslim the blessing of Allah is invoked upon him. Thus the Prophet has laid Christendom under a very heavy debt and obligation. The step points to the nobility of his heart, and leads to the goal of bringing about a better understanding of Muslims and Christians.

The Prophet's Treatment of Christians.

In fact, the Prophet extended his sympathy and kind and benevolent treatment to Jews and Christians as much as to

Muslims. It must be remembered that Muhammad was not only a prophet but also a monarch, and at that time Arabia was peopled by both Jews and Christians who were his subjects. He was opposed by both, who equally disputed his claims to prophethood. But in return he was always generous both to Christians and Jews. In one of the battles which ensued, a Christian woman, Safana by name, was taken prisoner. She was the daughter of a famous Christian philanthropist, Hatim of the town Tayy. In company with several other women of her nationality, she was taken prisoner and brought into the Prophet's presence. Naturally she was depressed and a prey to despair, for she did not know what fate might befall her. Inquiry was made by the Prophet to ascertain who she was, and when he came to know that she was the daughter of a renowned philanthropist he spread his own garment for her to sit upon as a testimony of his regard and respect for her. He entered into conversation with her and presently said: "I honour the memory of your benevolent father, consequently I honour you and give you your freedom." Muslim qualities, it may be mentioned, are not limited only to those who call themselves Muslims, but may be possessed by the followers of any religion. The woman, however, was equally worthy of her noble descent, and refused to be set free while her friends remained still in captivity. The Prophet rose to the occasion and said: "If you do not wish to be set free while your companions are still in confinement, I do not like to see you suffering imprisonment on their account, and will therefore set them free for your sake." The Prophet did not compel them to adopt Islam, nor did he treat them as captives, though as a conqueror he had a right to do so. The truth is that the Prophet never used compulsion in making converts. As far as chivalry to women is concerned, Muslims have been enjoined to always show regard and respect to women.

The Prophet was always chivalrous, so he granted the request of Hatim's daughter.

What was the result? The woman's condition changed from despair into delight, when she saw that not only was she free herself but that she had been successful in securing the release of her comrades. The Prophet went even further, and ordered an escort to conduct the women back to their homes.

On another occasion a Christian deputation from Najran waited upon Muhammad, and in order to show extreme respect to the members they were lodged by the Prophet within the precincts of the Mosque—the highest mark of respect that could be shown to anybody not professing Islam. The day happened to be a Sunday, and the Christian visitors were members of the Catholic Church. They became very anxious to find a place to hold their service, and the Prophet noticed their anxiety and inquired its cause. They replied that they were anxious to find a place where they could hold a service according to the rites of their religion, whereupon the Prophet at once said that they could hold a service in the Mosque, since it was not his house, but the House of God.

Testimony by one of the Mortal Foes of the Prophet.

Once the Christian king of Syria was waited upon by one of Muhammad's greatest opponents, Abu Sufyan, who had done his utmost to exterminate Muhammad and his followers. Heraklios, the king of Syria, put to Abu Sufyan eleven questions concerning Muhammad and the faith of Islam, which may well be set down here categorically with the answers which were given:—

“What is Muhammad's parentage or ancestry?”

“He comes of a noble race. His father and mother were of very high standing and of high moral character.”

“Have any of his ancestors laid claim to prophethood?”

“I belong to the same race, and know that none of his ancestors has ever laid claim to prophethood.”

“Did any of his ancestors lose his kingdom at any time?”

“No.

“Do rich people or those of the middle classes generally become his disciples?”

“Generally the middle classes more than the wealthy.”

“Are the Muslims increasing or decreasing day by day?”

“Increasing daily.”

“Do any of them become renegades after they have once embraced Islam?”

“No. The religion of Muhammad is never renounced.”

“Was Muhammad ever in the habit of telling falsehoods before his call to prophethood?”

“We have always believed in him as a truthful man.”

“Does he violate covenants and treaties?”

“Up to now he has never broken his word ; but, as to the future, I cannot say.”

“Have you ever entered into battle against or with him— which of you has been the victor?”

“Sometimes he is victorious. At other times we have got the upper hand.”

“What are his religious teachings?”

“To worship only one God and renounce all idols, not to set up any Deity but God, not to imitate the idolatrous people. He enjoins prayers and the worship of God ; he enjoins truthfulness, and requires all to refrain from all evil doings ; and he enjoins Silat-ur-rihm (i.e. to take special care of relatives, both on the father's and the mother's sides).”

“I am convinced,” said the king, “from what you say that Muhammad is a true prophet, and that he has all the signs of a true prophet.”

On another occasion Muslims were sent to the Christian king of Abyssinia, at a time when the Meccans were very hard upon Muhammad and his followers. One day the king was addressed by Jafar, one of the followers of the Prophet, who was the leader of the small community then in Abyssinia. The speech which he made on this occasion is so noteworthy as to bear literal translation. He said:—

“O King, we were the people of ignorance” (this word “ignorance” had a special meaning, viz. the dark ages immediately preceding the advent of the Prophet), “we used to worship idols and eat the flesh of animals that died a natural death and were not killed. We used to indulge in lust and cut off the ties of kinship, and we injured and harmed our neighbours ; the stronger from amongst us used to kill the weaker, until God raised up for us from amongst us a great prophet. We knew his ancestors, and we know his truthfulness and his chastity. He called us to the Unity of God, commanding us that we should not set up any deity with Him, and that we should abandon the idols we used to worship. He enjoined truthfulness of speech, the restoration of all that was due to others, the uniting of the ties of kinship and the practice of beneficence to our neighbours and the exercise of restraint concerning all that is forbidden, including the spilling of blood. He has

forbidden us to commit any wickedness or to indulge in sensual pleasure, and has commanded us to abstain from false speech, from eating the prosperity of the orphan. He has enjoined us to say prayers, to keep the fast, to pay the legal alms, and to go on pilgrimage. So we have believed in him and we regarded him to be a true prophet."

This speech had such an effect upon the Abyssinian king that he believed in the claims of the Prophet and afterward became a Muslim. He was attracted only by the teachings of the faith of Islam in the same way as those teachings are to-day attracting English-speaking and other enlightened people all over the world, demonstrating that Islam does not in any way approve of the use of force. The doctrines of Islam have in themselves a natural attractiveness and stand in no need of force in their propagation to ensure their adoption. The basis of Islam is sincerity, and coercion would necessitate hypocrisy, which has on several occasions been very severely condemned by the Prophet.

A Charter granted to Christians.

A more striking example of religious liberty could not be found than in the Charter which was granted by the Prophet to the Monks of Mount Sinai, "as a secure and positive promise to be accomplished to the Christian people." This Charter was reproduced in full in the ISLAMIC REVIEW for June 1915, but some of the clauses may well be repeated here. Four of these clauses read as follows:—

"No one shall have the right to deprive them [the Christians] of their churches."

"Those Christians who with their riches and traffic are able to pay the poll-tax, shall pay no more than what shall be reasonable."

"If a Christian woman happens to marry a Muslim, the Muslim shall not cross the inclination of his wife to keep her from her chapel and prayers and the practice of her religion."

"No one shall hinder them from repairing their churches. If the Christians shall stand in need of assistance for the repair of churches or monasteries, or in any other matter pertaining to their religion, the Muslims shall assist them."

The claim of the Prophet was that he was sent for the whole world, and not for any one particular community or

race, and so we find epistles written by him to Christian and other kings. Prophets previous to Muhammad were sent to particular communities or races, but his mission was to all the world. His mission was from the Lord of all the Nations, and his message was for all. One letter which he wrote was addressed to Heraklios, the Christian king of Syria. Another was written to Makaukus, king of Egypt. He invited both to accept Islam, which would confer peace and happiness upon them. The originals of these epistles have been found. In one instance—that of the letter to Makaukus—a facsimile was printed and circulated in India and America and some European countries, the United Kingdom included. These letters were answered by these kings, who sent presents to the Prophet. They did not accept Islam at that time, but did so afterwards, and the people of those kingdoms have retained their faith ever since.

We have an example in the Qur-án iii. 57 of the method adopted by the Prophet (by Divine command) in addressing his epistles to the Christians :

“O people of the Book! come ye to a just judgment between us and you—That we worship not aught but God, and that we join no other god with Him, and that the one of us take not the other for lords, beside God.”

In Sura xxi. 45 is laid down a general principle for Muslims to follow, and that shows how the Prophet was eager and earnest in his endeavour to unite Christians and Muslims. The Qur-án tells us that both Jesus and Muhammad (peace be upon them!) were descendants of Abraham, and that they were, therefore, brothers. In fact, the religion of Jesus consisted in following the precept, “Thou shalt worship the Lord thy God, and Him only shalt thou serve,” and “This is life eternal, to know Thee, the only true God, and Jesus whom Thou hast sent” (John xvii. 3). These are truly Islamic messages.

We hear much at the present time of reunion among Christian sects and denominations, but they are already united in Islam on a broader basis than any hitherto known. In fact, the aim of Islam is to reunite the believers of all sects and creeds into the belief and worship of the One True God by accepting the message delivered by Jesus and Muhammad and all the prophets who preceded them.

WHAT IS ISLAM?

