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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The Purity of the Text of the Holy Quran.

I. The Divine Promise of Protection.

"Verily We sent down the Quran, and verily We ourselves will be its guardian," (Alquran xv : 9.)

The fulfilment of the promise contained in the verse quoted above is such a clear fact in the history of the Holy Quran, that even a man like Sir William Muir who undertook the writing of his "Life of Mahomet" to assist the Christian Missionaries in their evangelical work among the Muslims has been compelled to admit that "*there is probably in the world no other work which has remained twelve centuries with so pure a text,*"* and to indorse the verdict of another Christian writer, Von Hammer, "*that we hold the Quran to be as surely Mahomet's word, as the Mahometans hold it to be the Word of God.*"† The question naturally arises, what were the circumstances which helped in the transmission of the Quran to us exactly as it was revealed to the Holy Prophet? These circumstances relate to two different periods in the history of Islam, viz., the lifetime of the Founder who was the recipient of the Divine revelation, and the time of his early successors who with the utmost faithfulness handed down to posterity the Quran as it was left by the Holy Prophet at the time of his death.

*. "The Life of Mahomet" by Sir William Muir, 3rd Edition, Introduction page xxi.

†. Ibid, page xxvi.

Before describing these circumstances, however, it seems necessary to make a few remarks on the verse quoted in the beginning of this article as an answer to certain objections against its true interpretation by an anonymous Christian writer,* who makes the allegation that the word *azzikr* in this verse does not mean the Quran, but every revelation sent down to any prophet of God at any time. This misinterpretation of the word is due to an ignorance of the context. The word *zikr* no doubt means "any book of the prophets," but it especially means the Quran† and the context shows clearly that it is the latter significance which *az-zikr* bears in the verse under discussion. It is the ninth verse of the fifteenth chapter which opens thus: "These are the signs of the Book, and of the lucid Quran." From the sixth to the ninth verse the chapter reads as follows: "But they say, O thou to whom the *zikr* has been sent down! verily, thou art possessed. Why dost thou not bring the angels to us if thou art of the truthful? We send not down angels without due cause, *and when the angels are actually sent down*, the infidels would not then be respited. Verily, We have sent down the *zikr* and verily We will be its guardian." (xv: 6—9.) Now the promise of guarding in the last sentence is evidently regarding the same *zikr* that is spoken of in the first sentence as having been sent down to the Holy Prophet, and thus there remains not the least doubt as to the truth of the fact that by the *zikr* in the verse under discussion is meant only the Holy Quran.

This conclusion is borne out by many other verses of the Holy Quran which contain similar promises regarding the Holy Book. Thus in the forty-first chapter of the Holy Quran entitled "*Ha Mim, As-Sijdah*," we read: "Verily, they who believe not in the warning‡ after it has come to them—yet verily the Quran is a glorious Book. Falsehood, from whatever side it cometh, shall not come nigh it; it is a missive from the Wise, the Praiseworthy" (xli: 41, 42). This and such other verses clearly show that the Holy Quran announced in the very beginning the Divine promise of its protection from

* The author of the "Tawil-ul-Quran," or "Interpretation of the Quran," an Urdu writing published in 1905 by the Punjab Religious Book Society, Lahore.

† See Lane's Arabic-English Lexicon under the word ذِکْر

‡ The word *zikr* is again used here for the Holy Quran as the context shows clearly. I take the translation of this passage from Rodwell.

all kinds of destruction, corruption or alteration. Hence from the earliest times the Muslims have looked upon these verses as containing a promise that the Holy Quran shall be perfectly guarded against all attacks to destroy it or to alter its text. Thus both Mujáhid and Qatáda, the earliest authorities on commentary, agree in this interpretation of both these verses, and state that by guarding the Quran in xv: 9, and by not allowing falsehood to approach the holy Book from before or behind in XLI: 42, it is meant that no word shall be added to it which is not part of the Divine revelation and no word shall be omitted from it which is part of the Divine revelation, granted to the Holy Prophet, Muhammad. Both these authorities and all the other authorities on the commentary of the Holy Quran also agree that by *az-zikr* in both these verses is meant the Holy Quran.* Therefore, we have evidence here that the earliest authorities to whose opinion we can have access understood these verses in the same sense in which the Muslims understand them to-day, and any attempt to throw discredit upon that meaning or to attach any other significance to the words of the verses quoted above is fruitless.

The author of the *Tawil-ul Quran* further contends that the existence of a promise does not prove its fulfilment and hence the promise itself is not an evidence. This is, no doubt, true, but there are other circumstances which, when considered in connection with the promise itself, afford a conclusive proof of its fulfilment. If the promise had not been fulfilled, and there had been any alteration in the text of the Holy Quran, one of two things must have happened, *viz.*, either those who had witnessed these alterations would have lost their faith in the Holy Quran as the Word of God or they would have given some interpretation other than their apparent interpretation to the verses quoted above. But that neither of these things happened we know for certain. The earliest authorities like Mujáhid and Qatáda, as we have already shown, consider these verses to contain a promise that the text of the Holy Quran shall never be tampered with, and no other meaning is mentioned by any of the earlier authorities. Therefore, we have clear proof that no other sense was ever attached to these words by the companions of the Holy Prophet for if it had been, we should have had some report

* See Commentary of Ibn-i-Jareer, Vol. XIV, page 6, and Vol. XXIV, page 71, 72.

to that effect. To cite another instance of this from the earlier history of Islam, let me refer to a prophecy contained in Tradition. There is a tradition to the effect that the Holy Prophet said to his wives : *يا سرعن لحوقا بي* (طو لکن ید) , the apparent significance of these words being "the quickest of you in joining me, (i.e., after death) will be she whose hands are the longest."* It was in this sense that the Holy Prophet's wives took these words, for they immediately began to measure their hands to compare their lengths. But tradition tells us that they were wrong in attaching this significance to these words which, it afterwards turned out, really meant that "the quickest of you in joining me (after death) will be

* The tradition is thus stated in *Sahih Muslim* : *عن عائشة أم المؤمنين قالت قال رسول الله صلى الله عليه وسلم يا سرعن لحوقا بي* (طو لکن ید) قالت فكن يتطاولن ايتهن (طو لکن ید) قالت فكن يتطاولن ايتهن لا نها *It is reported by Ayesha, the mother of the faithful that the Messenger of God, may peace and the blessings of God be upon him, said that 'the quickest of you to join me will be she whose hands are the longest.' She said that the wives of the Prophet began thereupon to measure their hands in order to find out who had the longest hands. She also said that Zainab proved to be the one with the longest hands for she used to give away with her hands and was charitable.*" The following interpretation of this tradition is given by Navawi : *معنى الحديث انهن ظنن ان المراد بطول اليد طول اليد الحقيقية وهي الجوارحة فكن يد عن ايدهن بقصة فكن سودة اطولهن جوارحة وكن زينب اطولهن يد افى الصدقة وفعل الخير فماتت زينب اولهن فعلموا ان المراد طول اليد و طویل الباع الصدقة والجود قال ابن اللغة يقال فلان طویل اليد وطویل الباع* "The meaning of this tradition is as follows : The wives of the Holy Prophet thought that the length of hands in the prophecy was to be taken literally and, therefore, they began to measure the length of their hands. Sauda was the one who had the longest hands literally while Zainab had the longest hands in giving alms and doing charitable deeds, and Zainab was the first who died after the Holy Prophet. Then they understood that the length of hands signified extensiveness in giving and charity. The lexicographers explain such phrases as *فلان طویل الباع* (lit. such a one has lengthy hands) as meaning that such a one is very generous and charitable." (Navawi on Muslim). Bukharee and its well-known commentary Fath-ul-Bari also agree that the prophecy was first taken in a literal sense, but that it afterwards appeared that the words conveyed a different significance. (Bukharee, chapter of *sadaqat* or charities.)

she who is the most extensive of you in giving,"* *i.e.*, the most charitable. It was in accordance with the latter significance that the prophecy was fulfilled, and tradition has not failed to give us the right interpretation, though the prophecy formed no part of the Quran. Therefore, we are right in concluding that if the prophecy regarding the protection of the text of the Quran from being tampered with had not been fulfilled in the apparent sense of the verses which contain that prophecy, the matter was of so overwhelming an importance that we would have had numerous companions attaching a different significance to the words of the prophecy and telling posterity that the words were not to be taken in their apparent significance. But in the large collection of traditions, we do not meet with a single report to that effect, leaving aside the question of its credibility. It is impossible that if the prophecy had not been fulfilled in the literal significance of the words, not only should thousands of companions have passed over the occurrence in silence, but the earliest authorities who learned the Holy Quran from the companions themselves should have positively stated that the verses under discussion meant that no alteration would find its way into the Holy Book.

