

## THE PSYCHOLOGY OF DESTINY.

By our esteemed brother, AMEEN NEVILLE J. WHYMANT, Ph.D.

ONE of the most peculiar attributes of the everyday man-in-the-street is his faculty for receiving false impressions. However clearly a subject may be presented to him, he seems predestined to a wrong view of it, and this helps to form and strengthen his prejudice against the particular subject under discussion.

In all my public lectures on Oriental subjects one idea has been predominant in the minds of the listeners—that the Fatalism or Destiny-Faith of the East has its home and culture-bed in Islam. This more or less mistaken idea would not matter so much were it not accompanied by a strange misunderstanding of the words "Fatalism" and "Destiny."

Strangely enough also the Westerner fixes his own standard for that of the whole world. His idea of poetry cannot comprehend the elusive and wonderfully mystic poetry of Japan, or the stately and majestic stanzas of the Sanskrit classics. His idea of music is such as to lead him to consider the Dance-Music of India "barbarously wonderful and dangerous." And beyond these superficial and merely fleeting impressions he does not pursue the subject. How, then, shall he understand the meaning of such pregnant words as "Fatalism" and "Destiny" if he follow so untrustworthy a system? Majnun said: "It behoves the king to look through the window of the eye of Majnun in order that the beauty of Laila may be apparent to him." Similarly it behoves the West to look through the window of the eye of the East if it would understand the East.

The Arabic word for Destiny (or Fate) is "nasib," and this conveys much more to the Eastern mind than its English equivalent can ever signify to us. Similarly it has been considered fashionable of recent years among certain people of the West to laughingly utter "Kismet" whenever they (with their restricted knowledge of the word) think they stumble on circumstances to fit it. Let them once hear this simple expression explained by an Oriental, and it is certain they would never again use it in the gay, light-hearted fashion of the present age. Can we then arrive at any meaning for "nasib" which can be considered a safe guide for the average Occidental?

A brief outline of the general opinion of the West on this subject may be useful. It is customary to consider "Fate" an impersonal, harsh, calculating machine, varying by not so much as the veriest fraction of an inch—a mysterious something which, with startling precision, fits coming events into each other and dovetails one man's destiny into another's. "Cruel Fate" has become a by-word, a catch-phrase to be used whenever this immutable something crosses our own desires. Circumstances which, according to our finite comprehension of things, are thrust upon us mercilessly, contrary to all reason, and seemingly void of purpose, are put down to "Blind, unheeding Fate"; but circumstances equally necessary and inevitable are passed by with the murmur, "Thy will be done." This may seem rather involved, but I think the meaning is obvious in one way at least. In

our self-centred ideas of our own merit we ruthlessly decry Destiny if she deals out to us less than our just proportion of honey-sweet success. If our plans miscarry, then Destiny is our enemy, and we call down all sorts of maledictions upon her. But if a relative dies, the religious Westerner seldom decries Fate, but weepingly ascribes this act to the Will of God, with that charming inconsequence and inconsistency which so vividly characterises modern life.

Harsh as this criticism may seem, I think it is borne out by facts, and certainly man's experience in the thousand and one various paths of life, taken together, yields this statement the authority of an axiom. Indeed, the cynic of modern times has much to be said for him.

One outcome of the idea outlined above is the illogical conclusion drawn by many people from such a statement—viz.: (1) As what is *to be will be*, I may fold my hands and rest!" and (2) "Then whatever happens is the work of Destiny." In answer to these two superficial remarks several questions may be asked. First, I would ask of those who ascribe this result to Destiny and that result to God, how two masters can simultaneously rule with equal power if one is gifted with Omniscience and Omnipotence? There must be *only one supreme Master*, and if there be other forces *they are under His control*. The West cannot identify Destiny with its God, and is lost without hope if it postulates the existence of the two simultaneously. In the Muslim mind, at any rate, the two are one: "Who (Allah) hath fixed their destinies and guideth them" (Quran, Sura 87: 3). Then what is the idea held by Islam on Destiny? Can it be the same as the Western idea? How can one fold the hands and rest if Destiny is to work the supreme Will in Life? Can a natural Law interact with passive oblivion? Must there not be co-operation in order that any Law may achieve its object? Even so in Life as regards Destiny. Man must act against natural law before such a law pulls him back by pain and stress to the path of obedience, to the laws of his being. And man must offend against the laws which control his inner-consciousness, or he must work *with* them before they and their workings are made known to him. Passiveness achieves nothing, nor can anything be achieved through it. Do the dead live?

The second conclusion drawn by the superficial observer is an example of the danger attending the path of him who "dabbles." For it is half a truth only. Could one say that whatever we see in the physique of to-day is the working of the Laws of Nature? Yes, *provided we do not stop there*. It is the result of Natural Law *interacting with Man*. The cripple from birth is often a natural product, considering his forebears. Natural Law works hand in hand with man. This is a truth we often shrink from realising, but it is none the less a truth. Let us seek Truth, not shun it, even though the revelations made are most unpleasant to us. Even so: Destiny goes by the side of man as his Invisible Companion, from whom there is no escape. A famous biologist once said, in a lecture on Natural Law: "Nature is a sure mathematician; her reckoning is ever correct." This, then, must be much more true of Destiny, whose vigilance is never relaxed.

Truly Destiny is described as *ghair mosoof*, inscrutable, and also *ghair mutghair*, immutable; but also there belongs the title *Al Rahman* the Compassionate, and *Ar Rahim* the Merciful. Not a

dead, uncomprehending, merciless machine is the Muslim conception of the Overseer of human life, but a living, seeing, comprehending, merciful Allah, who created and cares for all creatures, guiding them only because they "stumble in the dark." Guiding them that he might teach them finally the Way to Himself, guiding them until their feet are surer on the Way that leads to Omniscience. Fatalism in its true conception is not a creed of idleness, of folding the hands, but of action. How can those who know Destiny best live in that spirit if they cherish among their rules of life the following:—

"Wo yóom la tahsel feehih ilmán *fithak* el yóom fee hukam *elidhaet*."

("The day in which knowledge is not acquired is a day lost.")

How can the life be other than beautiful that day by day strives to find out more of its controlling force and endeavours to understand the lessons of its great Teacher? Learn well your Lesson first, then read again those words of wisdom and mystic power from the Babistan:—

"Not a thorn pricks without His Will,  
Not a thread is broken but by His direction."

**The Muslim India.**—We refer the reader to the Quran, which enlightens, as it always does, on every problem concerning human affairs, material and spiritual:—

"This Book hath insight for mankind, and a Guidance and Blessing to a people who are sincere in believing. Deem they whose gettings are only evil that we will deal with them as with those who believe and work actions conducive to good, so that their lives and deaths shall be alike? Ill do they judge. In all truth hath God created the Heavens and the Earth, that He may reward every man as he shall have wrought; and they shall not be unjustly treated" (xlv. : 19, 20, 21).

Discussing the same topic elsewhere, the Islamic Scripture sets forth:—

"Nor is it for God to lead a people into error, after He hath guided them aright, until that which they ought to dread hath been clearly shewn them. Verily God knoweth all things" (ix. : 116).