Islam is a simple Faith. A belief in One and only God (Allah), possessing all the conceivable good attributes and absolutely free from all frailties, is its first principle. Those who follow Islam are called Muslims or Musalmans, but **not** Muhammadans. They worship One God—the All-mighty, the All-knowing, the All-just, the Cherisher of the Worlds, the Master of the East and the West, the Author of the heavens and earth, the Creator of all that exists. The God of Islam is Loving and Forgiving, but also just and swift in reckoning. He is the Friend; the Guide; the Helper. Every place is sacred to Him. There is none like Him. He has no partner or co-sharer. He has begotten no sons or daughters. He is free from passions, and is indivisible, impersonal. From Him all have come and to Him all return. He is the Light of the Heaven and the Earth, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

The Prophet of Islam was Muhammad, whom the Muslims must follow. He was the last Prophet, and finally and faithfully preached and established the doctrine of the Unity of God in a way that it can never now be shaken by any amount of progress of rationalism. Those who believe in the doctrine of the Unity of God are expected to respect His servant and messenger who established that doctrine. Muhammad is highly revered by all the Muslims, but is recognized as a man as are other Prophets, like Abraham, Moses, Jesus, etc., who are all respected by Muslims as righteous persons sent down by the loving God to guide His children. All the Prophets, whether of the East or the West, the North or the South, brought the same common message from the Creator, but their followers afterwards altered or corrupted it until Muhammad came, who left behind him an uncorruptible book.

The Gospel of Muslims is Al-Quran. It teaches man how to hold direct communion with his Maker, and also how to deal with his fellow-beings as well as God's other creatures. It has enjoined, "Be constant in prayer, for prayer preserveth from crimes and from that which is blamable, and the remembrance of Allah is surely a most sacred duty." But it has also said, "Blessed are they who fulfil the covenant of God and break not their compact; and who join together what God

hath bidden to be joined ; and who fear their Lord and dread an ill-reckoning ; and who from a sincere desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret and openly out of what We have bestowed on them ; and turn aside evil with good ; for them there is the recompense of that abode, gardens of eternal habitation, into which they shall enter, together with such as shall have acted rightly from among their fathers ; their wives and their posterity and the angels shall go in unto them by every portal (saying) Peace be with you ! because you have endured with patience ” (Sura xiii. 20-24).

Al-Quran is a book which has withstood the ravages of time, and stands to-day, after more than thirteen centuries, word for word and letter for letter as it came out of the mouth of the Prophet Muhammad. There are hundreds of thousands of Muslims who know the whole of it by heart. It is an uncorrupted and a living book, and the religion it preaches is a living religion.

There is no Priesthood in Islam. There is no intercession, no redemption, no saviourship. Every soul is responsible for its own actions. Islam points out both the ways—the one which brings to God, and that is *good*, the other which leads away from Him, and that is *evil*. No one can carry the burden of the other. Sincere repentance secures forgiveness. “ O My servants, who have transgressed to your own injury, despair not of Allah’s mercy, for all sins doth Allah forgive, gracious and merciful is He ” (Quran, chap. xxxix. 54).

Islam does not recognize any difference of sex in piety. Whether males or females, those who act rightly get their salvation. It does not lay down that human beings are born sinners or that woman was instrumental in the “ fall of Adam.” The holy Prophet has said, “ Paradise lies at the feet of mother.”

Islam forbids impurity of every kind. Cleanliness, both of body and mind, is essential for a Muslim. Physical cleanliness is a natural concomitant to the idea of moral purity, for no man can approach Him Who is All Pure and Clean in a state of uncleanness. All intoxicants are forbidden, so is gambling and the flesh of the pig. Suicide is practically unknown among Muslims.

Islam enjoins prayers, fixed alms to the needy, fasting,

affection to parents and kindness to all creatures—even animals and birds.

Islam encourages rational views and scientific research by declaring that sun and moon and all the elements are subservient to human intellect and will in a great measure, and man can utilize them if he discovers the secret of those laws according to which they work.

The Universal Brotherhood of Islam has been joined by many English men and women of different grades in society. A British Muslim Society has been formed which has Lord Headley as its president, Mr. J. Parkinson as its vice-president, and Mr. Sims as its assistant-secretary. The Russian nobleman Yourkevitch, the French Viscount de Potier, the Egyptian Princess Saleha, Capt. S. Musgrave, Lieut. Barry Gifford, Mr. Basheer Muller, Major R. Legge, Prof. N. Stephen, Prof. H. M. Léon, M.A., Ph.D., LL.D., Prof. Ameen J. Whyman, Ph.D., Litt.D., Mrs. Clifford, Mr. Dudley Wright, Mrs. Howell, Miss Potter, Capt. A. A. MacLaughlin, Mr. Flight, Madam Bloch, Mr. and Mrs. Welch, and Mrs. Rose Legge are some of its members. The Brotherhood, being universal, is open to all, and anybody who would like to join it can either attend the Friday Prayers at 12.45 p.m. at 39 Upper Bedford Place, London, W.C., on any Friday; or Sunday services held at 3.15 p.m. at the Woking Mosque; or send a written declaration to the Imam of the Mosque, Woking, Surrey, who will always be glad to answer any inquiries. Islam claims to be a rational faith, and undertakes to satisfy the reason and conscience both, so criticism is encouraged and every effort made to answer questions satisfactorily.

DECLARATION FORM.

I _____^{son}_{daughter} of _____
wife
 of (address) _____ do hereby faithfully and solemnly declare of my own free will that I adopt ISLAM as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

*La ilaha ill-Allah,
 Muhammad al rasul-Allah.*

N.B.—Please address all inquiries to the Maulvi Sadr-ud-Din, B.A., B.T., Head of the Mosque, Woking, Surrey.

GIVE US ISLAM

WAFt to us the sunny breezes
 From Muhammad's holy land,
 Spread amongst us Islam's tidings,
 Let us hear and understand.

Speak the Prophet's words of wisdom,
 If but to one darkened mind ;
 There are many blindly seeking
 For such simple truths to find.

Flowers from seeds sown by the Prophet,
 In our hearts do daily bloom ;
 Is it not what he predicted
 Ere his head bowed to the tomb ?

In the West our hearts are yielding
 To a sweet and potent love.
 Brighter grows the light before us,
 Shining from the realms above.

MUBARAKAH ALICE WELCH,

Stechford, Birmingham.

THE PHILOSOPHY OF MUSLIM
 PRAYERS

IV

BEFORE I take up the philosophy of prayers as prayers (*Du'a*), and show the need and justification of praying, I will discuss one more formalism of formal Muslim prayers (*Salat*).

Muslims all over the world, whether they live in Turkey or China, Europe or Asia, New World or Old, say their prayers in the Arabic language as the Jews say theirs in Hebrew. All Muslims say their prayers not only in the Arabic language, but also in the very words of the Quran—the Last Testament or the Universal Gospel. The form of Muslim prayers remains the same to-day as was laid down by Muhammad (may peace of Allah be upon him!), and the words also remain the same

as were put in the mouth of the Prophet by Allah. The most obvious good in this uniform system of prayers all over the world is that it helps in establishing the uncontested, invariable Mastership of One God and the universal brotherhood of man. Whether we live in the East or West, North or South, whether our mother-tongue is soft, sweet Urdu or hard, unpalatable English, the Object of our worship and prayers remains identical—the same One and Only Allah. A Chinese has a particular word of his own for Allah, an Indian his own, an American his own. The difference of language leads to difference of names, and even to difference of ideals. The English *God* and the Persian *Khuda* do not convey exactly the same idea, and so they give rise, as it were, to different conceptions of Deity. The object of worship to a Persian is *Khuda*, that to an Englishman *God*, to a Frenchman *Dieu*, to a German *Got*, and so forth—as if different people had different objects of worship and prayer. Islam has left no room for this diversity. The object of worship of a Persian Muslim, an English Muslim, a French Muslim, a German Muslim is the same Allah—and to Him and Him alone he says his prayers. This uniformity of name and language impresses the mind with the fact that the object of worship of the whole humanity is One and the same, and that we should say our prayers to Him and Him alone. He and He alone is the Creator of the worlds. He and He alone is the Maker of all the nations, all the peoples.

Thus is established the Oneness and the unchangeable Mastership of Allah all the world over.

It also establishes universal brotherhood of man by impressing upon the minds of all the people, whether of one race or another, of one place or another, that although there is difference of colour, language, shape, etc., in the inhabitants of one country and race to that of another country and race, their sentiments, their aspirations, their natural inclinations, and their relations with their Creator are the same, and so they should all say the same prayers in identical language when they approach a Common Deity. Even when people are at war with each other and begin to detest one another, they yet remain, in the sight of the Creator, in the scope of humanity, the same. They may have begun to hate each other's language, but when they pray to Allah they must use one and the same

language. They are brothers, and their enmity with one another can but be transitory. A common language forms a great bond of permanent unity between nations.

When a non-Muslim of one country goes to that of another he has to look for a church where the prayers are said in his mother-tongue. When a Muslim goes to a foreign country he has no such difficulty. He goes straight to the nearest mosque, and there he is quite at home. In all the mosques of the world the one and the same language is spoken—the language of the Quran. Among Musalmans the very salutation *Salamo alaikum* is a sort of Freemasonic sign known to every Musalman. When, during the Boxer rising, Muslim soldiers from India went to China and greeted the Chinese Muslims with the Islamic greeting, they were treated like brothers and taken to the Chinese mosques. When the Muslim soldiers from India came to Woking to say their *Eid* prayers, although they did not know a word of English, nor the local Muslims knew any Urdu, yet they became friends simply through their common greetings and prayers.