It is clear from the above that the companions of the Holy Prophet understood the prophecy relating to the guardianship of the Holy Quran in the apparent sense of the words of the prophecy. Therefore, if the text of the Holy Quran had been tampered with before their eyes, they could not have believed in the prophecy or in the word which contained it as the Word of God. But history does not show that any such thing ever happened or that any party of the companions of the Holy Prophet or any single companion ever expressed any doubt as to the truth of the Holy Prophet on that ground. There is no such obscurity about the history of Islam that we should be justified in thinking that such an important occurrence, if it had happened, could have been left out or remained hidden from the knowledge of posterity. Nor could the companions have kept silence on witnessing such an obvious failure of the prophecy, for we see them expressing their doubts freely even

* For this significance of the words of the tradition, see Lane's Arabic-English Lexicon under the root **طول** derivation **طول**, page 1897, 3rd column.

in the presence of the Holy Prophet. This assertion is amply borne out by the circumstances of the famous truce of Hudaibiyya. The Holy Prophet saw in a vision that he and his companions were performing a pilgrimage. As he was always certain of the truth of his visions and revelations and knew the present vision to be from God, he set out on a journey for Mecca to perform the pilgrimage with over fourteen hundred of his companions. When he reached Hudaibiyya, the Quresh came out against him and told the holy Prophet that they would not allow the pilgrims to proceed further. Here a truce was arranged between the two parties by which not only the Holy Prophet agreed to return to Medina without performing the pilgrimage, but the other terms also were unfavourable to the Muslims. The acceptance of these conditions caused a murmur among the companions of the Holy Prophet for by them they were to return without performing a pilgrimage. Omar gave expression to their views and coming in the presence of the Holy Prophet, he asked him how it was that he agreed to go back without performing a pilgrimage while he had promised to them on the basis of his vision that the pilgrimage would be performed. His doubts were only removed when he was informed by the Holy Prophet that the vision did not promise a pilgrimage during that very year, but gave promise only of a pilgrimage, and that therefore it could not be falsified by their mere inability to perform the pilgrimage on that occasion. It was on learning this explanation that the companions of the Holy Prophet were satisfied.* This tradition shows clearly

* The pilgrimage as promised by the vision was performed by the Holy Prophet a year afterwards. The episode relating to the expression of doubts by Omar is thus given in the *Sahih Bukharae*: **فقال عمر بن الخطاب** **فأتيت بنى الله صلى الله عليه وسلم فقلت** **ألم نعطى الدنية في ديننا** **إذ قال أنى رسول الله وأست عصيه وهو نا صرى قلت** **أوليس كنت تحدثنا أنا سنا تى** **ألبيت فخطوف به قال بلى** **أنا خبرتك** **أنا نأ تية العام قال قلت لا قال** **فأنا تيه ومطوف به**
Then Omar, son of Khattáb said: "So I came to the prophet of God, may peace and the blessings of God be upon him, and said to him, art thou not the prophet of God truly? He said, Yes, I am. Again I said, are we not in the right and our opponents in the wrong? He said, yes. Then I asked him, why should we then accept such unfavourable terms

that the companions of the Holy Prophet expressed their doubts freely when they were not satisfied about anything. It is, therefore, certain that if there had been the least alteration in the text of Holy Quran, grave doubt would have been entertained as to the truth of the prophecy and reports of these doubts would no doubt have been transmitted to posterity. But the utter absence of all such reports shows clearly that no doubt was ever entertained and that no accordingly alteration had ever taken place in the text of the Holy Quran as it had been taught to the companions by the Holy Prophet himself in his life-time.

One tradition is cited by the author of the Tawil-ul-Quran in support of his assertion that by the guarding of the Holy Quran was not meant the guarding of its text from being tampered with. This tradition he takes from the Ibn-i-Maja, a second class authority on Tradition. The tradition says that a time will come when the Holy Book, *i.e.*, the Quran, will be entirely taken away and not a single verse of it will be left. From this tradition he concludes that if the Holy Quran can be entirely taken away without doing any harm to the promise contained in the words, "Verily We sent down the Quran, and verily We shall be its guardian," this promise could not be inconsistent with the loss of any portion of the Divine revelation or any alteration in its text. The fallacy of this argument lies in this that by the taking away of the Holy Quran is not meant the taking away of its words but the taking away of the spirit. That this is the true purport of the words of the tradition is clear from other and more authentic traditions. Thus both Bukharree and Muslim relate a tradition which expressly says that the knowledge of the Quran shall be taken away not by the disappearance of its words, but by the death of the learned men.* Another report mentioned by Baihaqi says that a time will

in our religion! He said, verily I am the Messenger of God and I do not disobey Him and He is my Helper. I said, Didst thou not speak to us that we would go to the Temple and make circuits, round it? He said, Yes, but did I tell you that we would reach it this year? I said, No! Then He said, thou shouldst, no doubt reach the Temple and make circuits round it" (Bukharee Kitab ul Sharoot or the Book of Conditions).

* The tradition runs as follows : عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم ان الله لا يقبض العلم انتزاعا ينتزعه

come when nothing will remain of Islam but its name and nothing will remain of the Quran but its letter.† A third tradition which is related by Tirmazi, Ahmad and Darimi besides Ibn-i-Maja, (the latter being the sole authority on which the author of the Tawil-ul-Quran relies) supports the same conclusion in equally clear words. When the Holy Prophet spoke of the disappearance of knowledge, one of the companions asked him how the knowledge of the Quran would disappear when they were reciting it constantly and teaching it to their children who in their turn would teach to their children.* The

“Abdullah, son of Amru, reported that the Messenger of God, may peace and blessings of God be upon him, said that God would not take away knowledge by its actual removal from among men, but He would take away knowledge by taking away learned men.” (Mishkat. Kitab-ul-Ilm.)

† This tradition is also given in Mishkat kitabul Ilm and is also follows :
عن علي قال قال رسول الله صلى الله عليه وسلم يوشك ان ياتي على الناس زمان لا يبقى من الاسلام الا اسمه ولا يبقى من القرآن الا رسمه مسا جد هم عامرة وهي خراب من الهدى علماء وهم شر من تحت اديم السماء من عند هم تخرج الفتنة وفيهم تعود
“It is reported by Ali that the Messenger of God, may peace and the blessings of God be upon him, said that a time would come over men when there would remain naught of Islam but its name and naught of Quran but its words; their mosques would be well-stocked with people but they would be waste because of the absence of guidance; their learned men would be the most mischievous of those under the canopy of heaven; from among them would come forth the great tribulation and into them would it return.”

* The original tradition is as follows :
عن زياد بن لبيد قال ذكر النبي صلى الله عليه وسلم شيئاً فقال ذاك عند اوان ذهاب العلم قلت يا رسول الله كيف يذهب العلم ونحن نقرأ القرآن ونقرؤه ابناؤنا ويقرؤه ابناؤنا بناء هم الى يوم القيامة فقال تكلتك امك زياد ان كنت لا راك من افقه رجل بالمد ينة وليس هذه اليهود والنصارى يقرؤون التورات والانجيل لا يعملون بشيء مما فيهما
“Ziad, son of Labid, reported that the Messenger of God, may peace and the blessings of God be upon him, spoke of something which he said would happen at the time of the disappearance of knowledge. I said, O Messenger of God, how would knowledge disappear when we read the Quran and teach it to our children and our children would teach it to their children, so on till the Judgment day. The Prophet said, ‘May thy mother be bereft of thee, O Ziyad! I thought that thou wast one of the most wise men in Medina. Do not these Jews and Christians read the Taurat and the Injil, but they do not act upon anything contained in these books’” (Mishkat Kitabul-Ilm.)

Holy Prophet told him that what he meant by the disappearance of the knowledge of the Holy Quran was that people would no more act upon its injunctions or make it the guiding rule of their lives. All these traditions clearly show that the the Holy Prophet never meant, when he spoke of the disappearance of the knowledge of the Holy Quran, that the Holy Book would itself disappear from the earth. What he meant was that people would not act upon it.

All these considerations point to but one conclusion, *viz.*, that the companions of the Holy Prophet clearly understood the promise contained in the Holy Quran as to its being guarded by Almighty God in the apparent sense of the words of the promise, and as no one ever expressed any doubt as to the fulfilment of this important promise, it also follows that no alteration whatever took place in the text of the Holy Quran after the death of the Holy Prophet. Hence it is that the Muslims of all generations have laid great stress upon this promise. Its existence combined with a few other historical circumstances of unquestionable truth affords the strongest proof that the text of the Holy Book has never been tampered with. There is another consideration which affords indirect evidence of the fulfilment of this promise. At one and the same time two important promises of protection were made to the Holy Prophet, one a promise of protecting the person of the Prophet against the evil designs and the attacks of his enemies, and the other a promise of protecting the text of the Holy Quran from being tampered with. The fulfilment of the first promise related to the life-time of the Holy Prophet and that of the second to the time which followed his death. The mission of the Prophet was confronted with two great dangers, *viz.*, that the Holy Prophet should be killed by his enemies and thus the work which he had begun and the Divine revelation which was granted to him should remain incomplete, or that after his death the Holy Book should be changed and altered as had been the case with the previous books. Some of the prophets before him were murdered and the books which others had left after them for the guidance of their followers had been tampered with. But the mission of the Holy Prophet was safeguarded against both these dangers by the two promises referred to above.* Now it is easy to see that the

* The Divine promise to protect the person of the Holy Prophet against the evil

fulfilment of the first promise was far more difficult than that of the second, but no one can deny that it was clearly fulfilled. Various attempts were made upon the life of the Holy Prophet both at Mecca and at Medina but they were all brought to naught. The fulfilment of this promise in the life-time of the Holy Prophet was an assurance to his companions that the second promise would also be fulfilled, for the Mighty God who could frustrate all the designs of powerful enemies against a helpless and solitary man to fulfil the promise concerning the safety of the Holy Prophet could not fail to bring to fulfilment the equally important promise of guarding the Holy Quran against any alteration. The fulfilment of these two promises clearly establishes the Divine origin of the world which contains them.

2. Arguments showing that the Holy Quran was written in the life-time of the Holy Prophet by his own direction.

I will now consider the circumstances which assisted in the preservation of the text of the Holy Quran. The first and the most important of these is that every verse of the Holy Quran was written in the life-time of the Holy Prophet before his eyes. Writing was generally known at Mecca and Medina before the advent of Islam, and though the Arabs generally trusted their wonderfully retentive memories for the preservation of thousands of verses and long lists of genealogies, yet they reduced to writing their more important compositions and hung them in some public place where their compatriots could see and admire them. Hence the seven famous odes known as *المعلقات* (lit., the seven suspended ones). These odes were so named from the circumstance that they were suspended upon the Ka'ba by their authors, as odes of unequalled poetic beauty, at the pilgrimage season, and there they remained placarded for some time.

designs of his enemies is expressly contained in the following verse : يا ايها الرسول بلغ ما انزل اليك من ربك وان لم تفعل فما بلغت رسالته والله يعصمك
(المائدة) من الناس "O Apostle! proclaim all that has been sent down to the

from thy Lord : for if thou do it not, thou hast not delivered the Message at all. And God will protect thee from the people," (Alquran V: 71.) The same promise is contained in various other verses of the Holy Quran.