Again, in another text:—

"Allah will not burden any soul beyond its power. It shall enjoy the good which it hath acquired, and shall bear the evil for the acquirement of which it laboured" (i. : 286).

Below we quote texts from the Holy Quran in which it rejects the pretexts of Fate and Predestination, behind which evildoers attempt to take shelter. With the genesis of such doctrines is accredited ignorance in alliance with inordinate propensities and exorbitant indulgence, which are but concomitants of Blind Faith:—

"They who set up gods with Allah will say, 'If God had pleased, neither we nor our fathers had given Him companions, nor should we have interdicted anything.'

Thus did they who flourished before them charge with imposture, until they had tasted our severity! Say: Have ye any knowledge that ye can produce to us? Verily, ye follow only a conceit: ye utter only lies" (vi. : 149).

"And when the wicked commit some filthy deed, they say, 'We found our fathers practising it, and to us hath God commanded it.' Say: Allah enjoineth not filthy deeds. Will ye attribute to Allah what ye know not?" (vii. : 27).

## THE LORD'S PRAYER IN RHYME.

OUR Father who in Heaven do'st dwell,  
All honoured be Thy name;  
Thy laws be kept, Thy will be done,  
On earth, on high, the same.  
Give us this day whate'er we need,  
Our sins and faults forgive,  
As we would pardon others' faults,  
Each happy day we live.  
Lord, try us not beyond our strength,  
But save us and defend;  
For Thine all power and glory are,  
Through time without an end. Amen!

\* FRED. W. VANDERBILT.

## TURKEY AND THE CRISIS.

SOME time ago, while reading the war news in a Glasgow daily, I came across the following item, and cut it out for reference:—

"Bombay, Thursday (Exchange Telegram—Passed for Publication).—The *Observer* at Lahore, an influential Muslim paper, says that so great is the debt which the Muslims of India owe to Britain and her culture that they cannot think for a moment of transferring their affections to Turkey, which, although allied to them by a common bond and a common creed, has certainly no claims upon their sympathy if she chooses to enter the fight and take up the cudgels against the Sovereign of this country."

When I read that I took very little notice of it at the time, simply putting it aside for future deliberation. The thunderbolt launched by the Press a day or two ago brought the matter vividly before me again, when the news ran through Britain that Turkey had joined Germany and committed an act of hostility by attacking some Russian vessels and firing on Russian towns in the Black Sea. The exact

details are far from clear. The accounts are principally from Russian and Greek sources, and past experience of reports from those sources has made me disinclined to accept them without more trustworthy and corroborative evidence. I am interested in the matter—every one of us ought to be—and our position must be definable and must be defined. My objection to the extract given above is that the position laid down is obscure, and in this case there must be no obscurity. The extract seems to be only a summary of the original, which I have not seen. The *Observer* used to be sent to me every mail, but ceased some months ago—due, I think, to the fact that the editorship has changed hands, the new chief being one “who knows not” Yehya. As stated, the people of Turkey are allied to the Muslims of the Empire by a common bond and a common creed. If that assertion is of any value there must be sympathy between them in all circumstances—in war or peace. If there is not, those bonds are of no more value than broken reeds or bonds of woven air. A bond that unites individuals or nations in times of peace and prosperity only, and is severed in times of war or disaster, or in the hour of weakness and error, is not worth stating, not worth talking about; it is a will-o'-the-wisp dancing over morass and bog, with no solid ground beneath to stand upon.

I may be mistaken; but such a bond as that is not my reading of the Brotherhood of Islam, as propounded by the Prophet on the hill outside Mecca, in words of fire and light, when the idols of paganism lay shattered in the dust and the pride and power of its chivalry was broken for ever. I take it, then, that that mandate rings as strong and as true to-day as it rang thirteen centuries ago over the sun-burned valley of the Hejaz, when Islam sprang to the ascendant. But that mandate or message never commanded a man to betray his own Sovereign or his own Empire, although it commanded him to be brotherly to all Muslims and to help and assist a brother. If a brother Muslim has fallen, or seems to us to have fallen, by taking the wrong turning, or by supporting the wrong cause, it is our duty to try and raise him, to put him on the straight path to truth and honour, even though we be forced thereby to pull him from a fire of his own making. We do not stand by and see a man burn to death, or perish in agony, though the fault be his own; we apply the restoratives that are to hand to save him.

If there is any danger of war between Britain and Turkey—and at the moment which I write there is extreme danger—it is the duty of every Muslim to do his utmost to bring matters to a peaceful conclusion, to strain every nerve and exhaust every effort to find such a solution. If he finds errors of policy or action on one side or the other, or on both sides, he must say so, and advise calmness in an attempt to find a basis of agreement.

Failing any agreement and war ensued, as a Britisher I would support my country in the contest by every honourable means in my power, to bring matters to a victorious ending, and I think every Muslim in the Empire would do the same. Yet, while doing so, I would regret the necessity that compelled me to fight against Turkey, a people with whom I sympathise on many national ideals and to whom I was bound by the aforesaid bonds. I can remember a short time ago, when first one nation made an unprovoked attack

on Turkey, and took from her certain African possessions, and how four other nations, taking advantage of her condition, declared war against her, tore Macedonia asunder and then quarrelled over the division of the spoils. In that her hour of trial the Muslims of India, stirred to the very soul, stood by her as brother cleaves to brother, as Muslim ought always to cleave to Muslim. They did not fight for her—that was not their place—they were members of a neutral State; but their sympathy and help in other things was spontaneous and whole-hearted. Has it been forgotten in a day? I hope not.

During the Balkan War the Muslims of India claimed and impressed upon the British Government their right to be heard on that question. They did not want Britain to take up arms on behalf of Turkey, but they thought Britain should not diplomatically assist the other side, either during the war or on the cessation of hostilities and the arrangement of terms of peace. The position is now thrust upon themselves. They must themselves strive and impress upon the Government that while they are willing to fight for Britain and to die for Britain, even against their brethren in religious bonds, the Government ought to try by every means available to avert the war; and, if war does take place, to remember that the people can only be indirectly responsible, and request that every means be taken to safeguard their interests, religious and social, and that their voice be heard in the settlement. Also, that those spots sacred alike to Muslim and Christian be kept free from desecration.

Turkey in her day has done many great things and many good things; as, naturally, she has done many weak things, perhaps many foolish things, but she has been oftener sinned against than sinning. Some of us hoped that under the new conditions lately established she would have had time to gather herself together, and in one grand effort burst forth into new life and usher in a new era of progress and prosperity. Events seem to have been too strong for her. Either the young statesmen now guiding her destiny have been too head-strong, too impetuous, or too rash, or the craft and machinations of her enemies have been too subtle, too strong for her. She appears now to be at the greatest crisis of her history. Those of us who have long stood by her in weal and woe, in good or evil days, will still stand by to help by every means in our power, so long as that help does not interfere with our greater duty to our own Empire, to our native land. Wishing for her better days and happier times, peace, progress, and prosperity.

J. PARKINSON.

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## TEACHINGS OF ISLAM.\*

[We have taken the liberty of replacing the term Mohammedanism by Islam, which is the right title of the religion ; Mohammedan, by Muslim ; and Mohammedan, by Islamic, when used as an adjective.]