This use of the same language and words in prayers for all the nations, all the classes of people, breathes a spirit of equality as well. When an emperor of the great Ottoman Empire and a peasant of India and a merchant of England approach the Almighty Creator with the same words and language in their prayers, it shows that all of them have the same position in the sight of Allah.

That the formal prayers are said in the words of the Quran saves humanity from wishing for loose or evil desires and from praying for harm to others, at least in formal prayers. We are responsible for every act we do, for every word we speak. When in our prayers we speak the Quranic words we have this satisfaction that we do not use profane words. Of a great Muslim woman saint, Rabbia, it has been said that for thirty years she spoke nothing but the words of the Quran. She replied even to ordinary questions in the words of the Quran.

From a religious point of view it will be impossible to find any prayers better than those that are in the Quran. What can form a better prayer than “Rabbana 'Atana fiddunia hasanatan wa fil akkhiraté hasanah” (O our Cherisher, grant

us all that is good in this world, and all that is good in the end).

When you have to ask for anything from your Almighty and All-merciful Creator, what can you ask better than this: "Rabanna wa la tohammilna ma la taqata lana beh" (O our Cherisher, do not put any such burden upon us which is beyond our power to bear).

I for one would be completely satisfied if my God would hearken to such a prayer of mine. Anything, whether good or bad, which is beyond the strength of man is harmful. How many things there are in this world which are beyond human control. In spite of all human power and might we are after all very, very weak. We are helpless. We cannot control our affairs. We cannot control our own selves. Can we stop our heart when we like and let it beat when we like? No. We are not master of ourselves. Sometimes by love, sometimes by hatred, we, in spite of ourselves, are led to do such acts which we know are harmful. Sometimes circumstances become too powerful for us. So we must constantly pray to the Almighty Creator not to lay any burden upon us which we cannot bear.

The verses of the Quran which I often repeat in my prayers, and which give greatest comfort to my soul, are these:—

"Lillahé mafissamavaté wa mafilarzé. Wa intubdo mafian-fusakum ao tukhfuho yuhasibakum behillaho fayagfero limanyashao wa yuazibo manyashao wallaho ála kulle shain qadeer. Amanarrasulo bima unzila elaihé minrabbihé walmuminuna kullun amana billahé wa malaekatehé wa kutubihé wa rusulihé la nufarriqo baina ahadimmin rusulih. Wa qaloo samaina wa ataana gufranaka Rabbana wa elakalmaseér. La yukallifullaho nafsán illa wosaha. Laha ma kasabat wa 'aláihá maktasabat. Rabbana la tuwakhizna ennaséna ao akhtana. Rabbana wa la tahmil 'alaina isran kama hamaltahu 'alallazina min qablina. Rabbana wa la tohammilna ma la taqata lana beh. Wa'afuana! wagfirlana! warhamna! anta maulana fansurna 'alal qaumin kafirin."

Rodwell has translated these verses thus: "Whatever is in the Heavens and in the earth is God's; and whether ye bring forth to light what is in your minds or conceal it, God will reckon with you for it; and whom He pleaseth will He for-

give, and whom He pleaseth will He punish; for God is all-powerful.

“The Apostle believeth in that which hath been sent down from his Lord, as do the faithful also. Each one believeth in God, and His angels, and His Books, and His apostles; we make no distinction between any of His apostles. And they say, ‘We have heard and we obey. Thy mercy, Lord! for unto Thee we must return.’

“God will not burden any soul beyond its power. It shall enjoy the good which it hath acquired, and shall bear the evil for the acquirement of which it laboured. O our Lord! punish us not if we forget, or fall into sin; O our Lord! and lay not on us a load like that which Thou hast laid on those who have been before us; O our Lord! and lay not on us that for which we have not strength; but blot out our sins and forgive us, and have pity on us. Thou art our protector: give us victory therefore over the infidel nations.”

It is never possible to express all the different shades of the meaning of words in one language by translating them into other. It was through translation that the Old and the New Testaments have been corrupted. Because Musalmans all over the world stick to the original, therefore the Last Testament—the Holy Quran—is intact. It is the most widely read book in the world, and it is the only book which has kept word for word for over thirteen centuries the same as the original. When Musalmans say their prayers in the words and language of the Quran it helps to keep it alive and uncorrupted.

I have said before, and I will repeat again, that there is no formalism in Islam which is not indispensable on occasions. The same is the case with this formalism of saying *Salat* in Arabic. Islam looks more to the spirit than to the form. Islamic prayers have always an underlying spirituality in them.

AL QIDWAI.

A REQUEST

A letter has been received by the Right Hon. Lord Headley, signed “John Severne,” asking some questions bearing on Islam. A reply shall be directed to him if he kindly intimates his address, which is wanting in his letter.

POLYGAMY

(FROM "HIDYA-TUZ-ZOJAIN")

By HER HIGHNESS THE RULER OF BHOPAL

POLYGAMY IN ISLAM: A REMEDIAL LAW.

THE subject under discussion (Marriage in Islam) will remain incomplete if I say nothing about polygamy. The subject has been grossly misunderstood even by the learned non-Muslims. To take polygamy as an essential system in Islam would be an unpardonable mistake; in fact, the teachings of the Qur-án go otherwise, and strongly recommend monogamy. Islam claims to be a universal religion. It was not revealed to meet the requirements of a particular race or age. With its world-wide mission, Islam had to look to the requirements of all ages, countries, and civilizations. Besides the substantial laws, the code of Islam, as every wise legislation should do, provides certain ordinances which may be called *remedial laws*, with an elasticity to meet the contingencies of the place and time. It deprecates their abuse and lays proper restriction on their practice.

Events in the world give rise sometimes to circumstances which cause appreciable paucity in the number of men. Tribal wars often lead to the same result, and leave numberless members of the weaker sex without home and protection. With all our refined ideas of chivalry and broadmindedness, no other institution but marriage can safely come up to save the situation. Other measures have been planned out and tried, but they could not avoid undesirable results. To maintain strict continence and piety in society, Islam would not recommend any woman to seek refuge under the roof of any man who does not stand in marital or the prohibited degree of relation to her. Our experience also endorses the advisability of Islamic policy in this respect. Polygamy is the only specific remedy to meet the need. But woman has not been left without her own choice in the matter. To secure her peace, comfort, and happiness if she can dispense with male help or protection from quarters uncongenial to her, no one would compel her in Islam to marry one who is already a husband to another woman. Thus polygamy, as said before, is a sort of remedial law in Islam which may come into operation when opportunity arises, and should

not be resorted to when there is no occasion for it. It is not only for social purposes that the equality of number in men and women is a necessity ; hardships of human life as well present occasions when only men are in requisition. How, then, are we to fill up our shattered ranks and make up the dearth, if some national calamity causes decrease in male number ? The only two resorts left, are either to encourage bastardy or adopt polygamy. No one with the least sense of decency in him would recommend the former course. One in fact can not understand the *rationale* of the law in the West that condones in practice what is condemned under the name of bigamy. Marriage, after all, is only a union of man and woman under specified form which received the sanction of society. Therefore if special circumstances at a time demand multiplication of units in population, why not legalize what has already received the sanction of practice and usage, and save thousands upon thousands of souls from the ignominy of being called "bastards" ? Why not give "bastards" the legal position to inherit from those who gave them their body ? It would go to improve morality and strengthen sacredness of female rights. Thus polygamy sometimes becomes a national necessity.

The institution has also its legitimate uses in individual cases as well. A house without children is as silent and dull as a churchyard. Besides, propagation of one's species is the most important of all the purposes of marriage, and if all hopes of an issue through the first wife are at an end, there are only three ways open to man—either to divorce the wife for the second marriage or to deny himself the pleasure of having an issue (the desire of every married man), or to patiently wait for the death of the wife, which may or may not happen before his old age or death. Is not then a second contemporaneous marriage to be preferred to any of the above conditions ? Besides, man is sometimes obliged to adopt this course from social and political considerations. He may do it, but not without heart-burnings, if he is strongly attached to his first wife. The case of Napoleon presents a good illustration. He had to divorce his well-beloved wife Josephine, a lady possessing virtues and abilities of a very high order. There was warmest attachment between the two, but Napoleon could not have an issue through her and the country insisted upon her divorce. The account of the divorce is extremely pathetic. Napoleon married another

wife. He reigned splendidly, and enjoyed the benefits of a prosperous kingdom; then came the calamity which continued until his death. Josephine had been divorced, but their love to each other underwent no change; Josephine remembered him with ardent love and sympathy in his troubles and sufferings as in the days of happiness. But the strong cord which could bind them together had snapped asunder! If polygamy were allowed, Napoleon and his divorced wife could not have suffered this extreme affliction. Muslim ladies in such extreme cases do themselves allow their husbands to take another wife and beget an issue.

WHY POLYANDRY IS DISALLOWED IN ISLAM.

But in the case of woman it is otherwise. She has very little to do with wars, and she may keep herself aloof from other affairs of a violent and dangerous nature if she chooses to do so. She has scarcely to face the contingencies mentioned above in the case of men, but if she does the Islamic law supplies for her a measure which is known as *Khu'la*. However, the law does not allow a woman to have at one time more than one husband; and this is quite in consonance with what human nature demands. To ascertain the parentage is to benefit the issues of marriage in matters of maintenance and general bringing up. Men may have more than one wife. There can be no difficulty in settling the question of their children's parentage and with it their share of inheritance in the father's property. But if it were ordained (which God forbid!) that a woman could have several men as her husbands, there would arise besides a general corruption in society. Constant disputes as to the parentage of the children, their inheritance, education, training, etc.