These were seven different odes by seven different famous poets of the pre-Islamic days and were suspended in succession.

Various anecdotes preserved to us in the traditions show that the whole of the Holy Quran existed in a written form in the life-time of the Holy Prophet, while the Holy Book itself contains many references showing that it was written at the time. But before referring to these two sources of evidence, I would give a quotation from Sir William Muir, showing that there is such an overwhelming evidence of the Quran having been reduced to writing before the eyes of the Holy Prophet that one of the most hostile critics of Islam has found it impossible to deny its truth. He writes :

“But there is good reason for believing that many fragmentary copies, embracing amongst them the whole Coran, or nearly the whole, were during his life-time made by the Prophet’s followers. Writing was without doubt generally known at Mecca long before Mahomet assumed the prophetic office. And at Medina many of his followers were employed by the prophet in writing his letters or despatches. The poorer captives taken at Bedr were offered their release on condition that they taught a certain number of Medina citizens to write. And although the people of Medina were not so generally educated as those of Mecca, yet many are noticed as having been able to write before Islam” (Introduction to Muir’s “Life of Mahomet,” p. xxviii).

The Holy Quran itself furnishes ample evidence that it existed in a written form. It is again and again called the *kitab* which means a book or a thing written. The Quran is also designated as the *suḥuf* *suḥuf*, which means written papers. Thus in xciii: 2, we have: *رَسُولٌ مِّنْ آلِ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً فِيهَا كُتِبَ قِيمَةٌ* which means “a messenger from God reading to them pure pages in which are unchanging books.” The pure pages are the pages of the Holy Quran and the unchanging books are its chapters, for not only is the entire Quran called *Alkitab* or the Book, but its different chapters are also called books. Again in lxxx: 11-15 we read: *إِن هَذِهِ تَذْكِرَةٌ فَمَن شَاءَ ذَكَرْهُ فَيُصْحَفْ مَكْرَمَةً مِّنْ رُّوحَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كَرَامٍ بَرَّةٍ* which Rodwell renders as follows: “Verily it (the Koran) is a warning (and whoso is willing beareth it in mind) written

on honoured pages, exalted, purified, by the hands of scribes, honored, righteous." The word *sahifa* (pl. *suhuf*) which is used here is the very word applied to the collections made by Zaid in the caliphate of Abu Bekr and later in that of Othman. Thus we see that the Holy Quran describes itself in clear words both as a *kitab* and as *sahifa*, words used in the Arabic language to denote a written book, a fact to which every dictionary of the Arabic language testifies. From the same root *sahaf* is derived the word *mushaf*, a name to this day applied to the Holy Quran, which means a book or a volume consisting of a collection of *sahifas* or written pages (see Lane's Lexicon under the root *س ه ف*). The word *Quran* is derived from the root *Qara* which means reading or reciting, and the Holy Book is called the Quran showing that it was meant for reading or reciting. Every portion of it was both written and recited and hence it is the Quran as well as the *kitab*.

There are many other references in the Holy Quran showing that its chapters existed in a written form at an early date. The fifty-sixth chapter of the Holy Book which is entitled *alwāqiah* or the "Inevitable" is among the earliest chapters revealed at Mecca, and in it occur the following verses: "Verily it is the honorable Quran *written* in the preserved Book: let none touch it but the purified" (76-78). These verses establish two points; firstly, that the Quran asserted to be a preserved Book, *i.e.*, a book which none could alter, and secondly, that it claimed to be written at that early date, because the impure are forbidden to touch it. If it was not found in a written form, it could not be described as a thing which could be touched. Rodwell gives the following foot-note under this passage: "This passage implies the existence of copies of portions at least of the Koran in common use. It was quoted by the sister of Omar when, at his conversion, he desired to take her copy of Sura xx into his hands. Verses 77, 78, were directed by the Calif Muhammed Abulcasim bin Abdulla to be inscribed on all copies of the Koran" (Rodwell's Koran, p. 54). To say that the passage affords evidence of copies only of some portions of the Holy Quran is not true. The verse does not contain any word which can lead us to the conclusion that some portions of the Holy Book were not written. It speaks of the whole of the Quran and not of some portions of it to the exclusion of others. The testimony

afforded by the verse is that the Holy Quran was written and to show that any portion of it was not written there must be opposing evidence. But in the Holy Quran and the traditions there is not to be met with the least trace of any such evidence. On the other hand, it is an admitted fact that every portion of the Holy Quran was looked upon with the same reverence by the Muslims and every word of it was believed to be the Word of God. It is, therefore, quite unreasonable to suppose that some portions of the Holy Quran were written while others were not. There is not a single circumstance in the whole history of Islam which should entitle us to make any such distinction between the different portions of the Holy Quran and to suppose that while some chapters were written, the others were not thought fit to be written, or that the same care was not taken of all the parts or that the same desire to preserve every word of the Holy Quran was not shown by the Holy Prophet or his followers. The Holy Quran was a "book," "written in honored pages" which "none but the pure should touch" and these descriptions apply to each and every word of the Holy Book.

Again, it is in a chapter revealed and proclaimed at Mecca that we meet with the following challenge to the unbelievers who looked upon the Holy Quran as a fabrication of the Prophet. "If they shall say, 'The Quran is his own device', say, 'Then bring ten Suras like it of your devising, and call whom you can to your aid beside God, if you are men of truth'" (xi : 16). A similar challenge is contained in a chapter of a still earlier date : "Say, Assuredly if mankind and the Jinn should conspire to produce the like of this Quran, they could not produce its like, though the one should help the other (xvii : 91). And in a chapter revealed at Medina, we have : "And if you be in doubt as to that which we have sent down to Our servant, then produce a *Sura* of like sort, and summon your witnesses besides God if you are truthful : But if you do it not, and by no means shall you do it, then fear the fire prepared for the unbelievers" (ii : 21. 22) Now all these challenges to the opponents to produce one *sura* or ten *suras* like the Quran imply that the *suras* of the Holy Quran existed in a written form at the time of the challenge, because otherwise the challenge would have been meaningless. The unbelievers could not be expected to commit to memory the whole or several chapters

of the Quran, and therefore, they could not be challenged to produce its like unless they could have access to the written chapters.

In traditions of the highest authority there are numerous anecdotes showing that when the Holy Prophet received a revelation it was at once reduced to writing. The first revelation which the Holy Prophet received was brought to him written on a paper,* which the angel asked him to read, and probably it was a hint to the prophet that every revelation which was brought to him should be written down. However that may be, it is a fact that every verse or chapter of the Holy Quran when it was revealed was put to writing in the presence of the Holy Prophet. Thus in a tradition related by Abu Daood, Tirmazi and Ahmad, the Caliph Othman thus explained the practice as to the writing of the revelations of the Holy Quran: "It was customary with the Messenger of God, may peace and the blessings of God be upon him, when portions of different chapters were revealed to him, that when any verse was revealed, he called one of those persons who used to write the Holy Quran and said to him, 'Write these verses in the chapter where such and such verses occur'." This tradition mentions, not what the Holy Prophet did on one occasion, but what he always used to do, when any verse of the Holy Quran was revealed to him. The person who describes this practice of the Holy Prophet is Othman, one of the earliest converts to Islam and a son-in-law of the Holy Prophet. Thus we have the clearest testimony that every verse of the Divine revelation was put to writing by the order and in the presence of the Holy Prophet, while additional care was taken by him to point out the place and chapter of a verse when there were two or more unfinished chapters, so that the Scribes might not confuse verses of one chapter with those of another. This evidence is conclusive because there is not the slightest evidence that any portion of the Holy Quran was left without writing.

* The tradition from which I draw this inference is given in the beginning of the *Sahih Bukharee*, and runs thus : " The angel came to him (the Holy Prophet) when he was in the cave of Hira and said to him 'Read.' He replied: ' I cannot read.' " The tradition states that this was repeated three times, and after this the angel dictated to him the opening verses of the ninety-sixth chapter which is entitled the " Alaq." The angel's asking the Holy Prophet to read and his reply that he was unable to read show conclusively that the revelation was shown to him written on a paper, and further that the Holy Prophet could not himself read or write.

Other traditions of the highest authority support the evidence of Othman. Thus Bukharee reports under the heading "The Amanuensis of the Prophet, may peace and the blessings of God be upon him," the following tradition from Bara: "When the verse لا يستوى القاعدون من المؤمنين والمجاهدون في سبيل الله (iv: 95) was revealed, the Prophet, may peace and the blessings of God be upon him, said, 'Bring Zaid to me and he should come with the tablet and the inkstand.' Then he said to him (Zaid), Write لا يستوى (the verse revealed)." In another tradition reported by Bukharee under the same heading, Abu Bekr addresses Zaid, the same man who was ordered to write the verse in the above tradition, in these words: "Verily thou didst use to write the revelation for the Messenger of God, may peace and the blessings of God be upon him." Besides Zaid, who being the official scribe did by far the greater part of writing the revelations of the Holy Prophet at Medina, many other persons are mentioned who did this work at Mecca, and in the absence of Zaid, at Medina. Among these are mentioned the names of Abu Bakr, Omar, Othman, Ali, Abdulla bin Sa'd bin Abi Sarh (who became an apostate but embraced Islam again after the conquest of Mecca), Zubeir, son of Awam, Khalid and Aban, sons of Sa'id, Ubayy son of Ka'b, Hanzala son of Rabi, Muaqab son of Abu Fatima, Abdulla son of Arqam, Sharhubail son of Hasana and Abdulla son of Rawaha.* But it is not to be supposed that these were the only persons among the companions who could write or actually transcribed copies of the Holy Quran. These were the men who did the work of amanuenses for the Holy Prophet and whose names have been preserved to us in traditions. Nor is the list given above a complete list of all the amanuenses.