ISLAM is the last of the great religions, but as Buddhism, Taoism, and Confucianism include principles taught in previous centuries, so Islam includes ideas contained in Christianity and Judaism, and, in fact, goes back to the very beginning, to the first man Adam. Its teachings are thus both new and old.

In the particular matter of the right to revolt or to rebel, there is only one statement that we have been able to find in the Quran, but this one statement is most illuminating. In the 16th Sura or chapter occur these words : " Verily God enjoineeth justice, the doing of good, and the giving unto kindred, and he forbiddeth immorality, wrong and revolt." This verse the great prophet was accustomed to quote at every Friday service, and many mosques continue the habit. It is thus a passage different from all others, in that, through the great emphasis placed upon it, it contains the essence of Islam as to the qualities of a correct individual character. There are three positive commands and three prohibitions. The last is to abstain from revolt. The commandment is given to Muslims, and the order not to revolt would mean, first of all, not to revolt against Islamic rule, but a full application would include any government, whether Islamic or not. What is of special significance is the spirit of the passage, in its appeal to justice, kindness, and charity.

This broad spirit of Islam is further illustrated in the last words of the same chapter. They are as follows : " Invite to the way of the Lord, by wisdom and mild exhortation ; dispute in a humble spirit ; for thy Lord well knoweth him who strayeth from his path, and He well knoweth those who are rightly directed. If ye take vengeance, do it in proportion to the wrong done you. But if ye suffer patiently, verily this is far better for him who endures. Wherefore, endure with patience, but patience will not be possible, except with God's help."

If there is the spirit of patience and clemency, as well as of fairness and kindness, there will be little likelihood of fearing an uprising in an organised form of government.

In this same connection it is well to notice that each chapter of the Quran, with one exception, begins with the phrase : " In the name of the most merciful God." This goes along with the other expression, which is used most of all, " There is but one God and Mohammed is his Prophet." Religiously, Islam teaches first of all the unity of God and the mercy of God. While the founder of Buddhism exhorted all men to have com-

\* A lecture delivered by Dr. Gilbert Reid at the International Institute.

passion, Islam exalts it by being made the very essence of the one living and true God. This truth supersedes all other teachings.

If there were no other expression in the Quran which modified this fundamental teaching, we would conclude that Islam stood opposed not only to revolution, but to war. Other expressions of considerable frequency give countenance to war, such as is not possible in the teachings of Buddhism and Taoism. If there is the warlike spirit, it is most likely that in the limits of one's own country war will arise at some time, and if internal war, then in a regular constituted government there will be revolution.

Mohammed taught resistance not so much to human governments and earthly rulers as to those who disobeyed the rule of God, and were called infidels and idolaters. Thus in Chap. ii. it is commanded: "Fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressor. Fight against them until there be no temptation to idolatry, and the religion be God's. But if they desist, then let there be no hostility, except against the ungodly."

Lest we exaggerate the meaning of these passages, we should bear in mind the times in which Mohammed lived. He lived in Arabia, when the people were divided into tribes, and, though Jews and Christians had settled in the land, the people were sunk in idolatry. Mohammed was first of all a religious teacher, but he became also a civil ruler, and ultimately was the unifier of the Arab race and the founder of an enlightened kingdom. Thus religion and politics went together. War was carried on under the leadership of Mohammed, who was both a religious prophet and a civil magistrate. War was more intense, because it was a religious war. The followers of the Prophet feared no death, for they were fighting for God and His truth against God's enemies. The spirit of the imprecatory Psalms entered into the Suras of the Prophet of God in the Arab desert. Dependence on force, but in obedience to the one God, was the characteristic of Islam, as is not true of Confucianism, Buddhism or Taoism, or of any other great religion of the world.

This warlike character of Islam—wars in defence of God's truth—had restrictions placed upon it. One command was, "Let there be no compulsion in religion." In another place it is recorded, "If they incline unto peace, incline thou to peace also and put thy confidence in God, for it is He that heareth and knoweth." Another passage reads: "Verily those who believe and those who are Jews, Christians or Sabians, whoever hath faith in God and the last Day, and worketh that which is right and good, for them shall be the reward with their Lord. There shall come no fear on them, neither shall they be grieved." Should there be lack of agreement between the teaching as to God's mercy, and that as to the need of war, let



us all, Muslim or Christian, hold firmly to the former truth, and let mercy reign.

The teachings of Islam make its adherents strong and loyal supporters of a good government. Let a ruler but follow the Will of God, do justly and love mercy, then his Muslim subjects may be trusted to obey the laws, and to unite in the overthrow of all law breakers and disturbers of the peace. Let the ruler but infringe on the claims of conscience, and pander to the forces of vice, then the adhesion of every true Muslim will be snapped asunder. The follower of Mohammed makes a strong supporter of good government, and equally the strong foe of bad government. A country like China with millions of Muslims needs to be on guard as to its attitude to righteousness and justice, for on this attitude depends the position, for or against the government, of a strong, intelligent, and determined class of the Chinese people. A Muslim revolution would mean more now than fifty years ago. It would be war with principle and for a principle. Better far to keep their loyalty and have peace.

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## BACKBITING AND SLANDER.

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*"Turn aside evil with that which is better. And if a malicious suggestion be offered unto thee from Satan, have recourse unto God.—Holy Quran, Sura 41.*

"WOE unto every slanderer and backbiter." Thus runs the opening verse of the 104th Sura of the Holy Quran. The pernicious habit which some people have of speaking ill of each other often arises from motives of jealousy. One sees another with more wealth, greater position, or a larger proportion of knowledge, and envy enters the heart. The Holy Prophet gave the people good counsel on this very point when he said: "When you see a person who hath been given more than you in money and beauty, then look to those who have been given less." How often it is that we are jealous of a person who has done us no injury, but who happens to be blessed with a larger portion of this world's benefits than ourselves. We reason why this should be, why that should be so: Why should Mr. A. be a millionaire, whilst Mr. B. has a terrible struggle to make ends meet. We find that our neighbour is better off than we are in certain respects, and resentment arises within us. We begin to grumble, and then, alas! too often try to compensate for our own deficiencies by attributing unworthy motives or questionable means to those whom we envy. We tell Mr. C., who relates the story in a slightly enlarged way to Mr. D., and so on; and by the time it reaches Mr. Z. the simple story has assumed the most awful proportions, and the character of Mr. A. is blackened in a most