POLYGAMY NOT ALLOWED IN EVERY CASE.

Of course those who indulge in polygamy without any obvious reason, and do not fulfil the condition imposed upon them by Islam, deserve public contempt and hatred. Islam does not permit plurality of wives to every one. It has placed the institution under restrictions which gradually became an efficacious check to polygamy in Islam, and made the largest portion of the Muslim world to observe strict monogamy. The

best check, in fact, has been provided in the very verse of the Qur-án which has been taken to authorize polygamy :—

“Then marry what seems good to you of (other) women, by twos, and threes, and fours, but if ye fear that ye shall not act equitably, then one only” (surah iv. 3).

In this verse the permission given for polygamy is strictly restricted by the proviso which enjoins equity and equal justice towards all the wives. In case a man fears that he cannot act equitably and justly between his wives he is directed to be content with one wife only.

In this verse the word “fear” deserves special attention ; that is to say, if a man is afraid that he will not be able to comply with the proviso, he must content himself with one wife ; and it need hardly be pointed out how difficult it is (if not almost impossible) to treat two wives equitably. There can be but very few who might do so. Nay, the Book of God itself warns in another verse of the inability of man to observe the required condition for polygamy, i.e. the equality of treatment in every respect for all the wives. Thus the holy Qur-án emphasizes the desirability of having only one wife. The verse is as follows :—

“And ye can never act equitably between women, although ye covet (it) ; but turn not with all partiality to one, nor leave the other like one in suspense ; but if ye be reconciled, and fear (to do wrong), verily God is Forgiving, Compassionate” (surah iv. 129).

Again : *“And if a wife fear ill-usage or aversion from her husband, it shall be no crime in them both that they should be reconciled among themselves with a reconciliation ; for reconciliation is best. And souls are prone to avarice, but if ye be good and fear (to do wrong), verily, God is informed of what ye do”* (ibid. 128).

It will thus be clear from the above verses that when a man has married two wives and is inclined towards the one to a degree of aversion against the other, and is prepared to divorce one of his wives, the above verses give directions for the guidance of both man and wife, namely, that they come to an understanding among themselves and be reconciled.

One may come to a similar understanding with his wife before he launches his boat in what may subsequently prove to be a troubled water.

HOW TO SAFEGUARD AGAINST POLYGAMY.

But the best remedy to save future unpleasantness lies in the hands of woman in Islam, where marriage is a civil contract and can be saddled with necessary conditions, to violate which would in itself bring marriage to nullity. A woman who fears the possibility of second marriage of her spouse in her life-time can make provisions against its unpleasant effects before she is married. She may get special damages provided for in her contract of marriage; she may have the option of living separately from her husband, with a suitable maintenance, or get herself divorced and lead an independent life, and recover damages as well. [She is at liberty to provide for all such contingencies in the contract of marriage before she consents to get married.

Polygamy, in a word, is only a social remedy. It has its uses and its abuses. Islam guards against the latter and allows the former under restriction.

More knowledge of human needs and exigencies should enable the world to see the necessity of allowing such an institution as polygamy, with its rare and limited use, as Islam does.

CRANKS AND CRAZES

By Professor N. STEPHEN

PHILO: " 'Tis a crazy thought !"
 THE MAN: " See this now ; there never
 Was a thing or thought so
 Crazy, but some Cranky
 Soul was ready to uphold it."

From an Old Morality Play.

CLOSELY allied to my paper, "Fads, Fancies, and Faiths,"¹ the present subject may almost pass for a sequel to it; yet a craze in the meaning I wish it to have here is something more than a fad. A fad or fancy may be confined to one or two people, a craze captures many; it is a noun of multitude, springing up no one can say where, running a course, then dying out, no one knows just how or why. It passes through society like a whirlwind, gathering to itself all the mental weaklings, and at times many otherwise mentally strong; they are bitten by it like a "Midsummer Madness," but then, "All men are mad, North, North-west."

I suppose that explains much, for among the various

¹ See ISLAMIC REVIEW, February 1916.

peculiarities of the times in which we live none are more troublesome, and none more difficult of explanation, than the fads and fashions which, apparently without any real cause, catch hold on the masses of the English people, and for a time (and generally only a short time) become a sort of Juggernaut's car, before the wheels of which every one desires to lie down and sacrifice, perhaps not his life, but all his originality, all his individuality, all, in fact, that would distinguish him from the mass of his fellows, and render him at least interesting, if not instructive; and which car passing over him, crushes him flat, and leaves him, one of a monotonous crowd—all alike—uninteresting and unlovely, as a row of houses run up by a jerry-builder at some mushroom-like seaside resort. I know not how it is with you, but I often ask myself: why men should be so anxious to be undistinguishable from the crowd around them; should have such a dread of being a little different from their fellows lest they offend public opinion or "Mrs. Grundy" by thought, word, or deed, not quite in accord with the crank or craze which is for the moment in the ascendant? Are the mental powers of mankind deteriorating, and is the mere animal-like power of imitation gaining overmuch control? The great scientific and mechanical advances of the age seem to negative such a thought at once; and yet is it not the truth of man in the concrete, and are not these very advances *due to the few* who dare to stand aside when the car passes by, and differ from the mass in being thinkers on their own account, rather than blind followers of the moment's craze, and who, alas, often pay for their temerity by being the victims of social ostracism?

We live, in this twentieth century in England, amid such a rush and whirl of hurrying, scurrying competition, that few men stop to think. Ah! they say, we must push on or some one else will get in front. Why should I be original? It is so much easier to follow the crowd. If my competitors are satisfied with the same old song over and over again, why should I learn a new one? And so we find some inane music-hall melody "catches on,"¹ and for months it is sung—or attempted to be sung—in a thousand places, by a thousand more or less—mostly less—qualified persons, quite irrespective of fitness, either to the time, the place, or the

¹ Pardon the slang—but some slang is very impressive.—N. S.

people, till in very weariness of spirit some one ventures to say it is played out, and suddenly it drops from notice, and we hear it no more for ever.

If only we could think these crazes were really for the **best of things**, it would be bearable—but it is seldom so. On the contrary, the measure of popularity to-day is generally in inverse ratio to the real value of the thing. What the crowd wants is something easy, and the easy thing, as a rule, is the thing least worth doing. In fact, if my experience has taught me one thing more than another, it is that the value of an art, or a piece of knowledge, is just in proportion to the time and trouble spent in its acquirement.

Time and trouble—that is just what we are unable to spare, say the crowd. These are such hard times we must keep on hustling around, doing whatever comes first. We have no time to think what, but we must keep moving. The band must keep on playing, and if the more beautiful and sweetest instruments take too long to learn, bang the cymbals! beat the drums! make noise enough! and if the music is less sweet, what matter so long as it pass? Time and life are all too short to be over-nice.

The natural consequence is that the people are led by cranks, and follow crazes, with little or no consideration. Thoughtfulness is not cultivated, we have no time to think, we must work. So men are carried away by noise and show, or are led to *believe* that which is *only surface truth*, because it is bolstered up by some more self-assertive spirits, or by impertinent and continued reiteration, till the false looks so like the true that many are deceived, some willingly, and others through mere carelessness. They forget that "All is not gold that glitters" (which might be more truly rendered, *All that glitters is not gold*). So the flimsy, the meretricious, the outré, or the daring, is seized upon and held up to be worshipped, and the cranks cultivate a fine crop of crazes very much to their own profit, the injury of mankind at large, and the hindrance of social and moral progress.

Let us ask ourselves, What is a crank? and what are the crazes to which cranks give birth?

But, stop a bit; can the question in that form be answered? I fear not, for while the first half is fairly simple, think what a wide field of view is opened by the second. Its boundaries,

if it have any, are out of sight, for nothing is too fearsome, nothing too extravagant, nothing too ridiculous, to be the subject of a craze. Let us then limit our inquiry to a few typical cases, first answering the first part as a separate question, What is a crank?

Just as in machinery a crank is a metal axis, *with a bend* or elbow in it, so the human crank is a man or woman with a *mental bend* or elbow; a twist, out of the ordinary straight line, though E. C. Brewer seems to think the word is an adaptation, or adoption, of the German "Kranke," sickly, or whimsical; but it is good old English, and meant always, as it means to-day, a man who may be mad on some points, but has wit enough to take care of himself. Originally cranks were a sort of begging lunatic, or more often impostor, pretending lunacy. In Beaumont and Fletcher we find the word with several synonyms thus:—

"And these what name or title e'er they bear,
Jackman, or Pat'rico, *Crank*, or Clapper dudgeon,
Frier, or Abram man, I speak to all."

Beggars' Bush, 11, 1.

Now I do not say for a moment that in these days all cranks are impostors, but I do say, they are men with a moral or mental twist, and like all crooked matters apt to be full of deceit—so much so that they mislead not only others, but often themselves as well. And how wide the field in which they grow! Nothing is safe from them; nothing sacred to them. Religion, morality, science, art, health, hygiene, work or play, all have their cranks. But they are not all alike dangerous—some being extremely so, and others little more than harmless. But they are all alike in their aim, which is to promote a craze for their own particular twist or idiosyncrasy.