Besides these traditions which directly establish the fact that every verse of the Holy Quran was written at the time of its revelation there are many other anecdotes supporting the same conclusion. For instance, Muslim reports a tradition according to which the Holy Prophet said to his companions: لا تكتبوا عني شيئاً غير القرآن "Do not write from me anything except the Quran." This direction which was meant as a precautionary step against the confusion of

* See Fath-ul-Bari, Vol IX, page 19, under the heading "The Amanuenses of the Holy Prophet."

the Holy Quran with what the Holy Prophet spoke on other occasions, also shows clearly that arrangements had been made for the writing of the Holy Quran by the Holy Prophet. The direction takes it for granted that the Holy Quran was written. If it had not been the practice to write every verse and chapter of the Holy Quran, no objection would have been taken to the writing of other words uttered by the Holy Prophet. This conclusion is further corroborated by the circumstance that where there was no danger of confusion on the part of the writers, the writing of certain traditions was also allowed.*

There is another tradition mentioned by Ibn-i-Hisham in the story of the conversion of Omar which shows that written copies of the chapters of the Holy Quran were in common use among the early Muslim converts at Mecca. Omar with a drawn sword in his hand made for the Holy Prophet one day to murder him. In the way he learnt that his own sister and brother-in-law were hidden converts to Islam. So he turned his steps to his sister's house. "At that time there was in the house a third man, Khabbab son of Art, who had with him a volume in which was written Ta Ha (the twentieth chapter of the Holy Quran) which he was teaching to Omar's sister and her husband. When they perceived Omar coming, Kabbab hid himself in a corner of the house, and Fatima, Omar's sister, took the volume and hid it under herself. But Omar had already so far approached them that he had heard the voice of Khabbab's recital of the Holy Quran. So the first question he asked, when he entered the house, was as to what they were reading. They replied, 'Thou hast not heard anything.' He said, 'Yes I have heard and I have been informed that you have followed Muhammad in his religion.' Then he caught hold of his brother-in-law, Saï'd, son of Zaid. His sister advanced towards him to protect her husband and was severely hurt in the struggle. Then Omar's sister and her husband told him that they were really converts to Islam and that he might do what he liked. When Omar saw his sister bleeding, he was sorry for what he had done and asked his sister to let him have the book which they were reading, so that he might see what it was that Muhammad had brought to them. Omar himself could write. On

* See Bukharee, *Kitab-ul-Ilm*.

hearing his demand, his sister expressed the fear that he might destroy the document. Omar gave her his word and swore by his idols that he would return to her the document after perusing it. Then she told him that being a *Mushrik* (one who set up false gods with God), he was impure and could not touch the Quran because it said that none should touch it except the pure. Then Omar washed himself and his sister handed over to him the book which had Ta Ha written in it. Omar read a portion of it and began to admire it and showed a reverence for the book. Thereupon Khabbab seeing that he was well disposed towards Islam, asked him to accept Islam." This long quotation which is a part of the lengthy tradition of the conversion of Omar shows conclusively that at that early period copies of the Quran were commonly used by the believers. It is sometimes argued that such anecdotes only show that some chapters were written and that therefore there is no evidence that every verse of the Holy Quran was reduced to writing. But there is a fallacy in this argument. The statement that the twentieth chapter of the Holy Quran existed in a written form before the conversion of Omar is not made to give any importance to that chapter, so that one may think that the reporter mentioned it because of its peculiarity. On the other hand, this statement is made incidentally in a narrative reported with quite a different object, and hence it is only illustrative of the practice of the Holy Prophet and the Muslims at that early date. Even if there were no other evidence of the writing of the Holy Quran except this anecdote, still we would be justified in drawing from it, the conclusion that the portions of the Holy Quran revealed up to that time existed in a written form and that it was the practice to write the revelation. The twentieth chapter did not possess any peculiarity which should have entitled it to be written while the other chapters were only orally recited. On the other hand, it is not one of the chapters which are mentioned as being commonly recited in public prayers, while numerous other chapters, some of them much longer than it, are mentioned as being thus recited, and it can be easily seen that written copies of chapters which were commonly recited in prayers must have been in use to a far greater extent. Hence the existence of the twentieth chapter in a written form, the use of the manuscript made in Omar's sister's family which shows that similar use was made of this and other chapters among the be-

lievers, and that lady's consciousness that the Holy Quran forbade the touching of its manuscripts by impure hands afford to us the clearest evidence that written copies of every chapter of the Holy Quran existed even at Mecca at a time when the converts to Islam were very few in numbers.

The circumstances attending the collection of the Holy Quran in the time of Abu Bekr also show that every verse of the Revelation had been written down in the presence of the Holy Prophet. Thus we read of two verses which in spite of Zaid's knowledge that they formed part of the Holy Quran were not written until a written copy of them was found with one of the companions. This is clear from the words of Zaid as recorded in the Bukharee: "So I searched the Quran until I found the last portion of the chapter entitled 'Repentance' with Abu Khazima, one of the Ansar" (see Bukharee, chapter on the 'Collection of the Quran'). In explaining the tradition, part of which has been quoted here, the famous commentator of Bukharee, the author of the Fath-ul-Bari, says: "Abu Bekr did not order the writing of anything, (i.e., any verse) which was not already written, (i.e., in the life-time of the Holy Prophet), and it was for this reason that Zaid hesitated to write the concluding portion of the chapter *Baraat* (Repentance) until he found it written, though it was known to him and to those who are mentioned with him." And a little further on: "And the whole Quran was written in manuscripts, but the manuscripts were dispersed and Abu Bekr collected them in one volume." * Another report by Ibn-i-Abi-Daood is also mentioned according to which "Omar publicly announced (when the collection of the Quran was taken in hand by Abu Bekr) that whoever possessed any portion of the Quran which he had directly received from the Messenger of God, may peace and the blessings of God be upon him, should bring it, and they used to write these on paper and tablets and leafless

* See Fath-ul-Bari, Volume IX, page 10, where the following words occur:

فلم يامر ابو بكر الا بكتابة ما كان مكتوبا ولذا لم توقف زيد عن كتابة الآية من اخر سورة براءة حتى وجدها مكتوبة مع انه كان وكان القران يستخصرها هو ومن ذكر معه مكتوبا في الصحف ولكن كانت مفرقة فجمعها ابو بكر في مكان واحد

palm branches. Nothing was accepted from any body until two witnesses bore witness," to which the author of the Fath-ul-Bari adds: "And this shows that Zaid did not deem it sufficient that a verse was written until somebody bore witness who had heard it directly from the Holy Prophet's mouth though Zaid himself remembered it. This he did for greater precaution."* There is another tradition mentioned by Zohri which says: *قبض رسول الله صلى الله عليه وسلم والقرآن في العشب والقضم* "The Messenger of God, may peace and the blessings of God be upon him, was taken (i.e., he died) while the Quran was written only upon leafless palm-branches and skins."† After mentioning some of these reports the commentator adds: "And their object was that nothing should be copied except from what had been written in the presence of the Prophet, not from memory only."‡ All these reports point to the certain conclusion that every verse and chapter of the Holy Quran had been written by the direction of the Holy Prophet in his own presence.

Against this mighty evidence, not a single tradition can be pointed out which might show that any part of the Holy Quran was not written. The author of the Tawil-ul-Quran who writes in a spirit of bitter animosity has made some very wild statements to throw discredit upon the writing of the Holy Quran in the life-time of the Holy Prophet. He says: "Those who could read or write among the companions were so rare that we may say there was practically none who could read or write." Again, "Zaid was a mere boy who did not know how to handle the pen. Whatever work of writing had to be done for the Prophet was done by the Jews. Now tell us who wrote the revelations of the Quran fourteen or fifteen years before this?" Then he names Abdulla bin Abi Sarh who afterwards became an apostate and adds: "Such being the paucity of scribes among the faithful, and so great being the failure to have the Quran written, it was deemed advisable that it should not be written at all and should be preserved only in the hearts of the faithful." I have not

* Fath-ul-Bari, Vol. IX, page 12.

† See Nihaya by Ibn-ul-Asir under the root عشب

‡ Fath-ul-Bari, Vol. IX, page 12. The passage translated reads thus: *وكان غرضهم ان لا يكتب الا من عين ما كتب بين يدي النبي صلى الله عليه وسلم لا من مجرد الحفظ*

come across any decent writing containing so many false statements in a single paragraph.

These allegations imply that among the companions of the Holy Prophet there was none who could write, with the exception of Zaid whose knowledge of writing was so defective that he did not know how to use the pen, and Abdulla who became an apostate, and that since scribes could not be found, therefore the writing of the Holy Quran was entirely dispensed with. The absurdity of these allegations is evident to any body who has the slightest acquaintance with the history of Islam, while the reader who has read the evidence produced above needs no other argument to condemn them as daring falsehoods. So strong and so convincing is the evidence as to the Quran having been written in the life-time of the Holy Prophet that no sane author who has written on Islam has ever denied the fact.