diabolical fashion. Mr. A. is quite innocent, and yet the jealousy and envy of Mr. B. may cause Mr. A. to be shunned by mankind and regarded as a terrible sinner, hardly fit to associate with his kind. Here the Holy Prophet warns us that although we may find others who have been given more than ourselves, how many can we find who have been given less? Often the environment is responsible for our lack of culture, our lack of possessions, our low position; and we must first of all recollect that God created all things for all men. He is quite impartial: rich and poor, high and low, master and servant, young and old, white and coloured—all drink of the same water, breathe the same air, enjoy equally the benefits of the sun, moon, and stars, and of all Nature. God has given impartially, but man has arrogated to himself many things. The distinctions in this world are not God-made, but man-made. God created each with the same potentialities, the same physical frame, and what one man is capable of doing, the same can another. Let us each remember that we cannot upset in a few hours the evolution of centuries. Man is just beginning to realise that another man is, after all, just like himself. That colour, creed, and race are mere accidents. The religion which teaches absolute equality of God's family enforces this in every conceivable way. When in the Mosque, whom do we have as our leader? Do we have a paid agent of a priestly class, of aristocratic tendencies? No, we elect our Imam from among ourselves. The most respected man is chosen by the community. Then how do we pray? Do we sit on cushioned chairs whilst others use wooden seats? Have some of us well-padded pews whilst others use forms and remain in the background? Never; we all stand shoulder to shoulder, high and low, rich and poor, master and servant, professor and student, side by side, adoring the Creator of all. Let us realise, then, that we are all one. Accident may contribute to another's being better off than ourselves, but we can attain to his place if we strive to do so, to his happiness, to his respect. Then, again, we must not measure possessions as though these are everything. The man that is gifted with learning or position or wealth has a far greater responsibility than the man who possesses neither of these. He must utilise all these gifts to their best advantage; if he fails then his punishment is the greater. If these things are fraudulently obtained, then what torment must his conscience cause him? Remember the millionaires who are endowed with all the world's goods, and who can never enjoy a meal, who keep a paid chaplain to charm remorse away. No, when we think of these things let us thank God that we are not called upon to bear the same burden as they; that our responsibilities are less great, that our temptations are fewer, and that our fall is far less probable. In proportion to a man's gifts so is his requital. Then, again, we have our friends, and often a new face enters our circle. The newcomer may be very interesting, may desire enlightenment, our friends may stay with

him for some time, they may talk and meet many times when we are not present, but this is done merely from a wish to be companionable, to set the newcomer at his ease, to instruct him ; and the old friendship is still the same. There is no slight to ourselves intended, but if we allow evil thoughts to enter our minds, if we begin to let that little devil in his yellow jacket and green eyes have any influence with us, to persuade us that our friends are neglectful, that they no longer desire us because they have a fresh novelty, that we are being cast aside like a worn out glove, then these thoughts create for us a hell. We live feeling that we are not wanted, that we have become an Esau, and that the new Jacob is loved to our exclusion. We begin to notice every little thing, every word, every look, and place upon it a wrong construction. Thus do we torment ourselves. Then perhaps we take the meanest form of revenge. We malign him in the hope of supplanting him, or we tell to him evil tales of our friends, we bid them beware of him, and warn him against intercourse with them. Thus we belittle ourselves, and make ourselves a thing contemptible in the sight of God and man. How truly Shakespeare gauged our characters when he said, "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." He knew our faults, our failings, how that even if our friend was perfectly innocent yet we take this mean advantage. Our self-torment he rightly expressed, "Trifles, light as air, are to the jealous confirmations strong as proofs of holy writ." Again, too, we are taught by Islam to look at home first of all, to search ourselves and see if we are guilty of that which we attribute to others. Our Holy Prophet said, "Refrain from seeing and speaking of the vices of mankind which you know are in yourself." We are also commanded, "He who believeth in one God and the life beyond (*i.e.*, a Muslim) let him speak what is good or remain silent"; and, again, our Holy Prophet says, "He who believeth in one God and the life beyond (*i.e.*, a Muslim) let him not injure his neighbours." Thus we are commanded to keep a strict watch upon our utterances, to speak what is true and good, not what is vain and false. When we reach the throne of Allah and beg for pardon, He will not pardon us until we have first of all obtained forgiveness from the person we have injured. Thus Islam is more practical than some creeds. It does not teach that we may do wrong and then obtain pardon from God, but that first of all the injured person must be asked for his forgiveness, that we must right the wrong, and then ask Allah for strength and pardon that we may not commit the same error again. Thus we are made nobler, and realise the enormity of our offence to mankind. If we simply pray for pardon, we may still allow the injured person to remain in the predicament in which we have placed him. We do nothing ourselves to put matters right, but leave all to Him. Let all these suspicions crowd into our minds, let us look askance at all our friends, and what should we

be—selfish, greedy, unloved, miserable and alone. Let us be charitable, let us think well of our neighbours. We may not be blind to their faults, but we should not let these things alone sway us, but should also give them credit for their virtues. We ourselves are far from blameless, so let us realise that if we refrain from cherishing evil thoughts of one another we shall be much happier, the Brotherhood of Man will come nearer, and when we pass from this world we shall not dread to meet those whom we knew, we shall not fear to look upon them in the day when all our actions are brought to light, when the hypocrite is unmasked, when we are naked in the sight of Allah. Let us realise that all these useless words, these vile suspicions, will be there to confront us. We cannot deny our own works, and if we feel that we have behaved with justice and charity to our fellow-beings we shall look forward to that day when we shall all meet again, we shall rejoice in the thought that those whom we knew and have gone before are waiting to greet us, that we shall be once more in that happy circle, and our passing will be fearless and peaceful; but if we know that those whom we have injured, whose reputations we have besmirched, whose characters we have blackened, are there waiting, what a terror it would be, how we should struggle to retain our hold upon this world, how we should fear to meet Him who should judge us. Thus can we realise those terrible death-bed scenes which some of us have witnessed: how the mortal shrinks, how the mind is full of terrors, when the hands grip and grip as though they wish us to save them from something they can see and we cannot—the dreadful death agony before the soul passes; here is the terrible lesson for us all. Let us do what is right, let us speak what is true, let us do our duty to our fellows, let us know that none have suffered through word, thought or deed of ours, and then we can pass through the curtain of death with that feeling of contentment, rest, and peace which we all so desire. The verses of the 49th Sura contain injunctions which it is well to heed:—

“Verily the true believers are brethren: wherefore reconcile your brethren: and fear God that ye may obtain mercy.”

“O, true believers, let not men laugh other men to scorn; who peradventure may be better than themselves; neither let women laugh other women to scorn who may possibly be better than themselves.”

“Neither defame one another; nor call one another by opprobrious appellations.”

“An ill name it is to be charged with wickedness after having embraced the faith: and whosoever repenteth not, they will be unjust doers.”

"Oh, true believers, carefully avoid entertaining a suspicion of another: for some suspicions are a crime."

"Inquire not too curiously into other men's failings: neither let the one of you speak ill of another in his absence."

Thus in the words of the Holy Quran itself we are forbidden to speak ill of each other. If all mankind carried into effect these commands what a happy place this world would be! The quarrels, the misunderstandings, the enmity would cease, and mankind would be dwelling in complete harmony, in submission to the Will of God, and in Islam.

BERTRAND TADORNA.

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### A CHEER FROM THE BRITISH MUSLIMS TO OUR INDIAN TROOPS IN FRANCE.

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To our Indian troops we Muslims send  
A welcoming word and a cheer,  
For they've come to help to save the flag  
Our Empire holds so dear.

Some are brother Muslims  
Of the warrior prophet's race,  
But all are brave and ready  
For the foe they have to face.