To be a first-class crank you must never look beyond your own nose. A wide vision is fatal; for a true crank must of necessity be a bigoted and narrow-minded man. If he is genuine he must hold the view that on his own little craze he knows more, and better, than any other living man. Of course there are sham cranks, who are only out for plunder. These are the rogues and impostors of their tribe, who feed on human credulity, and, as a rule, have no real belief in what they teach or preach, and no care for the consequences of their rascality so long as it fills their own pockets. Beware

of such; a little thought, a little watching, will mostly be enough to show them in their true colours. Of these I say no more. I shall suppose myself now to be writing of those who, however mistaken, believe or think themselves sincere.

Perhaps the most numerous and most dangerous—because most successful—is the crank religious. There are at least two varieties of this class: the least harmful being the man who fancies **he** has found in himself a divinely appointed individual, commissioned to set right all the creeds in this world, by founding a new one; the chief sentence of which is *Believe in me*, with the *me* "writ very large." He is not very dangerous as a rule, and the craze he promotes has but a limited number of followers, because himself, his own personality, be it much or little, comes at once into opposition with other people's self-conceit, and they say, Who is this man? What is he more or better than we that he should set himself up and say Follow me? And so his reign, if he ever have one, is short, and his followers, mostly like himself, pure, unadulterated cranks, prepared to follow any one anywhere, so that it be away from all the accepted paths. To this class belong the modern (nineteenth and twentieth century) self-styled Messiahs and prophets, Elijahs, and such like, who from time to time rise, meteor-like, from nowhere, only to die out in the darkness of nothingness.

But a far more dangerous class is that made up of men who claim to be nothing themselves, to be but the least of God's servants, and whose craze is the promotion of a great religious revival. As a rule they profess (in this country at least) to be non-sectarian, to have but one purpose, the awakening of the people to a better knowledge of God and the necessity of religion. Now, personally, I do not want to judge them. It may be, as is often asserted, that in many cases their religion is overmuch centred in the collection-box, or subscription list, that these men are as keen and business-like in their methods to turn the nimble sixpence to their own profit as any advertising, shoddy-selling tradesman that ever lived. But **these** are not only cranks—they are *worse than any cranks*. Rogues and impostors of the meanest and most contemptible kind, living on the credulity and fears of the weak, the ignorant, and the feeble minded. But it must not be supposed that all are of this type. There may be some who deceive themselves, also many, or at least some, who are genuine, and in earnest in their purpose,

though probably mistaken in their methods, such as those referred to by one writer¹ when he says, "I have known people who seemed almost to think it was their mission to convert the fallen angels. They confused their powers with the powers that belong to God only." To this class belong most of the so-called great Revivalists, or Religious Emotionalists. The quiet, even tone of day-to-day life is not enough for them; God must be worshipped with a mighty show and noise, and men must defame God's work by calling themselves "the vilest of vile."

They have, to begin with, a large measure of egotism, and are very often the victims of the very methods they use to influence the masses, the crowds who flock to hear them, and so become little better than monomaniacs themselves. Consider their methods and ask yourselves, Is it religion they teach or promote? Look at their surroundings, and the conditions under which they work.

The great crowd of more or less excited people, the choir always great in number (if limited in musical ability), the special songs—more or less sensual and emotional, in language, and catchy or plaintive in melody—with occasionally some grand old tune, such as the Old Hundred, sung by all the mass of people together. All this, preliminary to the words of the preacher (or revivalist as they like to be called). Is it any wonder that he finds an audience most of whom are ready to respond to his more or less emotional, or terrifying, utterances? To me this seems nothing but the natural result of such surroundings. But is it good? Is it religion? or is it merely a sort of exalted hysterics, closely bordering on self-hypnotism?

Looked at in the most friendly light, the lasting good is at least doubtful; while the mischief, moral and physical, is all too sure. God made man, and made him so that any unnatural or undue exaltation of the emotions is followed by a corresponding or even greater depression. If we raise the pendulum at one side extremely high, the swing will be just as extreme the other way when we let it drop.

And what do they teach? the duties of life, of man to man? No; for them such things might not exist; and yet to me these things seem the very essence of all good, the very foundation of all that can make religion worth anything. Emotional they are, sensational they are; the very atmosphere of these meetings is

¹ Robert Hichens.

charged with a kind of hysterical electricity, as infectious as measles or smallpox, and little less dangerous—for “that way madness lies.”

May I quote here from an article in *The Hospital*, published soon after one of these crazes; it is a lengthy, well-reasoned item. I give only the opening part, which I commend to the thoughtful consideration of my readers.

THE MEDICAL ASPECTS OF RELIGIOUS REVIVALS.

The so-called “revival” of religion, which is now taking place in Wales and also, in connection with the American Missioners, in London, is a matter upon the theological merits or demerits of which we have no desire to pronounce, but which is practically certain to be attended by phenomena specially interesting to the medical profession. These phenomena, in slightly varying forms, have repeated themselves in many countries and on many different occasions. During the eighteenth and the earlier part of the nineteenth century (without mentioning many examples in more remote times) epidemics of a more or less convulsive character have been brought about by preaching, epidemics of which no precise or strictly medical history has been handed down, but which, as far as can be judged from the scanty records preserved of them, appear to have been much alike in all their essential features. A very remarkable “revival” was that which occurred in Belfast in the beginning of 1859, and which was made the subject of a highly interesting and instructive pamphlet by the Rev. Edward Stopford, Archdeacon of Meath, who endeavoured to explain the possibility of establishing a dividing line between the beneficial effects of awakened religious feeling and the rhapsodies of hysterical or cataleptic ecstasy. At Belfast, as among some of the early Methodists, and as at many American camp-meetings at the beginning of the eighteenth century, instances of hysteria were hailed as special manifestations of divine grace, and the slaves of the most self-seeking of all diseases were regarded as the elect saints of God. According to the archdeacon’s description, catalepsy and cataleptic ecstasy were matters of frequent occurrence at certain places of worship, and, when he first wrote, were daily on the increase. Mill-girls were praying to be “struck.” The best “cases” were obtaining a comfortable maintenance by

relating their "visions" to daily levees of admiring auditors. The clergy, of all denominations, were wholly unprepared for the emergency, were ignorant, speaking generally, of what it was they witnessed, and do not appear to have imagined that medical men could have any special knowledge of the causes in operation, or any special duties with regard to the effects produced. Indeed, in words which the archdeacon quoted from a correspondent, *all the pious ladies of Belfast would have combined to destroy the practice of a doctor who had expressed any doubt of the divine origin of the prevailing manifestations.*¹ Archdeacon Stopford had the discernment to perceive the nature of the physical effects produced by the preaching, and the courage to call these effects by their right names.—(From *The Hospital*.)

Is it possible that such surroundings can bring forth any real religious life? Rather, it seems to me, that if this be the true method, then it is of little worth. Real religion should be a thing of conviction, of thoughtful faith, firm as a rock, able to stand the storm and stress of the battle of life, and be a sure refuge in the hour of death. But the religion of the revivals is not this; it is a mere emotional cyclone, and its effects are in many cases disastrous; but in all little more lasting than the shadow of a passing cloud.

I have dealt at greater length with this point than I intended, but not so long as it really deserves. Still, it is typical of all cranks and crazes in this—it is a mere surface matter, having no real depth or stability.

Take another instance. I will call him the food crank. He is prepared to tell all men just what to eat, what to drink, and what to avoid, never having in mind the well-established truth that no two persons are exactly alike physically any more than they are in appearance. Is his craze vegetarianism—he says, eat meat, animal food, and you will debase yourself to the level of the animal world. It would be equally true to say, eat vegetables only, and you will never rise above the level of a cabbage in intellect or energy. The one saying is as true as the other; but *both are false*. The diet on which a Hindoo thrives best would be starvation to an Esquimaux. And between these extremes is a wide range of varied constitutions and peoples. Ask yourselves, then: Is it not more true, is it

¹ The italics are mine.—N. S.

not more dignified, is it not more gracious, to take, and use, and enjoy all the good gifts of our Merciful God, and by the power of His greatest gift of all—human intellect—regulate and govern their use, and prevent their abuse, either by excess or undue abstinence?

Then there is the medical crank, and even "The Profession" is not without a few, especially among what are mostly spoken of as "specialists," whose study of some special organ or disease makes them prone to ascribe all human ills to that same organ or disease; but more often he is a man of very little real knowledge, who thinks he has found some wondrous system or remedy which is a "cure-all." My advice is, shun all "cure-alls." They, like the Philosopher's Stone, are lost, if they ever existed. Yet we find persons who with some new remedy will treat anything—from toothache to typhus fever, from a sore toe to a cancer. This is a defiance of Nature's laws, and as such a useless claim, which can never prove true and may do much mischief; but, as I said, people as a whole put great trust in what is secret or thought so, and so a vast number of quack and patent medicines do a deal of good *to their proprietors*, and often much harm to those who take to the use of them.

Then we have the health crank, a fine hardy annual! with some infallible system of living. To-day it is cold water, to-morrow hot water. To-day the salt cure, to-morrow the avoidance of all saline or high flavours; and so on through a long and ever-changing catalogue. But Nature heeds them not, but keeps on producing her endless variety in form, in mind, in constitution.

I might continue instances, but it is needless. The crank family are all alike in this. Their outlook is too narrow, they never see beyond their *own* little circle of *light* (that is their own light)—all the rest of the world is dark to them. There may be other good in the world—they know it not. There may be beauty—they see it not. Their knowledge and vision is bounded by their own little fad or craze.