I have already given the names of several scribes. There were so many men among the companions who could write that as many as forty-two of these are related to have acted as scribes for the Holy Prophet. We have seen that copies of the different chapters of the Holy Quran were in common use among the faithful, a fact clearly borne out by the report of Omar's conversion. This shows that there was no paucity of scribes. Besides the Holy Quran, many other things were written. Some of the companions used to write the words uttered by the Holy Prophet which were generally reported only orally.* Letters were written by order of the Holy Prophet to several potentates. The truce at Hudaibiyya was written by Ali. Correspondence was also kept up with the Jews in Hebrew.† Not only could men read and write but even women were taught the art. Among the wives of the Holy Prophet, at least Ayesha and Hafsa could read and write, as many reliable traditions show. It is difficult to say whether the allegation that no one could read or write among the companions is due to sheer ignorance or intentional perversion

* Bukharee tells us in the Kitab-ul-Ilm that Abdulla son of Amru used to write traditions in the life-time of the Holy Prophet. Some other cases are also mentioned in the same chapter in which traditions were reduced to writing

† This is mentioned in a tradition narrated by Abu Daood under the heading "Reports from the Ahl i Kitab," not "Kitab ul Ilm, as the author of the Tawil-ul-Quran thinks. This is the tradition referred to in the next paragraph.

of facts, but the latter seems the more probable conclusion. The author of the Tawil-ul-Quran has, it appears, intentionally omitted to mention all those historical facts which show the absurdity of his allegations and has based his theory upon a single tradition whose meaning he has intentionally perverted.

The following tradition is cited by the author of the Tawil-ul-Quran in support of the assertion that "Zaid was a mere boy and did not know how to handle the pen": "عن زيد بن ثابت ا مر نى : رسول الله صلى الله عليه وسلم فتعلمت له كتاب يهود وقال انى والله ما ا من يهود على كتابى فتعلمته فلم يمر بى الا نصف شهر حتى حذ قته فكنت اكتب له اذ اكتب واقرأ له اذ اكتب اليه The literal translation of this tradition is as follows: "Zaid bin Sabit reported as follows: 'The Messenger of God, may peace and the blessings of God be upon him, commanded me so I learnt for his sake the Hebrew writing, and he said, In truth I cannot trust the Jews in writing for me. So I learnt it, and only half a month had passed when I became skilled in it. So I wrote for him when he had to write letters and read out to him when a letter was written to him.'" This plain statement made by Zaid as to his learning Hebrew, as is admitted even by Sir William Muir in a foot-note in his introduction to the "Life of Mahomet" (see page xiv,) is distorted by the clever author of the Tawil-ul-Quran into an admission by Zaid as to his inability to write Arabic. The words كتاب يهود meaning "Hebrew writing," he purposely mistranslates as meaning the "writing from the Jews or the Hebrew people," and thus the passage which really means: "I learnt for his sake Hebrew writing" is rendered as meaning "I learnt for his sake writing from the Jews." Now any one who has any pretension to a knowledge of the Arabic language will see that كتاب يهود does not and cannot mean "writing from the Jews." It only means "the Jewish or Hebrew writing." Moreover, the context itself shows that Zaid was not speaking of the writing of the Quran, because the writing of the Quran was never trusted to the Jews by the Holy Prophet. A great part of the Holy Quran had been revealed at Mecca where there were no Jews and we know it for certain that written copies of the chapters of the Holy Quran existed and were in common use among the Muslims long before the Holy Prophet's Flight to Medina. Now the question is, who

wrote all these copies, for Zaid had not yet become a Muslim and the Jews did not live in Mecca? In thus misinterpreting the plain words of the tradition, the author of the Tawil-ul-Quran has made a most hopeless attempt to throw discredit upon the incontrovertible fact of the Quran having been written by the direction of the Holy Prophet in his life-time. The tradition under discussion only speaks of the prophet's letters written to and received from the Jews and not of the writing of the revelation, as even the concluding words, "I wrote for him when he had to write a letter and read out to him when a letter was written to him" clearly show. No honest writer could distort plain words in the manner in which the anonymous author of the Tawil-ul-Quran has done it. Perhaps it was on account of his daring misrepresentations that he concealed his name. Zaid's becoming skilled in writing Hebrew within such a short time is not at all surprising because Hebrew and Arabic are so closely related to each other that a knowledge of the one makes a knowledge of the other very easy of access. The misinterpretation of this one tradition is sufficient to reveal the character of the Tawil-ul-Quran and the spirit in which its author has written the book. It is a fact that the book has been written to assist the Missionary propaganda by means of false statements concerning the Holy religion of Islam and it reveals a deplorable state of the missionary ideas of honesty and veracity and a deplorable attitude of the missionary minds towards other religions.

The above tradition is the only one which has been produced by the author of the Tawil-ul-Quran as evidence against the writing of the Holy Quran in the life-time of the Holy Prophet, and from this the reader can easily see how futile are the attempts of the Christian missionaries to throw discredit upon the unparalleled purity of the text of the Holy Quran. Another objection of the same author is that the writing material which was used for writing the Quran was of such a nature that it could not be preserved for a long time. This writing material consisted of paper, stone-tablets, skins, palm-branches and bones as various traditions tell us. It is admitted that the writing on paper, skin and stone-tablets was safe, but it is added that the writing on these three things was very scarce because these things were rare and that the greater part of the Holy Quran was written on bones and palm-branches which could not be safely preserved, and

that therefore the greater part of the Holy Quran was lost. So after all even the author of the Tawil-ul-Quran has to admit that the Holy Quran was written, but his ingenious brain at once assists him with the theory that the greater part was written on bones because skins, paper and stone-tablets were rare! What his sources of information for this statement are, the learned author is too discreet to mention. Bones and branches are not less durable than paper, and though they are mentioned among the writing materials, yet it is easy to see that long chapters could not be written on such material. The copy of the twentieth *Sura* for instance used in Omar's sister's family was not written upon bones or branches, otherwise it could not be so readily concealed. Thus all considerations point out that the entire Quran existed in a written form in the life-time of the Holy Prophet.

(To be continued.)

The Religion of the Veda

as interpreted by the Arya Samaj.

An English translation of the *Magnum Opus* of Swami Dayanand, the founder of the advanced Hindu sect, known as the Arya Samaj, has just been published.* It is the first attempt to place before the public a complete English translation of the Satyarth Prakash which furnishes religious, moral and social laws to the Arya Samaj. The religion of the Veda has since the dawn of history been identified with the worship of numerous gods and goddesses, and the people who have accepted the Veda have proved to be the most tenacious of all in sticking to idol-worship. According to the founder of the Arya Samaj, the true Vedic religion became corrupt, nearly five thousand years ago, and during the whole of this time, error and ignorance have had the upper hand in the land where true Vedic religion was once preached. In referring to pre-historic times as the age in which the true principles of the Vedic religion were known to the world, Swami Dayanand has assumed a position which he might have thought to be unassailable, but which is really un-

* The Light of truth, or an English Translation of the Satyarth Prakash, by Ch. Bhardwaja, The Union Printing Works, Lahore. Price Rs 4.

maintainable. But whether or not the Vedas condemn idol-worship and element-worship, the weight of opinion still upholding the older view, it is undeniable that however defective the Divine conception of the Arya Samaj, it has done good service in freeing a large class of Hindu community from idol-worship. The Arya Samaj with all its defects is a revolt against the gross idolatry and superstition which has so long been associated with the name of the Vedas. Swami Dayanand's exegesis of the Vedas might not satisfy the learned Pandits of the old school who have on their side the authority of the European Orientalists who have studied the Vedas and the Sanskrit language, but it appeals with force to the young educated Hindu to whose cultured mind the gross idolatry and superstition of ancient days is utterly repugnant. It is this latter class which sets great value upon the explanations of Swami Dayanand because the interpretation adopted by him saves the advanced Hindu society from disintegration. For instance Agni, Vayu and a host of other deities are, according to the Swami, only different names of God when they occur in "prayers, meditations, communions," whilst on other occasions they are to be taken in their ordinary meaning. In fact, Swami Dayanand subjects the interpretation of every word of the Vedas to the supposition that they originally, that is, in some remote and pre-historic time, taught only the Unity of God. His whole reasoning is based upon this supposition. It is not my object, however, to discuss here whether the interpretation adopted by the founder of the Arya Samaj is the light one or that maintained by the Hindus for thousands of years. All we have to see is, how the religion of the Veda is interpreted by the most advanced Hindu society which still considers it to be Divine revelation.

The Satyarth Prakash deals not only with religious questions, with worship of God and His attributes, with the different practices of religious ascetics, with religious ceremonies &c, but it also undertakes to give the minutest directions on the bringing up of children, on the relations of the sexes, the ceremonies of birth and death, the government of country, the leading of armies, the decision of cases, the dealing out of justice and a thousand and one other things. As regards the teaching of the Arya Samaj as to the Divine Being, it no doubt shows a great advancement when compared with the old superstitious beliefs of the Hindus who have over three hundred

millions of gods and goddesses, but the conception of the Arya Samaj itself is not free from vital defects. The Satyarth Prakash rejects all gods besides the one Supreme Being "who is Resplendent, All-Glorious, All-Holy, All-Knowledge, Sustainer of the sun, the earth and other planets, Who pervades all like ether, is the Lord of all and is above all *devatas*." But though the Vedas speak of God, as the "Creator of all," the Arya Samaj does not look upon Him as actually the Creator, but simply as a Maker of things out of pre-existing material. "The soul was never created. It is beginningless like God and the *material cause* of the universe—primordial matter" (page 252). It is for this reason that God cannot forgive sins according to the Arya Samaj (page 250). Thus God, soul and *prakriti* (or matter), and the natures, attributes and characters of these three are all eternal. The creation of the universe by God is likened to the making by a potter of a pot out of clay with the help of the necessary instruments (page 281). It would be seen that these beliefs border upon Atheism. If matter and soul with their "natures, attributes and characters" were not brought into existence by God, there remains no argument for the existence of God Himself. What was it to bring about which a Supreme Power was needed? The only argument given by the founder of the Arya Samaj for the necessity of a Supreme Being is that formation and disintegration could not take place by themselves. But this, it can be easily seen, is a too poor argument for the need of such a mighty Being. If the natures, attributes and characters of soul and matter are considered to be eternal, formation and disintegration would also be eternal, being the natural properties of matter. The only answer given to this objection is that formation and disintegration might in that case take place at any and every moment. "Besides, if there is no Maker," says the *Satyarth Prakash*, "and the world came into being by virtue of the natural properties inherent in matter, why do not other earths, suns and moons come into existence near our earth?" This looks hardly like an argument. Formation and disintegration are taking place every moment and no one knows the number of earths and suns and moons.