Just think of the miles they have covered  
In loyal response to our call,  
Leaving behind—God knows for how long—  
Their loved ones, their homes, and their all.

In India, as here, hearts are aching,  
And mothers are in despair,  
God succour them in their hour of need  
Shall be part of our daily prayer.

Woking.

ALICE MOBARIKAH WELCH.

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## OUR FRIDAY SERMON.

### THE MUSLIM PRAYER: ITS BEARING ON . SOCIOLOGY.\*

"All glorification is due to Allah, the Cherisher  
of the Worlds."

THE Islamic prayer has a direct influence on our lives. Above is given the opening verse of the Quranic chapter that constitutes the integral part of the prayer. This verse seeks to foster two moral virtues by which society is held together—*i.e.*, gratitude and generosity. A consideration of its import is sufficient for a clear understanding of its objects. Allah is an Arabic name of GOD, implying all the highest attributes—*i.e.*, the Creator, the All-knowing, the All-powerful and the Master of everything. We do not worship Him under coercion; but, on the other hand, we do so because man is instinctively such as would admire and appreciate skill and ingenuity. Allah, who is in possession of All perfections, must necessarily make a strong appeal to human recognition and eulogy. We repeat the chapter several times on five different occasions daily, thus imbuing ourselves with a spirit of gratitude and a readiness for appreciation. The apostle of Allah, who was the inspired exponent of the Holy Gospel, guides us in the same direction, when he urges that "a person that does not appreciate the obligations of people, does not appreciate and praise Allah Himself." He also sets up an ideal for us: the ideal serves at the same time to reveal the ambitions and aspirations of Muhammad. The ideal is nothing short of God Himself. The Apostle (may blessings of God be upon his soul!) enjoins, "You should imbue yourself with the Divine attributes of Allah." The model upon which we have to educate ourselves and build up our life and character is undoubtedly very grand and sublime. If we read in the Old Testament the immaculateness of man preached in the words, "Man was created in the image of God," we are met with the counterpart of the doctrine in the Quran. The Quran does not suffer the "image of God" to remain in a passive condition, but inspires him to establish at-one-ment with Allah by acquiring an affinity through imitating Divine attributes. Try, then, to become spotless in your words and actions, consummate in your virtues, and consequently an object of appreciation and praise. Allah, whom you are commanded to imitate, is depicted in the Quran as "the Appreciator of good actions." In order to attain to your goal

\* Delivered by the Maulvie Sadr-ud-Din at the Lindsey Hall, Notting Hill Gate, London.

and ideal you should also show appreciation wherever it is due, and give expression to your gratitude whenever it is called for. Persons of various ages and occupying various positions and moving in different spheres of life can conspire to contribute to the peace and happiness of the community by scrupulously living up to this priceless standard of life and dealings; which falls within easy reach of high and low, rich and poor, men and women, parents and children, officers and subordinates, and so forth.

Now to discuss the second half comprised by the verse under consideration. Allah, whom we extol, is "the Cherisher of the worlds."

Providence, whose at-one-ment we are urged to achieve, does not limit His bounties to the Israelites, neither does He restrict His ministrations to Christians. He does not declare Himself, in the Quran, to have confined His dispensations to the Muslims. He spreads out the earth for all communities, irrespective of East and West, and creed and colour. He suspends the vast canopy of heaven hung with lights and luminaries over all countries and all nations. He has to all intents and purposes housed the whole family of mankind on one and the same flat, so adequately furnished and provisioned, under the same lovely and hospitable roof of the heaven. He refers to it in the Quran in the following words:—

**"O, people, adore your Cherisher, Who hath created you and those who were before you: in order that ye may fear Him, Who hath made the earth a bed for you, and the Heaven a canopy, and hath caused water to come down from the skies, and by it hath brought forth fruits for your sustenance! Do not, then, wittingly give peers to God."—The Quran ii. 20.**

The Creator is the same, the family is the same, the privileges are the same, and are shared equally by all. Such is the method that the Quran adopts for the discussion of theories and practices. How beautifully has it lent itself to effect the universal brotherhood of man. Allah does not identify Himself with Jehovah, who was the God of the Israelites; neither does He proclaim to have sent His spiritual dispensation only for "the lost sheep" of the Israelites. He claims in the Quran to be THE SUSTAINER AND CHERISHER OF THE WORLDS, and adduces arguments in the same book with a view to unite us all in one brotherhood, and knit the ties of love and fraternity closer. He also calls upon His Apostle, the Lord Muhammad, to announce that he was commissioned to become a source of blessing for the whole of the world. This was a very great and useful improvement upon theological thought. The spirit of exclusiveness that was preached prior to the advent of Muhammad was responsible for the narrow-mindedness that it was bound to inculcate. It placed beyond the jurisprudence

of the theocratic priesthood to shut the doors of bliss upon all who professed religions other than those acknowledged by "these holy viceroys" of God. God provides physical necessities equally for all peoples; and consistently with it His spiritual dispensations must be shared by all sections of mankind. Difference in religious matters should not afford a plea for persecutions.

The theory in Islam goes hand in hand with the practice that answers. If God is enunciated as One Who deals out His blessings and bounties to all people, why should not His devotee, in imitation of divine virtues, widen the circle of His sympathies, and extend His kindness and gifts to all that are around him? If you cannot endure to part with your possessions in behalf of your fellow-creatures, you have no affinity between you and your Allah. You are not justifying the object with which Allah conferred existence upon you. You are alienating yourself from Allah in failing to help mankind. Allah makes mention in the Quran of such people as observe their prayers, but are neglectful of the purpose thereof.

"Hast thou noticed him who belieth this religion?

He it is who thrusteth away the orphan,  
And stirreth not others up to feed the poor.

*Woe to those who pray,*

*But in their prayer are careless;*

*Who make a show of devotion.*

*But refuse help to the needy."*—The Quran cvii.

This shows very clearly that we are asked to say our prayers to gain certain purposes. One of the aims and objects of the prayer has been stated for us, that we should be naturally kind to the orphan and the indigent. It shows but a mockery of prayers if a Muslim should not imbue himself with the Divine virtue of universal sympathy, love and help. This is what accounts for the hospitality of the Muslim. He has injunctions comprising elaborate details of opportunities that call for help and sympathy. His food and his kindness must be shared by the relatives, neighbours, friends, wayfarers, orphans and widows, the maimed and the needy, and slaves and prisoners. This is an unailing theme in the Quranic texts. Self-indulgence is not compatible with the Islamic doctrines. The second chapter of the Quran furnishes a detailed account of the aims and objects that are comprehended by the initial chapter prescribed for the regular Islamic services. The Muslim, describes the Quran, "believes in one Unique Allah," and as a practical proof thereof "says prayers," and as an object of all that "expends what We provide for him."