What determines the nature of these crazes it is impossible to say, but we may note that they are all more or less regular or periodic in character. They rise suddenly, pass through a period of acute popularity; then, as suddenly as they came, they pass away to make room for a new-comer. To-day it is a great revival—to-morrow a mere frivolous game like ping-

pong (table-tennis), bridge, or some other feverish excitement. Feverish, that is the very word for them, and like all fevers they run their course and leave humanity a little run down, not in all cases seriously injured, but less able to face the more regular demands of life.

What is the cure? That is hard to say. But the main thing is to find men of thought and moderation who would stand like rocks in the path of the drifting sand, who would teach the beauty of the calmer life, and the folly of this craving for excitement or for something new, and point out at every opportunity the price we pay for such things.

It is constantly said that men are becoming a mere bundle of nerves, that our emotions are getting beyond our control. How can it be otherwise? God who made us is not to blame; it is ourselves who, not content to live thoughtful, even lives, keep the bow always on the strain till it gives way at last. If we will live hysterical, exciting, exhausting lives, will rebel against nature and nature's laws, we must expect to pay the penalty—in shattered nerves and shortened days. Life should be neither a whirlwind nor a tornado, and if we make it so, it will be soon.

Drift! drift! drift! is the curse of the age. None, or next to none, care to stand firm and refuse to be carried away by the follies or fashions of the day. The majority merely drift through life in the wake of some mad excitement or some more or less foolish fashion, and end by being stranded on the sands of nervous exhaustion.

In conclusion, let me plead for more earnestness of purpose, with less hurry and gush. Suspect all that is in the nature of craze, and cling to the firm, if less attractive, methods of slow but sure knowledge. *Live to learn*; not merely to follow in the train of worthless popularity. So shall your days be lengthened, and your health strengthened, by periods of quiet rest. You may not make as much noise as more excitable men, but you will do more good, and when tried by time—as “time tries all”—it shall be seen that you were not as the sand, which drifts before the wind, but as rocks, standing firm for truth and right, for God and humanity, in a day when such rocks are all too few and too far apart.

MR. ARNOLD WHITE AND THE HOME OF CIVILIZATION

By DUSÉ MOHAMED.

IN the course of a recent newspaper article on "The Commonsense of Armageddon," Mr. Arnold White informs us that :

"Civil and religious liberties born in Asiatic Turkey make it possible to discuss in kindly and equable spirit, without heat and without partisanship, the most thorny domestic problems that rent our nation in twain before the war."

And that :

"All the religions which govern the nations waging this war, with the exception of Prussia, were born and given to the world in Asiatic Turkey. The Gospel, the Old Testament, the Koran came to the West from the neighbourhood of Armageddon. Civilization was born there. Four great empires and dozens of dynasties were founded, flourished, and fell in the region between Bagdad, Aden, Cairo, and the Lebanon."

How few of those who claim to understand religion and history realize these great truths! How few there are who can be brought to charitably mention the Koran and the New Testament in the same paragraph! And the number capable of appreciating the fact that "civil and religious liberty were born in Asiatic Turkey" are still more limited.

Obviously, Mr. Arnold White has most carefully studied the various religious systems, or he could not possibly have arrived at these conclusions. He further states :

"The fact is that at last we are coming to something like an international understanding on the conduct of life. Only the corrupt tree bringeth forth bad fruit. The followers of Buddha and Mahomet practise temperance. Therefore the followers of Buddha and Mahomet have brought forth good fruit from a good tree."

I am delighted to learn that Europe is at last coming to something like an international understanding on the conduct of life, and that the followers of Buddha and Muhammad have brought forth good fruit because of their practise of temperance.

It is somewhat refreshing to find a writer of Mr. Arnold White's importance pointing to the undoubted good which Islam has brought in the conduct of life. Time was when the very name of Islam was anathema in the West—especially in England. But we are getting on. The clearly stated prophecy of the Holy Prophet—on whom be peace and blessing!—indicated this result, and Jesus Christ said, "By their fruits ye shall know them."

But the gem of Mr. Arnold White's article is to be found in the following paragraph :

"The lessons we learn from the Old Testament through the Jews, from the New Testament, also through the Jews—since one-half of Europe worships a Jew, the other half a Jewess—teaches us humanity to mankind and consideration for all. The lessons that the Moslems have learned from the Koran, written by the camel-driver's son, taught them vigorous prosecution of war, but also humanity, charity and generosity, chivalry and hospitality in private life."

Islam teaches that Jesus Christ was a prophet like other human prophets before him, and that Mary was only favoured by Allah in that she was the mother of a prophet. The Koran, while dealing with Jesus Christ in that reverent manner to which every Prophet of Allah is entitled, is careful to point out that the son of Mary was not entitled to the divine sonship conferred upon him by the Christians, as nowhere in the New Testament do we find Jesus Christ accepting sonship other than the sonship to which all children of Adam are entitled by reason of their creation by God.

Now to find a thinker of Mr. Arnold White's eminence referring to Jesus as a Jew and to Mary as a Jewess without crediting the former with divinity and the latter with intercessionary powers, proves that the thought of the West is passing through a change for the better, and that there is hope that England will be "a good tree bringing forth good fruit"; for the good seed, which is only to be found in the Koran, has been already planted in England and the young shoots of Faith are even now appearing above the soil.

It is indeed true that the Koran teaches "vigorous prosecution of war," but it also teaches us forbearance, forgiveness of enemies, together with "humanity, charity and generosity,

chivalry and hospitality in private life." And these ennobling elements of an enduring Faith were given to us in the earliest stages of the Holy Prophet's mission, and not, as some Christian critics of Islam would delude their followers into believing, that all of these good injunctions were promulgated by the Holy Prophet after he found the Christians in active opposition to his mission. We also gather from the remarks of Mr. Arnold White that he admits the humble origin of the Holy Prophet. It therefore follows that the "camel-driver's son," devoid of education—in which intellectual shortcoming the Arabs gloried—must have received his mission from on high, and not from mere contact with scattered communities of Jews or Christians, who at that period were practising a very corrupt form of the laws of Moses and the teachings of Christ. It was to set things right and to bring Jews and Christians into the right path that the Holy Prophet was raised. His mission was, and is, to *all men*, not to any particular nation, and God promised him that all nations should learn the truth and become *submissive* (Islamic). Hence Mr. Arnold White's dictum that: "The lesson of the Old Testament, of the New Testament, and of the Koran is essentially the same. It makes for civilization."

It were impossible for the most ardent Muslim to put the matter with greater force or to point the moral with greater accuracy. In fact, I half suspect that Mr. Arnold White is a Muslim, for only a true Muslim would be capable of such breadth and clarity of view.

I must join issue with him, however, on his conclusion on the subject of drink. After telling us that the good fruit of the followers of Muhammad and Buddha was temperance, he informs us that "the Koran, written for men living in hot countries, says: 'Don't drink alcohol; abstain.' The Old Testament and the New Testament are in agreement." So far good; but he goes on to state that in the "Proverbs we are told that it is 'not for kings to drink wine nor for princes, lest they forget the law and pervert the judgment of any of the afflicted.'" Again good. But he proceeds: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart."

Now I am very much afraid that Mr. Arnold White, who has read the Koran, the Old Testament, and the New, with

profit, has misread his Proverbs even as some we wot of have misread Old Omar.

In the first place the Proverbs no more belong to the Old Testament than do the Maccabees.

In the second place, if Mr. Arnold White rightly understood the message from "the plain of Armageddon" he would know that the wine spoken of is not alcohol but the Divine Spirit of Truth, which is the only sure remedy for "him that is ready to perish." Of what avail would such pernicious doctrines be to suffering humanity? Humanity, which is taught from "the plain of Armageddon," in the Koran, the Old Testament, and the New Testament, to drink only at the well of Truth and Righteousness; and there surely is little that is commendable in wine-bibbing. Moreover, "those that be heavy of heart" would hardly obtain any lasting benefit from the "strong drink" Mr. Arnold White evidently understands from the verse, because he continues :

"The first miracle, if it was a miracle, recorded of the founder of the Christian religion, who was honest, outspoken, and no party man, was to make good wine. The morality of Christ is good enough for England. The morals of the plain of Armageddon are the morals for the British Empire."

Here I fear Mr. Arnold White has got things rather mixed. He admits that the Koran, the Gospel, the Old Testament all come from the plain of Armageddon, and that these books not only agree but that followers of these several religions of the aforementioned plain bear the good fruit of temperance. Yet we are told the first miracle, *if it was a miracle*, etc., "was to make good wine." Now I absolutely deny either the performance of the miracle or the "morality" which the writer attributes to Christ. Mr. Arnold White should know that the so-called Gospels are the inaccurate records of a comparatively illiterate apostlehood, neither representing the teachings of Christ nor the morals of the plain of Armageddon. Such morals, on the authority of Mr. Arnold White, may be good enough for England and the British Empire, but I can assure him that they are by no means approved by the dwellers in "the plain of Armageddon."

THE AGE OF THE NEW TESTAMENT

By JOHN PARKINSON

ON page 48 of the present volume of the REVIEW is a short article by the Rev. R. B. Girdlestone under the above heading. The majority of the statements made therein seem to me to be contrary to the facts, so much so that the reader unacquainted with the early writings referred to may, indeed is likely to, draw entirely false conclusions therefrom. Without going into details of the 14 papyri, 168 uncials (large-letter writings) and about 4,000 minuscules (small-letter writings), we may simply give the earliest and principal MSS. under the date generally agreed upon as being the earliest at which they could have been written.