The directions given in the *Satyarth Prakash* concerning married life are some of them fitter for a savage society than a civilized one, and this becomes the more surprising when it is borne in mind that the

Arya Samaj draws the greater number of its members from among the educated Hindus. The directions given on page 117 regarding sexual connection fall within the definition of obscene literature, and the wonder is that even the cultured translator has not omitted them. Equally indecent is the subject of *Niyoga* which occupies a large part of the fourth chapter, the chapter dealing with married life. *Niyoga* is vaunted as being a remedy for cases which would otherwise necessitate polygamy, but it is practically adultery if not a combination of polygamy and polyandry. It is resorted to by married women as well as by widows. The latter form of it is enjoined in the place of re-marriage of widows and widowers. The evils of re-marriage are described as follows :—

- (1). "Diminution of love between the husband and the wife,* since either of them can desert the other whenever he or she so desires, and marry another person.
- (2). "On the death of one party, the other will take away the property of his or her deceased consort when he or she marries again. This will give rise to family disputes.
- (3). "If a widow re-marries, many a noble family will be blotted out of existence, and its property destroyed (by constant alienation).
- (4). "Re-marriage involves loss of true conjugal love and infraction of duty towards the departed husband."†

The author himself then suggests an objection : "If re-marriage by not allowed, the widows and widowers will resort to adultery and fornication, procure abortion, and will commit wicked deeds of a

*The translator adds the following footnote without which this argument is meaningless: "Re-marriage includes polygamy and polyandry."

† Strangely enough the Rig Veda declares against this: "O widow! Do thou give up thinking of thy deceased husband and choose another from among living men. But thou must understand and remember that if thou contractest *Niyoga* for the benefit of thy second husband with whom thou art united by performing the ceremony of *joining hands*, the child resulting from this union shall belong to him; but if thou enterest into the relation of *Niyoga* for thy benefit, the child shall be thine." (p. 149). So for the sake of *Niyoga*, the widow is enjoined to give up even thinking of the deceased husband, but against the re-marriage of widows, it is urged as a reason that by having another husband there will be loss of true conjugal love for the departed husband. Would there be no "loss of true conjugal love and infraction of duty towards the departed husband" by having connection with eleven men through the immoral practice of *Niyoga*?

kindred nature." In the answer to this objection it is stated : "Those, however, who cannot control their passions may beget children by having recourse to *Niyoga*."* The chief differences between marriage and *Niyoga* are thus stated :—

1. "The children begotten of marriage inherit the property of their mother's husband, whereas offspring begotten of *Niyoga* on a widow are not regarded as children of the begetter and consequently they don't take his surname, nor can they be claimed by him. They are spoken of as the children of their mother's deceased husband, take his surname, inherit his property and live in the house.

(2). "Married people are required to serve and help each other, while those that contract *Niyoga* have to abandon all relation (after the stipulated period).

(3). "The relation of marriage is life-long, while the contract of *Niyoga* ceases to be operative after the desired object has been attained.

(4). "The husband and the wife help each other in the performance of their household duties, while those that have contracted *Niyoga* discharge the duties of their respective households."

These differences clearly show that *Niyoga* is not a form of marriage but a form of fornication, for the two parties incur no legal liabilities in respect of each other. They are not help-mates of each other as husband and wife, nor is the actual father recognised to be the father of the offspring. The essential difference between marriage and fornication is that in the former relation the parties incur certain liabilities in respect of each other and in respect of the offspring while in the latter no such liability is incurred, and it is easy to see that *Niyoga* as defined above by Swami Daya Nand falls in

* The reader should excuse me for referring to such a subject in these pages. The effect of such a practice as *Niyoga* upon the morals of the public, especially when it is made a religious institution and its performance a religious duty, is most injurious. Already advertisements have begun to appear in the Arya newspapers which are very indecent, and the educated Hindus are beginning to vaunt such demoralizing practices as "Vedic philosophy." It has, therefore, become necessary to expose the true nature of *Niyoga*. We do it with the earnest hope that the educated Arya Samajists who are in no way bound to follow every word of Swami Daya Nand who was not an inspired teacher, would raise their voice in the interests of morality for the omission of the passages treating of such indecent subjects at least from the English edition of the *Satyarth Prakash*.

the latter category and not in the former. Further on, the Swami says in the *Satyarth Prakash*: "In this way a widow can give birth to two children for herself and two for each of the four husbands by *Niyoga*." And the wonder is that with a dozen children and half a dozen husbands,* her state remains a state of perfect widowhood! "Similarly a widower can beget two children for himself and two for each of the four widows by *Niyoga*." In support of this, the Rig Veda x, 85, 48 is quoted. The plurality of husbands and wives mentioned here hardly leaves any ground for the Arya Samaj to claim that it does not sanction polygamy or polyandry.

It is sometimes said that the practice of *Niyoga* is resorted to only as a duty for begetting children while in fornication the real motive is only the satisfaction of sexual passions and that this distinction between fornication and *Niyoga* entitles the latter to be classed with marriage. But this does not appear to be the view of the founder of the Arya Samaj. According to him, *Niyoga* does not become necessary so long as a control can be kept on the passions, and hence the practice according to his admission is resorted to for a satisfaction of sensual passions. The permission for *Niyoga* is given in these words: "Those, however, *who cannot control their passions* may beget children by having recourse to *Niyoga*" (page 144). Again on page 146: "The sin rather consists in preventing people from contracting *Niyoga*, for according to the Divine laws of Nature, *natural appetites cannot be controlled* unless one be self-abnegating, profoundly learned, and a *Yogi* of the highest order. Don't you consider it to be a sin to procure abortion, destroy the foetus and inflict great mental suffering on widows and widowers (by preventing them from contracting *Niyoga*). For, so long as they are young, desire for children and *sexual enjoyment* will drive people to the necessity of gratification." (Italics in these quotations are mine). Therefore, it is clear, that according to the founder of the Arya Samaj the primary object in resorting to *Niyoga* is the satisfaction of sensual passions, and the generating of children is only a secondary object which may also be attained by "the widow or widower adopting a boy of her and his class," (see page 143). Hence the alleged distinction between *Niyoga* and fornication

*On page 150 we are told that a woman can have eleven husbands by *Niyoga* and a man can have eleven wives by *Niyoga*.

vanishes. It would be urged that elsewhere the parties contracting *Niyoga* are forbidden to approach each other when the required number of children has been produced. For, the Swami says: "In this way ten children may be produced by successive *Niyogas*. Sexual congress after this is regarded as proceeding from lust. Hence, those who resort to it are degraded." But then he also adds: "Even if married people co-habit with each other after they have produced ten children, they are considered lustful and held in great contempt," (page 152). The reason given for this is that "Marriage and *Niyoga* are entered into for the object of getting children, but not for the gratification of passions like animals." Perhaps the Swami forgot what he had already declared, *viz.*, that the contract of *Niyoga* must be entered into when the parties cannot control their passions, or probably he was thinking that men and women who after producing *ten living children*, (children that die in infancy being excluded), had not their passions gratified must be extraordinarily lustful and that therefore they must be held in contempt. We do not think ordinary Hindu families can boast of having ten living children in the average, and therefore there is little fear of the parties to the *Niyoga* being called "lustful" according to the *Satyarth Prakash*.

So far the Arya Samaj might be thought to be excusable because the relation, though it might be of the nature of fornication, is entered into by widows and widowers who have every right to remarry and are only prohibited from doing so by a society which sanctions a worse course for them. But *Niyoga* in the case of married women deals indeed a death-blow to sexual morality. To the question, "Can a woman contract *Niyoga* only after the death of her husband or even when he is alive?", the founder of the Arya Samaj gives the reply that "this relation can be entered into even in the life-time of the husband," and supports this by the following Vedic text: "When a man is incapable of producing children, let him address his wife as follows: O thou that art desirous of getting children, do not expect me to raise offspring upon thee. Do thou, therefore, seek another husband," (Rig Veda, x 10, 10). This unseemly direction must be given by the husband himself to his wife. And the wife, while in illicit intercourse with a stranger, is directed to "continue to serve her husband by marriage," and the ousted

husband must remain satisfied with the little service which his nominal wife may choose to do for him. It is not only when the wife is childless that she is permitted to resort to *Niyoga* with anybody else. The most dangerous form of the *Niyoga* of a wife when her husband is living is that in which she is allowed to contract *Niyoga* if she finds her husband very cruel or if serious differences arise between husband and wife. For sanction as to the former, the reader might consult page 153 of the *Satyarth Prakash* where it is said, "Likewise if the husband be very cruel, let his wife forsake him, and bear children by *Niyoga* who will succeed to the property of her husband by marriage." As to the latter, the following question and answer will settle the point:—

Q. "Are there only five occasions of emergencies on which a woman may find it necessary to have recourse to *Niyoga*?"

A. "These occasions are more than five in number. Here are some others: 1. Prolonged illness of the husband; 2. Serious differences with the husband, etc.," (page 157, 158).

Leaving aside the question of the immorality of these practices, one may ask if such permission to the wife does not mean a ruin to the happiness of the family. Let a man have any serious difference with his wife and in his teeth she will admit strangers to to privacy and give birth to illegitimate children who will inherit the unfortunate husband. No moral or social human law can justify such a permission.