In short, the Islamic prayer seeks to inculcate principles in alliance with charitable practices. I attempted to show at the



outset that "give and take" represent the dealings and the chief factors of the practical life of man. And these factors have so tersely and reasonably been discussed and formulated in the introductory verse of the Islamic prayer. By giving an air of sanctity to these holy practices, Islam inspires people to become useful members of society. To render willing service to God's creatures, and to evince an attitude of appreciation and cherish a spirit of gratitude is identical with Islam. The Quran lays down such principles of utility and seeks to promote peace and happiness. These principles are of universal application. Consider any dealings or intercourse between two persons of any sphere, and you will find each expecting the other to abide by this law of reciprocity of offices and obligations. Parents and children owe corresponding duties to one another. Parents can afford to show kindness and minister to the wants of their offspring; and the latter should take delight in the discharge of filial duties, which is a solid form of gratitude. They can thus jointly lend warmth to the atmosphere of home. Even rulers may cause their subjects to break away from allegiance in default of appreciation of services rendered by them and the honest discharge of royal obligations. On the other hand, studied and unjust vilification of their privileges calls forth capital punishment. In short, there are two chief factors that exercise a very healthy control on society in general and on the life of any and every two persons that happen to have intercourse with each other: gratitude and generosity. These two virtues have been attributed to God, and the Muslims enjoined upon to imitate His virtues.

The truths that have been disseminated by the Quran cannot be gainsaid even by the atheist. For they are in exact conformity with human requirements and in perfect agreement with social instincts. They are co-existent with the birth of man. Nay, they have been firmly ingrained in his nature. He condemns perfidy and heresy and other forms of practical ungratefulness. He also hates selfishness and self-indulgence. Islam, therefore, rightly claims to preach a religion based on human nature. By following Islam, one follows Divine instincts implanted in man, and consequently will be fulfilling the Divine functions, for Allah "created man in His own image." Some critics unconsciously pay a great tribute to Muhammad by accrediting him with such doctrines of universal acceptance. Do we not know that human rules and regulations are liable to change and are susceptible of improvement according as the world advances? Could Muhammad give such indispensable laws of an invulnerable nature? It is blasphemy pure and simple. He was too strong for such ignoble but irresistible temptations. He disclaims for himself such a comprehensive and infallible knowledge of things. He ascribes these doctrines to Allah, and as a proof thereof prophesies that

the truths incorporated by the Quran challenge to remain invulnerable for all times and for all ages.

“Falsehood, from whatever side it cometh, shall find it invincible; it is a missive down from the Wise, the Praiseworthy.”—The Quran, xl. 42.

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## WESTERN OBJECTIONS TO THE MUSLIM PRAYER.

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HERE at Woking one of the recent converts was speaking of his timidity on the first occasion when he entered the Mosque. He had been told that there were many mysterious practices, and he fully expected to hear the beat of “tom-toms,” and see flames and grotesque dancing. He made several attempts before he could conquer his sense of fear, and enter. At that precise moment we were at prayer, and seeing the genuflections all his ideas crowded into the mind, and he sat expecting something terrible to happen every moment. At last, to his great relief, a lady also entered, and he felt more secure. He is only one of many who possess this curious idea about the Muslim Prayer. They see the Muslim prostrating before the One God, and imagine that he worships the sun, and the Arabic sentences and recitations they take as incantations to spirits. Thus these people who do not know the teachings of Islam imagine that Muslims possess the power of exorcising demons and casting spells. These curious ideas are doubtless gleaned from the novels which are often written with a bias, and which portray a singular lack of knowledge on the part of the various writers. The novel is a great educational factor amongst the masses in the West, and many people who will not sit down and read an authoritative work on a particular subject will glibly tell one what a Muslim believes from the information contained in a work of fiction. Thus a difficulty is to be conquered, the feeling of strangeness on the part of the Western mind in its estimate of Islam and the Muslim Prayer. First of all, the use of Arabic arouses hostile criticism. One is asked, “What is the value of listening to a series of Arabic words which convey no meaning to the hearer?” Let us see if this is really so: First of all comes the question of nationality. We Anglo-Saxons are a very conservative race, and often we forget to allow any enlightenment to those who are not of our particular people. Therefore in the Protestant Churches English is always used throughout. The general attitude is that if a foreigner cannot speak our tongue, cannot fall in with our national customs, then we should not trouble about him at all. But, suppose for a moment that a Frenchman, a German, a Russian or any other were to

enter an English Church: could he understand anything that was going on? Could he drop into the service and take his place with the other worshippers? Could he feel that he was one of the community? How could he possibly do so? He would find himself in a strange atmosphere, hear a strange tongue, become bewildered, and might fancy himself in an unknown church of unknown creed. He would be able to do nothing, and to him all the prayers, the hymns, the sermon would be like gibberish. Thus the Roman Catholic Church is wise in retaining Latin as its religious tongue. A Catholic is at no disadvantage, he can enter any Catholic cathedral or church and feel at one with the worshippers, although they may be of a totally different nationality, may speak a tongue quite unknown to him, yet he feels at home immediately and joins in the prayers and responses as though he were in his own familiar church in his native town. Thus we can see that a standard language is quite essential to uniformity, and to allow the adherents of a world-wide creed to disregard the barrier of race and tongue, so that they may worship the Creator in an intelligible manner. Therefore when people criticise Islam for the use of Arabic, they do not understand that Islam is the religion of mankind, and not like these petty national churches, for which the peculiar language of the people is quite sufficient. If Islam were the sectarian creed of, say, Turkey only, then use Turkish, as Anglo-Saxons use English. Let the mind soar above nationalities, and think of the world at large. Jesus sends his disciples to the "lost ones in Israel," but Muhammad (on whom be peace!) said, "I am not come but as a blessing for mankind," thus we can see the real difference in the interpretation of the message of these great Prophets. Jesus came to the Jews—a petty people, with strong national prejudice—and tried his best to initiate reforms—he was, in fact, a Jewish "Martin Luther"; his teachings came to an abrupt finish, and he never had the opportunity of consolidating and bringing into perfect form the doctrines he enunciated. Thus his mind did not realise that the teachings in Syria would spread to other nations, and it was his followers who afterwards held councils, and, finding their words were not accepted by the Jewish people, preached to the Gentile races. The master-mind of the Prophet of Arabia knew fully well that his word was for humanity, and so sent his messengers to all the countries, giving his teachings to all. He lived in time to perfect his mission, and died seeing the accomplishment. Therefore, when Arabic was chosen for the Islamic prayers, it was in obedience to the command of Allah Himself. He sent the Holy Quran in that language, and, it being the unchanging vehicle of expression, it was eminently fitted for the purpose of consolidating mankind. The standing miracle of the world is the integrity of the text of the Holy Quran. As it was given to the world by our Holy Prophet so it remains to-day, un-

corrupted and unchanged after thirteen centuries. This cannot be said of any other sacred book which mankind now possesses. Therefore Muslims are sure of the teachings of Allah as revealed to Muhammad, and, being in the pure Arabic text, they remain a guide for ever. Arabic is so peculiarly conservative that it is the most fitting tongue for this final revelation, whereas other tongues undergo a change almost periodically. Take, for example, the vast difference in English alone, and see the various forms through which it has passed in a few centuries from the Saxons until the present time. The Muslim prayer, therefore, being instituted not for one people, not for one race, not for Africa or America, but for the whole of mankind, must necessarily have one tongue which is used and can be understood for all. Is not Europe dabbling with international languages at the present moment? Have not Volapuk, Esperanto, and Ido had their trial? Does everyone not realise how seriously Europe is handicapped by the lack of intercommunication, by the difficulty of exchanging ideas, by the possession of no tongue which is adaptable to all, and are they not feeling that Esperanto is filling a serious gap in the educational progress of the Western nations? Then why wonder at the Muslim prayer being in Arabic? Is it not an inspiring thought that a Muslim can enter any Mosque in any country of the world and can pray and worship with his co-religionists with full comprehension of the whole of the service? In Islam there exists no colour or race prejudice, that feeling is left for those religions which have failed as world creeds; there is no class barrier, but all Muslims are brethren; yes, in the practical sense of the word, not merely a lip-profession, but an actuality. Oh, how inspiring is the unity thus brought about—the same language, the same brotherly spirit all over the universe. Is not the claim of Islam to be a world-wide creed fully justified?