Fourth Century.

Codex Vatican : Containing all Books, except part of Hebrews, the Pastoral Epistles, and the Apocalypse.

Sinaitic Code : All the Books of the New Testament ; probably written in Egypt.

Fifth Century.

Beza Code : Gospels and Acts ; Latin and Greek text.

Alexandrian Code : All the Books.

Codex Ephrœni Syri : A palimpsest ; fragments of nearly all the Books.

These manuscripts do not agree in the text, and the variant readings are important and numerous. They also differ from the received text familiar to the Bible-readers of the present day. The text as we now have it is supposed to have been drawn up at Antioch in the middle of the fourth century.

Now, accepting the position that the earliest MSS. in our possession date from about 350 C.E. (or let us say A.D. so as to save confusion), the Gospels are assumed to give an accurate historical (not only historical, but inspired) record of the life of Jesus, who died over three hundred years previously, and to describe his acts and sayings correctly. How is the period between the death of Jesus and the earliest MSS. in our

possession to be bridged over? In the article mentioned, the Rev. R. B. Girdlestone says :

“That period is bridged over for our purpose by means of quotations still extant in early Christian writers who lived before A.D. 350, and had therefore access to copies of the Books, which have since perished.”

If the writer means that the writings of the early Christians contain quotations which prove the existence of the Books now called the Gospels (for it is on the Gospels the whole question turns) previous to 100 A.D., the statement is to me inaccurate. It is evident from his article that the writer assumes the Gospels to have been written by Matthew, Mark, Luke, and John, historical characters, and apostles of a Prophet Jesus, previous to 100 A.D. It follows from his argument that the Bible as we receive it or the oldest MSS. now known are copies of the writings of those apostles, and that the early Christian writers had access to the originals and quote from them right back to the age of the supposed authors themselves. Assertions such as these can only be substantiated (or refuted) by an examination of the writings referred to.

An examination has led me to quite an opposite conclusion from the Rev. R. B. Girdlestone. Such being the case, I propose giving a brief outline of the investigation, so as to interest others in the matter and perhaps clear in some minds the mists that hang over the early period of Christian origins and development.

I have already pointed out in the REVIEW that the “Pauline Epistles,” acknowledged to be the earliest of the New Testament literature, know nothing of the “Gospels” or of the Gospel Jesus. They know only a “Christ Jesus” crucified for the salvation of mankind and risen from the dead ; nothing of a teaching and miracle- and wonder-working Jesus, who preaches sermons on a mount or plain, teaches by parables, feeds thousands with a few loaves and fishes, heals the sick, the lame, the halt, and the blind, and raises people from the dead. But leaving aside the evidence of such Epistles, let us turn to the earliest Christian writings bearing on the subject from which it is possible to obtain evidence. We cannot cover the whole field of literature, but shall endeavour to take the principal and the earliest, such as the writings

attributed to Clement of Rome, Barnabas, Ignatius, Polycarp, Papias, Justin Martyr, and perhaps Nicodemus.

CLEMENT OF ROME.

Translations of two Epistles attributed to this writer lie before me; they are addressed to the Corinthians. The Christians of Corinth must have been a wayward people when so many letters had to be sent to them to keep them in order. He first commends them for their order and piety, then scourges them for their divisions and strifes, and then exhorts them to mend their ways and repent. That is in the First Epistle. The Second Epistle is now regarded as spurious, a later forgery. The earliest Fathers of the Church who refer to the First make no mention of the Second. Eusebius (270-340 A.D.) is the first writer to notice the Second Epistle, and he appears doubtful of its being genuine. Accepting the First Epistle as being written by Clement of Rome, we are led to ask, Who was he, and at what period did he write? He is said variously to have been a disciple of Peter; later, Bishop of Rome; an apostle, an apostolical man, almost an apostle by different writers. The exact dates of his tenure of the Bishopric are uncertain. According to Eusebius, it would probably lie between 92 and 102 A.D. The Rev. E. A. Abbot gives the date of the Epistle as about 95 A.D. Others put it later; and there is a good deal of evidence for a later date, as will be seen. We know that later a great many Epistles were forged in the name of Clement, and that in itself is enough to cast doubt on the Epistle we are dealing with.

The Epistle is first mentioned by Hegesippus about the sixth decade of the second century. Dionysius of Corinth (168-176) is the first to refer to Clement as the writer thereof. The Epistle itself gives evidence of a later date; it may, of course, be interpolated, although that is not the opinion of the majority of critics. Like the "Pauline Literature," it reveals a state or organization and activity that was unlikely at the earliest period claimed for its authorship. The writer, in exhorting those concerned in the divisions to repent, gives examples of many who offered themselves as sufferers for the sake of others—Moses and kings and princes and

"The blessed Judith, when her city was besieged, descried the elders, that they would suffer her to go into

the camp of the enemies ; and she went out exposing herself to danger, for the love she bare to her country and her people that were besieged ; and the Lord delivered Holofernes into the hands of a woman."

Now that is a reference to the Book of Judith, and we are faced with the question, When was that Book written? Hitzig, Volkmar, and Baur contend that the Book of Judith cannot be earlier than 117-118 A.D. If that is so, then our Epistle must be put later, and cannot be earlier than about 120 A.D., and in that case is not likely to have been written by Clement. The Epistle itself bears no author's name, and, as we have seen, it was over half a century after the supposed time of the Bishopric of Clement that Dionysius of Corinth attributed it to him.

On the other hand, we may point out that the Epistle was for long read at the Sunday meetings of Christians in the early centuries, it is included in the canon of the Alexandrian Code, and was until the sixth or seventh centuries quoted as Scripture.

Assuming it was written by Clement of Rome between 95 and 100 A.D., what evidence does it offer of the existence of the received Gospels at that time or of their accuracy as history?

NO EVIDENCE AT ALL.

That the writer was familiar with the principal Epistles attributed to Paul is evident, and for a time Christian apologists attempted to affirm that a few sentences proved his acquaintance with Matthew and Luke as known to us. But it is now generally conceded by scholars that the Epistle is not proved to quote from those Gospels. The writer often exhorts his readers (or hearers) to "remember the words of the Lord Jesus Christ, for he said"; then follows the saying. Nowhere does he mention his authority for the words quoted, nor does he mention by name any apostle save Paul. He also attributes sayings to Jesus not found in our Gospels, a further proof that his source was different. Taking the Epistle as a whole, it contains no evidence that the writer was acquainted with our Gospels, or that such Gospels were at that time in existence, or that he had even heard of the Apostles to whom they are attributed.

THE EPISTLE OF BARNABAS

must now engage our attention for a moment. No author's name is attached to the Epistle. The first mention is by Clement of Alexandria, and he refers to the author as the Apostle Barnabas, presumably the companion of Paul as described in Acts. Origen quotes the Epistle as Scripture, but Eusebius places it among the spurious books. It was valued in the early Church, and is placed after the present canonical books in the *Sinaitic Code*.

Lightfoot assigns it to 70-79 A.D., on the assumption that it is a genuine Epistle of the Apostle Barnabas. That is not now the general opinion, which is against the authorship of Barnabas and assigns it to the period between 120 and 150 A.D.

Professor Schmeidel says:—

“That Barnabas should have written the anonymous Epistle which since the time of Clement of Alexandria has borne his name, and on that account has been included among the writings of the ‘Apostolic Fathers,’ is still more inconceivable than his authorship of the Epistle to the Hebrews.¹ It goes far beyond Paul in its assertion of freedom from the law” (*Ency. Biblica*).

The Professor dates the Epistle about 130 A.D. From the accumulative evidence it appears a more likely date than that of Lightfoot.

The writer quotes from a number of Apocryphal works, such as the “Book of Enoch,” the “Book of Wisdom” and 4 Esdras, and quotes them as Holy Scripture.

There is only one sentence which can be claimed as a parallel to any in our Gospels—

“Let us, therefore, beware lest, *as it is written*, ‘Many are called, few are chosen.’”²

The quotation has been claimed as being from our Matthew (xx. 16, and xxii. 14), but no evidence has been produced worth the name of such. It is recognized that at that period our Gospels were not canonical, and the early Fathers only looked upon Old Testament writings as Holy Scripture. The author

¹ Also attributed to Barnabas by some writers.

² *Ency. Biblica* translation: “Let us give heed lest, as it is written, we be found ‘many called but few chosen.’”

Ante-Nicene Lib. translation: “Let us beware lest we be found [fulfilling that saying], as it is written, ‘Many are called, but few are chosen.’”

also quotes from the Apocryphal work 4 Esdras as Holy Scripture, and in that work we find the following:—

“For many are created, but few shall be saved.”

“There are more who perish, than who shall be saved.”

Such sayings were very likely to be common property. What is more important, it is probably an interpolation in Matthew itself. Neither of the other Synoptics has it, and it renders the parables to which it is attached as an ending absurd. Again, it is not to be found in the oldest MSS. of Matthew xx., it appears neither in the Sinaitic nor Vatican Codices nor many others, and is certainly a late addition to the text.

We may take it from the evidence that the Epistle is not from the pen of an Apostle Barnabas who was a companion of Paul. The greater part is early in the sense that it belongs to the second century, and may well have been produced about 130 A.D. It gives no evidence of a knowledge of our Gospels, or even of the existence of the writers to whom those Gospels are attributed. It knows a Jesus crucified for the sins of the people after the manner of the scapegoat of the Jews, who when fixed to the cross had gall and vinegar given him to drink; of a Jesus who taught certain sayings which are quoted, but no indication given of where those sayings were recorded or on whose authority they were given. Words, also, are attributed to Jesus, not to be found in our Gospels. In the concluding paragraph of chapter seven we have the following:—

“‘Thus also,’ says he, ‘those who wish (or desire) to behold me, and to lay hold of (or attain to) my kingdom, must through tribulation and suffering obtain (or receive) me.’”