Apart from these considerations, this form of *Niyoga*, i.e., the *Niyoga* of a woman in the life-time and the presence of her husband, is an adulterous connection in the truest sense of the word. It is the "carnal connection of a married person with another than the lawful spouse." In a more restricted sense adultery is defined as "the wrong by a wife which introduces or may introduce a spurious offspring into a family" and *Niyoga* by a married woman exactly answers this definition. Not only dictionaries designate such connection to be adultery, but elsewhere Swami Daya Nand himself condemns as adultery the connection of a woman with any other than her husband by marriage. This he does when speaking of *Gosacens*, a sect of Hindus. In this connection he makes the following remarks on page 524:—

“Again the *Gosacens* cause their disciples—male and female—to offer their bodies, hearts, and wealth to them. Now this cannot be right, because at the time of marriage the body of the husband has been offered to the wife and that of the wife to the husband, hence they wholly belong to each others, how can their hearts then be offered to some one else, because the body cannot belong to one while the heart is in some other place. *When the heart has been offered to one, i.e., the husband or the wife, it is nothing short of adultery to offer the body to another.*” Apply this argument to *Niyoga*, and it at once becomes clear that *Niyoga* is a truly adulterous connection. If it is not adultery, then it is a form of polyandry, because one woman has at one and the same time two living husbands, a husband by marriage and a husband by *Niyoga*; and in the case of *Niyoga* by the husband it is a base form of polygamy (in the restricted sense of polygyny) because one man has at one and the same time two living wives, a wife by marriage and a wife (if she may be so called) by *Niyoga*. I call it a baser form of polygamy because the connection with the wife by *Niyoga* is not the actual connection of husband and wife, nor is the offspring recognized to be the offspring of the actual father. I admit that in rejecting many of the vile practices which are met with in many Hindu sects, such as the promiscuous intercourse of sexes in religious ceremonies, the Arya Samaj has taken a noble step, but it must be plainly said that the *Niyoga* is a remnant of these very vile practices, and the sooner the Samaj gets rid of it, the better would it be for its moral and social welfare. It is human to err, and as Swami Daya Nand was not an inspired teacher, he erred in giving a true conception of God while rejecting idol-worship, and erred in maintaining and enjoining the practice of *Niyoga* while rejecting so many other vile practices relating to sexual immorality generally prevailing among the Hindus. To have an idea of the depth of sexual immorality to which the Hindu sects have sunk and of the grossness of the superstitions in which they are involved, one may read the eleventh chapter of the *Satyarth Prakash*, though it must be admitted that some parts of it are too indecent to be placed before the public. If Mr. Bharadwaja omits indecent passages from the second edition, such as those on pages 115 and 116 passages relating to *Niyoga* and some passages describing the in-

decent practices of other Hindu sects, he shall have done a great service to his community.

The Amir and the Ahmadiyya Movement.

An article appeared some time ago in the columns of the *Pioneer** from the pen of a member of the Aligarh College Duty Deputation who described his personal experience of the wholesome and beneficial effect which the Ahmadiyya movement was silently exercising on the Muslim community in the abolition of the idea of *Jehad*. The writer is by no means alone in seeing that the Ahmadiyya movement "is doing a yeoman's service to the British Government in converting unruly subjects of the King-Emperor to peaceful citizens," but more sober, more politic and wiser opinion has drawn a similar conclusion when judging the movement impartially. Not long ago, Professor Toy of Harvard University expressed a similar view as to the beneficial effect of the Ahmadiyya movement in connection with the question of *Jehad* in an American Magazine. Sir Fredrick Cunningham, once Commissioner and Superintendent of Peshawar Division, wrote in 1900 to the founder of the movement: "So far as I can judge, it appears to be a just and enlightened exposition of the doctrines of Islam, and is equally creditable to your learning and judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith, and as proof that Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion. I should be glad to see your *Resala* and *Fatwa* widely distributed in Frontier districts."

The last sentence of Sir Fredrick Cunningham's letter shows the work which the writings of the Ahmadiyya movement are doing and may do on the Frontier where many a valuable life has been made the victim of an erroneous belief. I have deeply pondered over the question of *Jehad* and have come to the conclusion that the source from which the belief in the doctrine of *Jehad* is fed is not

* The Pioneer, Allahabad, December 30, 1906.

the past history of Islam but a hope regarding the future. In other words it is not the example of the Holy Prophet that keeps alive a faith in the doctrine of *Jehad*, but it is the hope of the advent of a *Mahdi* who would wage war against the infidels and put to the sword every human being who does not profess the faith of Islam. It is the daily expectation of such a leader that fans the fire of fanaticism in some minds. Now while it cannot be denied that many Muslims have refuted such charges brought against the Holy Prophet as that he converted people to Islam by the sword, and shown clearly that his wars were only defensive, none outside the Ahmadiyya movement has pointed out the error as to the belief in the advent of the Mahdi who should wage war on non-Muslims to compel them to accept Islam. The Ahmadiyya movement has shown, not only by its exposition of certain doctrines, but practically by accepting a Mahdi who has come to establish the superiority of Islam by signs and arguments and not by the sword, that the popular doctrine of *Jehad* which is kept alive by the expectations of a *Ghazi Mahdi* is an error and that it was neither acted upon by the Holy Prophet nor has it any chance of being acted upon by the Mahdi. Herein lies the peculiar distinction of the Ahmadiyya movement which separates it from all other Muslim sects, and it has no other difference of such vital importance with them.

Under the present circumstances, therefore, the spread of the Ahmadiyya movement is conducive to the growth of peace, and it behoves all well-wishers of the British Government at least to give it a chance to spread itself if not actually support it. It is in this connection that I wish to mention the name of His Majesty the Amir of Afghanistan. The Ahmadiyya movement, which has within such a short time from its birth spread itself in distant countries, claims a number of followers in the dominions of the Amir. The first man who came to be known to the late Amir to profess the anti-*Jihad* doctrine as promulgated by the Ahmadiyya movement was put to death. After this a very respectable *Mulla* of Khost who was honored by the Amir himself and had his disciples among the highest court officials and a following in the land of Afghanistan of not less than 50,000, and who possessed a vast jagir in the dominions of the Amir as well as in the British territory came to pay a visit to the founder of the Ahmadiyya movement. His name was Maulvi Abdul

Latif and he was a resident of the province of Khost. He stayed at Qadian for about two or three months and then returned to his country. On his return there, he was thrown into a prison by the order of His Majesty Amir Habib Ullah Khan and after a prolonged imprisonment of several months during which he was repeatedly given promises of restoration to liberty, his jagir and even royal favour, if he renounced the teachings of the Ahmadiyya movement, he was stoned to death. Even admitting that Maulvi Abdul Latif preached openly against the doctrines of *Jehad* and *Ghazi* Mahdi, the punishment was greatly out of proportion to the technical offence which he may have thus committed.

But now in view of the declarations of the Amir as to the liberty which all Muslim sects and even non-Muslims enjoy under his rule, the mystery of the capital punishment inflicted upon Maulvi Abdul Latif becomes still greater. The Afghans are no doubt an unruly people, and to avoid any trouble with them the Amir may sometimes be obliged to take steps the justifiability of which may not be quite clear to us who live under totally different conditions. It may also be true that the fanatical Mullahs of Afghanistan raised a clamour against the teachings of the Ahmadiyya movement to silence which it was thought necessary to take some step against Maulvi Abdul Latif, but on no account could stoning to death be a punishment for preaching against *Jehad* and a *Ghazi* Mahdi. But now that His Majesty the Amir has announced that in his country none is oppressed for the sake of religion and that all sects enjoy the same liberty, it is to be hoped that he will allow the Ahmadis to have the same freedom in Afghanistan as the other sects have, and as proof of his religious neutrality, he will restore the children of Maulvi Abdul Latif to the jagir of their father and allow them to return from their place of exile to their home in Khost. Even if there is no other consideration which should weigh with his Majesty in giving freedom of opinion and religious liberty to the Ahmadis, the single consideration that the doctrines of the Ahmadiyya movement are beneficial to the Amir's ally, the British Government, is weighty enough to require that such a step should be immediately taken. Even if the denial of *Jehad* is opposed to his own orthodox views, his Majesty should allow it to be preached in his kingdom for the sake of the British Government. There is no doubt that if the doctrine of the Ahmadiyya

movement were allowed to be openly preached in Afghanistan, the Frontier tribes would be greatly influenced by their neighbours and the murders of British officers by the fanatic *Ghazis* will soon stop. In the province of Khost which adjoins the frontier of the British territory, there are nearly fifty thousand men who as disciples of the late Maulvi Abdul Latif believe in the truth of the Ahmadiyya movement and whom only the fear that they should meet a fate similar to that of their master keeps back from making a public declaration of their faith. It was this fear which made a few of them leave their country and seek the peaceful rule of the British Government for their protection. But fifty thousand men there remain still whom the Amir can lay under an obligation by giving them the same liberty as his Majesty has given even to his Hindu subjects. I assure his Majesty that he will find the Ahmadis the most peaceful of his subjects, and if he allows them to spread their doctrines in his country, he would take a step which is calculated to serve not only the interests of British Government but his own interests also.

Secret of the Success of Christianity in India.