Then, again, we find that the various postures are objected to. This comes ill from people who are supposed to go to a church and worship God, but who actually sit upon a chair and just bend the head forward a little. What hypocrisy it is, finding fault with others when it is too much trouble to get down on the knees and pray in the manner which is supposed by them to be correct. The hands folded on the breast: is not this a natural posture of attention and regard? Do we not unconsciously adopt this attitude when indulging in meditation, or when listening to an orator? Is it not also typical of resignation? We see pictures of a captured warrior with folded arms awaiting his judges. What is strange in this? Then, again, the hands placed upon the knees: does this not present a reverential character? If we meet a great man or lady, do we not bow? We even do so when meeting an acquaintance in the street. Then where is the strangeness? Again, the prostration, when the forehead touches the earth: can one find any posture which is more fitting when one speaks of the King of

kings? Are we, then, such proud mortals that we hold ourselves erect in the presence of an earthly king? Do we not drop to the knee with bowed head? Do we dare to rise until bidden? How much more, then, should we humble ourselves before the Being who has given us everything? The forehead is the part of our body that is regarded as containing our noblest faculties; then surely before Him our own accomplishments pale into insignificance? And is it not only fitting that we should render the greatest homage to Allah, Who has given us everything? Then we find that in the Bible prostration is often mentioned, and Jesus himself is often pictured in this familiar attitude. We find that after all this apparent mystery is no mystery at all, and that the Muslim Prayer combines all those excellent properties which are so essential to true reverence and devotion. Let the West become less material and more spiritual, and she will lose her feeling of strangeness in the temple of Allah, and understand that it is not the Muslim Prayer which should be altered to suit Western ideas, but those erroneous notions must be swept away by the spirituality of the Islamic worship.

KHALID SHELDRAKE.

## CHRIST AND IMMANUEL.

### A HOPELESS CONTRADICTION.

If the Scriptures can command any respect, and are too sacred to be reduced to mockery, Christ and Immanuel cannot be one and the same person. "Therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This we read in Isaiah vii. 14. Though the words were fulfilled in those days when the prophecy was made; the virgin alluded to became of age, was married, and gave birth to a son: yet the prophetic words have been taken to predict the birth of Jesus from a virgin womb. Again, alluding to the words of Psalms cxxxii. 11, we read the following in the Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruits of his loins, according to the flesh, he would raise up Christ to sit on his throne." Immanuel, according to the Church reading of the prophecy, is to be *virgin-born*, but Christ is to be the fruit of David's loins according to the flesh, taking his descent through human participation. Can these two distinctly-described persons be one and the same—one to be conceived by the Holy Ghost, and the other to owe his birth through the agency of man? A man with a little common-sense could not see the realisation of the two prophecies in one man. It would be to jumble together two hopeless con-

traditions, yet the evangelical mind was too overzealous to see it. His sole object was to heap as many prophecies as he could over the head of Jesus. In one and the same chapter of Matthew we find the following :—

*"And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."—*  
Matt. i. 16.

*"When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."—Ibid. 18.*

*"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel."—Ibid. 22, 23.*

"Jesus, who is called Christ." For this the writer had to give the whole genealogical table, ending it with Joseph, the husband of Mary, to give descent to Jesus from David. "They shall call his name Immanuel!" For this St. Matthew had to give the description of the conception by Holy Ghost. If he came out of a virgin womb, he could not come out of the loins of David, through Joseph, the husband of his mother, the only connecting link between Jesus and David. Take him one of the two, but in neither case can he be Christ as well as Immanuel. He can only claim to sit on the throne of David if he received his birth through the participation of Joseph: which will be a death-blow to the theory of his divinity. But if he is God, because he was Immanuel and born of a virgin womb, he is no more Christ. Simple as it is, the writer of the first chapter of St. Matthew's gospel could not see. Are we to be led by men of such low intellect in matters of religion, and accept their impressions of Jesus and his teachings and actions as our guide? It would be an offence to our reason and culture. Again, these Evangelical recorders hardly seem to care much about the accuracy of their narrations. Take the case of the genealogy in dispute: Matthew makes Jesus as twenty-eight generations removed from David, while Luke mentions some forty-three names between Jesus and his ancestor David. Are they both correct? \* One fails to understand the psychology

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\* "The history of Jesus Christ is contained in the four books ascribed to Matthew, Mark, Luke, and John. The first chapter of Matthew begins with giving a genealogy of Jesus Christ, and in the third chapter of Luke there is also given a genealogy of Jesus Christ. Did these two agree it would not prove the genealogy to be true, because it might nevertheless be a fabrication; but if they contradict each other in every particular it proves falsehood absolutely. If Matthew speak truth, Luke speaks falsehood; and if Luke speak truth, Matthew speaks falsehood; and as there is no authority for believing one more than the other, there is no authority for believing either; and if they cannot

of the Christian mind in matters of religion. They would raise a hundred and one objections as to the authenticity of the non-Christian records, but would swallow this pill—the jumble of contradictions and inaccurate accounts in the Bible—without any difficulty.

BASHEER.

## WHERE IS THE TRUE BIBLE?

WE are told that the whole system of Christian dogmatics is founded upon that collection of books and essays collated into one volume entitled "The Holy Bible." In the Middle Ages anyone who dared to question the authenticity of any statement therein was promptly burned at the stake, and consequently few dare take the risk even to differ in their interpretation of verses for this reason. The whole of Europe was in a state of ignorance, in a deplorable state of backwardness, whilst the Muslim East was highly civilised, cultured, and in the van of progress. The Church took great pains that no one but the priesthood should act as clerks, and each noble family had one or more monks as secretaries. We can easily see that the layman had little time for learning whilst bloodshed and rapine were the order of the day. Gradually we find the art of printing introduced into Europe. I say gradually, for it was opposed bitterly by the ecclesiastics. Then for the first time the layman was able to possess something to read for himself, and education began. Up to this time the written copies of the Bible were exceedingly expensive, and so the Church had the monopoly, taking care that the uninitiated should not have

be believed, even in the very first thing they say and set out to prove, they are not entitled to be believed in anything they say afterwards. Truth is an uniform thing; and as to inspiration and revelation, were we to admit it, it is impossible to suppose it can be contradictory. Either then the men called apostles were imposters, or the books ascribed to them have been written by other persons and fathered upon them, as is the case in the Old Testament." . . . "Now if these men, Matthew and Luke, set out with a falsehood between them (as these two accounts show they do) in the very commencement of their history of Jesus Christ, and of who and of what he was, what authority (as I have before asked) is there left for believing the strange things they tell us afterwards? If they cannot be believed in their account of his natural genealogy, how are we to believe them when they tell us he was the Son of God, begotten by a ghost, and that an angel announced this in secret to his mother? If they lied in one genealogy, why are we to believe them in the other? If his natural genealogy be manufactured, which it certainly is, why are we not to suppose that his celestial genealogy is manufactured also, and that the whole is fabulous? Can any man of serious reflection hazard his future happiness upon the belief of a story naturally impossible, repugnant to every idea of decency, and related by persons already detected of falsehood? Is it not more safe that we stop ourselves at the plain, pure, and unmixed belief of one God, which is deism, than that we commit ourselves on an ocean of improbable, irrational, indecent, and contradictory tales?—THOMAS PAINE, *The Age of Reason*.