There is no such saying recorded in our Gospels, and the writer’s authority must have been different. Acts xiv. 22, referring to the preaching of Paul and Barnabas, says: “Exhorting them . . . that we must through much tribulation enter into the kingdom of God.” As the writer frequently quotes Apocryphal works and also from unknown sources, mentions no Apostle, no Gospel by name, the evidence is that the author, whoever he may have been, had no knowledge of the Gospels as received by us.

(To be continued.)

THE PHOTOGRAPHS OF MUHAMMAD AND JESUS

THE portrayal of the supposed features of the leaders of men in past generations, before the invention of photography, has ever been a favourite pastime, and with respect to the various portraits of the prophets Muhammad and Jesus, which are frequently encountered, it may safely be conjectured that they are all more or less imaginary.

The features of the Prophet Muhammad were never depicted upon canvas in his lifetime or reproduced in any way. The reason for this is well known. The Holy Prophet Muhammad honoured above everything else the doctrine of the Oneness of God, and not only rebuked all form and semblance of idolatry, but also took every possible precaution against his followers ever falling into such practices; and, by his many declarations of absolute humanity, he made it impossible for his followers ever to worship him, great though his works might be. "I am but a man and an apostle of God," was often said by him, and, in spite of the wonderful change wrought by him in Arabia in reclaiming and regenerating the depraved people of that country, he, knowing the tendency of human nature, emphasized the fact that he was not to be worshipped. On his death-bed, calling to mind the fact that the Jews and Christians had converted the tombs of their prophets into places of worship, and anxious that such a blunder should not be committed by his followers, he again issued his mandate upon that point.

In discussing the supposed photographs or portraits of Jesus and Muhammad, it must be remembered that both these great men were descendants of Abraham, the one through Isaac and the other through Ishmael. The descendants of Isaac settled chiefly along the northern confines of Arabia and partly in Arabia proper, while Ishmael and his descendants settled in the wilderness of Paran (Gen. xxi. 21). It is more than probable, therefore, that there was a great similarity in the features of Jesus and Muhammad. Climatic conditions would not cause much difference, because one was living in the north of Arabia and the other near the sea-coast of Arabia. It is well known that both the Arabians and Syrians have very beautiful features and are very fair of complexion.

Bearing these facts in mind, let us examine first the portrait

of Muhammad, as generally presented. The head is usually surmounted with a turban, fastened by means of a strap. This turban, however, is far too bulky for a native or dweller in this district, but is very similar to the kind worn in the north-western confines of India or in Afghanistan. The turban worn by the Arabians is smaller and neater in appearance, and of a style different altogether from that which invariably figures on the supposed portraits of Muhammad.

So much for the head. With regard to the feet, Muhammad is always depicted as wearing English slippers, and a kind not worn until the seventeenth century. It was not until 1633 that this particular kind of slipper was introduced into England, but the Prophet lived in the seventh century and in the East, where, even at the present day, the slipper generally shown in the familiar paintings of the Prophet is not yet in common use. In Arabia at that time a shoe resembling in many respects the sandal and not the slipper was in general use, and this sandal-shoe had nothing beyond the shape of the sole in common with this form of slipper, so we find that the imaginative faculty of the artist has been well brought into play.

Then, again, Muhammad is generally seen in a loose, flowing cloak, and, according to some of the pictures, in a fur cloak. It is almost impossible to conjure up the torture which would be endured by any dweller in Arabia wearing such a cloak, Arabia being a tropical country, and the sandy soil combined with the intense rays of the sun would place the wearer of such an article of attire in a veritable furnace.

Happily, we are not left in doubt as to the personal appearance of the Prophet. Zurqani, a faithful historian, was at great pains to collect from contemporaries who knew the Prophet personally such particulars of his features as would for ever place this question beyond doubt. He himself says that Muhammad had a large head, which he describes as a "big, royal head," and then he proceeds to set out in detail the evidence he has collected. Al-Bara says that the Prophet's face was the most beautiful of his time, that he was comely in appearance, "neither too tall nor too short." Abu-Huraira says: "I never saw a person more beautiful than the Prophet of God (on whom be peace!). It was as though the sun was moving in

his face." Jabir bin Samrah says: "I was once on a moonlit night sitting with the Prophet, and could not resist comparing his face with the moon itself. His face seemed to excel the glory of the moon." Ka'b also says that the face of the Prophet was like to the moon. Abi al-Tafail, asked for a description of the Prophet, said that his face was white and charming. Hind bin abi Hala says that the Prophet was a very great man in himself and inspired all the people with respect. His face shone by reason of its brightness, as the moon shines on the fourteenth night. He adds: "Whenever the Prophet wanted to look at anything he would turn the whole of his body in its direction," implying that he so thoroughly abhorred deceit that he would not indulge even in a "side glance." He also gives the information that the eyes were very large and dark. When the Caliph Ali was appointed by the Prophet as Viceroy of Yemen, a Rabbi asked him what sort of man the Prophet was, and was told: "He is neither too tall nor too short; his eyes are dark; his beard is beautiful." Abu Qursafa tells of a personal visit paid by him, his mother, and his aunt to the Prophet. On returning home both mother and aunt said that they had never seen a more beautiful face, or any one more tidy and neat in his personal appearance, more gentle in conversation, and added: "It was as though a light was coming from him."

Mr. Stanley Lane-Poole has given the following admirable description of Muhammad's personal appearance: "Muhammad was of the middle height, rather thin, but broad of shoulders, wide of chest, strong of bone and muscle. His head was massive, strongly developed. Dark hair, slightly curled, flowed in a dense mass almost to his shoulders; even in advanced age it was sprinkled with only about twenty grey hairs, produced by the agonies of his 'Revelations.' His face was oval-shaped, slightly tawny of colour. Fine, long, arched eyebrows were divided by a vein, which throbbed visibly in moments of passion. Great black, restless eyes shone out from under long, heavy eyelashes. His nose was large, slightly aquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion 'red and white.' His hands were as 'silk and satin,' even as those of a woman. His step was quick and elastic, yet firm as that of one who 'steps from a

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We hope to provide it later.

English, although the setting is Oriental. Muhammad was not only a Prophet, but a mighty Arabian monarch, yet he is not depicted in royal robes, though Jesus, who always laid emphasis on his humble origin and position, is invariably so arrayed. We can judge from the prejudice displayed in the portraiture of the features of the Prophet how far a biography of him emanating from the same or similar sources could be relied upon as authentic. Though the history of the life of the Prophet Jesus is involved in obscurity, yet everything that the Prophet Muhammad did, even as to the particulars of what and when he ate, the apparel that he wore, his speeches, conversations, and correspondence, have been faithfully recorded by contemporaries and transmitted to future generations. Being thus in possession of a detailed word-picture of the Prophet Muhammad, we have a certain number of data as basis, in the light of which we can portray fairly accurately the features of the Prophet Jesus, bearing in mind that they both sprang from the same stock and were born under the same climatic conditions.

“THERE is alms for a man’s every joint, every day in which the sun riseth ; doing justice between two people is alms ; and assisting a man upon his beast, and his baggage, is alms ; and pure words, for which are rewards ; and answering a questioner with mildness is alms, and every step which is made toward prayer is alms, and removing that which is an inconvenience to man, such as stones and thorns, is alms.

“The people of the Prophet’s house killed a goat, and the Prophet said, ‘What remaineth of it?’ They said, ‘Nothing but the shoulder ; for they have sent the whole to the poor and neighbours, except a shoulder which remaineth.’ The Prophet said, ‘Nay, it is the whole goat that remaineth except its shoulder : that remaineth which they have given away, the rewards of which will be eternal, and what remaineth in the house is fleeting.’”—THE HOLY PROPHET MUHAMMAD.

ISLAM

BY AN ENGLISH LADY.

REAL Unity of God and Man
That comes of love and truth,
Revealed to us in Al Quran,
Which is for us the rule of life.

The Essence of Islam is peace
That springs from knowledge true,
Which will in ages never cease,
But spread through nations wide.

Faith of Divine Simplicity,
Naught 'twixt man and his God ;
No priesthood, but equality
Of man, in one grand brotherhood.

A vast and wondrous brotherhood
Of every race and land,
It swelleth like a mighty flood,
All merged in it will be.

There Allah the Compassionate,
The Lord by all adored,
From early morn till evening late
Is praised five times by all.

Allah the Nourisher of all,
Most wonderful, most kind,
Hears ever there His faithful call,
“*Bismillah ar-Rahman.*”

MUSHTARI BEGUM.

Bijnor, U.P., February 9, 1916.

“THEY will ask thee what it is they must give in alms. Say :
Let what good ye give be for parents, and kinsfolk, and the
orphan, and the needy, and the son of the road ; and what good
ye do, verily God knoweth it.

“ They will ask thee what they shall expend in alms ; say,
The surplus.

“ If ye give alms openly, it is well ; but if ye conceal it, and
give it to the poor, it is better for you, and will take away from
you some of your sins : and God knoweth what ye do.”—

THE HOLY QURAN.