The Bishop of Madras contributes a valuable article on "The Progress of Christianity in India and Mission Strategy" to *The East and the West*, the quarterly journal of the S.P.G., in which he shows where Christianity has been most successful and where the splendid opportunity of its future success lies. The Bishop admits that neither the moral teachings of Christianity, nor its spiritual effect, appeal to Indian mind, but the social advantages and the worldly advancement it affords to the lower strata of society are the chief reasons of its success. The Bishop says :—

"To begin with, it is noticeable that increase has taken place in the villages, not in towns and cities, and at the bottom, not at the top of the social scale. We might have expected *a priori* that Christianity would spread first in the large towns and cities and among the educated classes, where men's minds have been prepared for the reception of Christianity by contact with a Christian civilization and the influence of Western education. But, on the contrary, the main

victories of the Christian Church have been won all over India in villages, and among the lower strata of Hindu society. A few of the higher castes have become Christians, but the great mass of converts during the last half-century have belonged to the lower castes or the aboriginal tribes. This is very marked in South India where the large increase of the Christian community during the last twenty years is almost entirely due to a great movement towards Christianity on the part of the Pariahs or outcastes of Hinduism in village districts. Out of a total of 116,000 native Christians belonging to the Church of England at the present time in the diocese of Madras (including the Bishopric of Tinnevely and Madura,) over 100,000 live in villages. And out of an increase of 35,000 during the last twenty years, 20,000 belong to the outcaste Pariahs in the Telugu country, and 9,000 to the Shanars of Tinnevely. The same is true in the diocese of Travancor and Cochin. During the last twenty years there has been an increase of over 22,000 in the number of the Christians belonging to the Church of England in these two States, and the vast majority of them have been drawn from the outcastes of Hinduism. The same facts meet us all over India. Wherever there has been any considerable progress during the last fifty years, it has been in village districts such as Tinnevely, Chhota Nagpur, Santhalia, Ahmadnagar, and among the lower sections of Hindu society, while the number of conversions among the higher castes and educated classes or in the cities has been inconsiderable."

The Bishop also tells us that in certain parts of the country it is the oppression of the higher classes that drives low caste people into the fold of Christianity. Again famine which in this vast and thickly populated country frequently drives large numbers of people to the last straits is often the cause of large movements towards Christianity, and bread is bought with baptism by the starving crowds. The Bishop candidly says: "At the same time we must freely recognise the fact that it is not the pure, spiritual truths of Christianity that have so far attracted the majority of our converts to the Church." Again he says:—

"Four of our strongest and best equipped missions are established in Calcutta, Cawnpure, Delhi and Poona. In these four missions there are altogether twenty-eight of our ablest and most devoted

missionaries, forty ladies, besides a number of well-equipped hospitals and schools. And in all these four places, the Christian community has been almost entirely unprogressive for the last thirty years. The number of converts made by all missions together during the last quarter of a century would not amount to more than a thousand, if as many."

When these facts are taken into consideration, the strategic position which the Christian missions should take in the future for a successful attack becomes clear. The attack must be led against the outcastes and the low classes of the society, and famine-stricken area would afford the best vantage-ground. The Bishop mentions the success of the S. P. G. mission in the Telugu country where only last year 5,000 Pariahs were converted and adds :

"Here, then, is a great opportunity. In this Telugu country there are about two million Pariahs ready and waiting to be gathered into the Church and capable of being built up into a strong and vigorous Christian community."

We have no doubt that if money and worldly advancement are to determine conversion, Christianity would have a great success among the poorer classes, but so far as conversion on the ground of religious truth and spiritual excellence is concerned, Christianity has been and will be a certain failure.

Earth Unrest.

The year 1907 has set in with fresh catastrophies which have recalled the disasters of the past year. The Jamaica earthquake has levelled to the ground the town of Kingston, and the death-roll approximates two thousand. Another earthquake in the East Indies destroyed on the 11th January the Island of Simalu which has almost disappeared, and 1,500 people have been killed. Severe shocks of earthquake are also reported to have occurred at Kuban, in the government of Baku, in Russian Transcaucasia. In fact, the earthquake-record of these two or three years is sufficient to beat the record of a whole century. This terrible series of seismic disturbances is causing grave apprehensions. The *Civil and Military Gazette* of 7th February gives voice to this apprehension in the following words :—

"The calamitous earthquake in Jamaica following so soon upon the prodigious chapter of similar catastrophies furnished by 1906 has set everybody thinking about the insecurity of the old earth's crust. What with volcanic eruptions and earthquakes the world is manifestly in a very unsatisfactory condition. An eminent seismologist, deeply impressed by the number of shocks, he has had to register of late, calls it 'earth unrest.' This is a *constation* as the French say, but no explanation. What we should like very much to know—not that the knowledge would help us much—is why the earth should be so restless. Although it would be difficult to apply bromide or other sedatives to the nerves of even a little planet like ours, a mere grain of sand in the universal system, it would be well to know what is going on beneath us, because this would give us a chance of preparing for the worst. The crust of this ancient earth, which is perhaps still too young for our security, is not a re-assuring spectacle when we come to examine it. We see on all sides evidence of a frightful St. Vitus's dance in pre-historic times, and also of a tendency of things that happened in a remote past to come again. In the days when earthquakes, of which any news was received, were few and volcanoes were all well-behaved except in very outlandish places, we flattered ourselves that the earth had become a very safe place of residence when ordinary precautions were taken. Now we know that it is extremely unsafe. If there were only a way of moving ourselves and our chattels to a more stable planet, the rents on this one would go down with a run. It is unfortunate that we cannot change our lodgings."

"Why should the earth be so restless?" is the question which scientific men ask to-day and this is exactly as it was foretold in the Holy Quran 1,300 years ago. In the chapter entitled the "Earthquake," the Holy Book gives the following description of the earth unrest in the latter days:—

"When the earth shall be shaken with repeated shaking, and the earth shall throw out its burdens, and man shall say, what has happened to it?" (xcix: 1-3).

"What has happened to the earth?" would be the question which men would ask each other when the shaking of the latter days is brought about, this is what the prophecy declared, and to-day we

witness not only an extraordinary shaking of the earth but so extraordinary a shaking that it has drawn the attention of men and they begin to ask, why the earth which was so stable has become so restless? But these are yet the beginnings. The Holy Quran foretells elsewhere a severe shaking of the earth in the latter days in the following words:—

“O men! fear your Lord. Verily the earthquake of the hour will be a tremendous thing! On the day when you shall behold it, every suckling woman shall forget her sucking babe; and every pregnant woman shall lay down what she bears in the womb, and thou shalt see men drunken, yet are they not drunken, but it is the mighty chastisement of God” (xxii: 1-2).

It is an error to think that the earthquakes predicted in these verses will occur on the day of judgment. They evidently relate to a time when men shall still be living on earth; otherwise it would not have been said that man would say what has happened to the earth or that the suckling women should leave their sucking babes or that the women with a burden in their wombs should lay down that burden. The earthquakes predicted here are the earthquakes which men must witness on this earth and after which there would still be men who would ask the question mentioned above. Evidently we are in these days and we must be prepared for worse calamities still.

Should we change our institutions ?

Some of our educated young men who seem to have got tired of their own institutions and would change them for those prevailing in the West may learn a lesson from Japan. In the *World's Work and Play*, quoted in the *Review of Reviews*, the condition of young Japanese girls is thus described:—

“In Tokio alone there are ten thousand girls who have come from the provinces to complete their education. They are living in cheap boarding-houses, where no one takes any interest in them, and the results can only be called deplorable. Suddenly emancipated from home supervision, their heads filled with wild dreams of independence and of equality with men, their leisure hours occupied with the low class of romantic literature already described—what wonder that scandal follows scandal, and that the reputation of the Japanese girls for modesty and purity is being destroyed before our eyes?”

A Christian head-mistress of Japan thus describes the evil influence of the prevalence of Western ideas of love in that country:—

"The word 'love' has hitherto been a word unknown among our girls, in the foreign sense. Duty, submission, kindness, these were the sentiments which a girl was expected to bring to the husband who had been chosen for her, and many happy, harmonious marriages were the result. Now your dear sentimental foreign women say to our girls: 'It is wicked to marry without love; the obedience to parents in such a case is an outrage against nature and Christianity' Elopements, disappearances, suicides—there is no end to it."

The advocates of the break-up of the seclusion of women should ponder over these facts, and see how far education strengthens the character. It is a pity that those who condemn the *pardah* shut their eyes to the evils which the free intermingling of the sexes has brought about. A writer in the *Grand Magazine* tells us that fashionable ladies' dress-bills are paid by "gentlemen friends" who see the dress fitted. In one case, we are told, "the fair hostess, renowned for her beautiful arms and shoulders, possibly thought it a pity to limit the exhibition of these charms in the fitting room to an audience of one." Certainly the excessive freedom of the West is more injurious than the strict seclusion of the East.

The End of an Impostor.

Dr. Dowie of Elijah fame has gone mad after being subjected to all the disgrace which was the result of the vast majority of his disciples renouncing him in one body as in impostor. The *Truth Seeker* of New York, December 8th, 1906, says: "John Alexander Dowie, who has posed as Elijah the Restorer and as the First Apostle of Jesus Christ, is now a raving maniac. He is a physical as well as a mental wreck, confined to his bed, and imagines himself the commander of an army, his followers, irrespective of sex, being to him 'gentlemen of the army.'" The *Indian Daily Telegraph* writes:—

"Telegrams received from Chicago state that Dr. Dowie displayed unmistakable evidence of mental collapse on Sunday, while addressing a meeting of two hundred of his followers from Zion city.

"He appeared (says the New York correspondent of the *Tribune*) with his hands and feet bandaged, and labouring under the delusion that he had received serious wounds in a victorious battle, while his faithful general had been slain. He pictured lake Michigan as filled with warships, which have come to help him to wrest Zion from the rebels. The Negro attendants removed Dr. Dowie before he had finished his rambling address.

"It is stated that Dowie has forgotten his own name and calls himself Jerry. He is almost helpless physically."

Almighty God does not allow the impostors to prosper as His Messengers and the fate of Dowie shall for all ages be a most noteworthy illustration of this truth. And all this had been prophesied for him by the Promised Messiah three years before this.