the book to see for himself. One can easily imagine that with the complete machinery controlled by the Pope, the manuscripts of the sacred literature could be altered, corrupted, and interpolated at will. Therefore, when the claim is made to the infallibility of the Scriptures, these facts must be taken into account. First of all, it is admitted that the various books are anonymous, and this by Christian Divines. Secondly, they say that they may probably have been copied from writings made by men who were conversant with the chroniclers of those times. Thirdly, they admit that interpolation has taken place. Fourthly, they tell us that many spurious writings were co-existent with those which are now accepted. I should like to know if the Church has any reason to suppose that any of the sayings or acts of Jesus as recorded are free from corruption or interpolation? Failing to comply with this demand as a reasonable being, I must refuse to accept such weak authority. Claiming as it does to be the actual literal word of God, it should be unimpeachable. Let us turn to the Holy Quran, the Bible of Islam, and read what the Prophet Muhammad gave to his followers upon this point. Sura 2, "The Cow," verse 39, speaking of the Jews we read : "And clothe not the truth with falsehood, and hide not the truth when ye know it." And, again, verse 73, "Woe to those who with their own hands transcribe the Book corruptly and then say 'This is from God.'" This shows conclusively that even in the time of Muhammad the Jews and Christians held back such portions of the writings as damaged their case when engaged in discussion, and also deliberately falsified their written copies, corrupting the text or interpolating as the central dogmas of the Church became varied in any way. Thus the Church could alter or cut out anything she chose, for her corporation being regulated from Rome worked as one man. When Christians speak disparagingly of other sacred scriptures, let them first of all look to the authenticity of their own book. When Rationalism came into being, when the rod of Church authority was broken, then is it possible to peep behind the scenes. I will quote from a great Rationalist who died in 1899, the famous Colonel Robert Ingersoll. He writes upon this subject in his essay, which everyone who thinks for himself should certainly peruse : "We have, I say, a Christian system, and that system is founded upon what they are pleased to call the 'New Testament.' Who wrote the New Testament? I do not know. Who does know? Nobody. We have found many manuscripts containing portions of the New Testament. Some of these manuscripts leave out five, others six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek. The Disciples of Christ, so far as we know, knew only Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. . . . These manuscripts



are written in what are called capital Greek letters. They are called Uncial manuscripts, and the New Testament was not divided into chapters and verses even until the year of grace 1551. In the original the manuscripts and Gospels are signed by nobody. The Epistles are addressed to nobody; and they are signed by the same person. All the addresses, all the pretended ear-marks showing to whom they were written, are simply interpolations, and everybody who has studied the subject knows it. . . . You must remember, also, one other thing. Christ never wrote a solitary word of the New Testament—not one word. . . . He never told anybody to write a word. And it has always seemed to me that a Being coming from another world, with a message of infinite importance to mankind, should have at least verified that message with his own signature. Is it not wonderful that not one word was written by Christ? Is it not strange that he gave no orders to have his words preserved—words upon which hung the salvation of a world?" These charges made by Colonel Ingersoll cannot be repudiated by Christendom: they are incontrovertible facts. One wonders that the Church to-day should have the effrontery to present such a book to mankind as essential to salvation. How can it be of service to mankind? It is anonymous; it is not the writings of Jesus. Then why call these books sacred? I am at a loss to understand. Christianity has as its base an unknown hill of sand, which crumbles away with each breath of reason and investigation. There is, to my mind, a clear duty before the Christian Churches, and that is: they should cease to preach, cease to wrangle amongst themselves, cease to hurl threats of hell and damnation at others, and turn the whole of their huge organisations to discovering the origin of the Book which they revere. Where is the TRUE Bible? That is the query of every man who thinks for himself. And so one must reject the dogmas of Christianity, one must reject the authority of the Bible, until the Church is honest, until the Church is truthful, until it brings forward the writings of the Apostles, until it tells us plainly that the Book it possesses is a literary forgery. Until then we cannot respect the Church, which builds its foundations upon corruption and forgery. We need a Book that is Divine, we need a book that gives us the Word of God, we need a book that can direct us in our daily life, we need a book which shall be unimpeachable. Where shall we find such a work? Let Islam reply: "The Word of God is the Holy Quran." This Book, revered by over three hundred and forty millions of people, a book which is translated into a myriad of tongues, a book which is a Bible, Code of Laws, Prayer Book, and one of the finest literary productions in the world, came direct from God through *one* man—a man who is an historical personage, whose every act of daily life we know, who stands out from the clouds as the sun in all its glory, whose life was a practical illustration of what a man

could attain to, who was the vehicle of that Message to mankind which all must admit is practicable, lofty, ideal, and which clears away doubt and discord, leaving peace, harmony, love, brotherhood, and the worship of the Creator of the Universe in its stead. What can the Church say to such a book? What would it give for such a book? It has to admit that as it was delivered to the world by the Prophet Muhammad it has remained—unsullied, unaltered, magnificent in its teaching, a living miracle to convince a sceptical world.

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## LA KREDO DE TOLSTOJ.

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TOLSTOJ estis Kristano, kaj tamen la kontrasto inter li kaj la plimulto el la Kristanoj estas tre granda. Tolstoj kredis al la vortoj de Jesuo. Li kredis, ke oni devas ami sian malamikon; ke oni devas ne kontraŭstari la malbonulon; ke oni devas nek jughi, nek starigi ian institucion por la jughado kaj punado de malbonuloj; ke la forprenanto de la tuniko ne estu malhelpata forpreni ankaŭ la mantelon; kaj tiel plu. La ordinara Kristano havas tradiciajn klarigojn pri tiaj vortoj de Jesuo neniigantaj la naturan sencon de la vortoj. Tamen la ordinara Kristano kredas, ke Jesuo estis la filo de Dio mem, kaj havis nenian homaŭ patron; dum Tolstoj kredis, ke Jesuo estis filo de viro, same kiel chiu alia homo. La Unitarianeco de la opinioj de Tolstoj alproksimigas lin iomete al la Muslima starpunkto, kaj tio estos vidata ankoraŭ pli klare an la sekvanta resumo de la kredo de Tolstoj. Tiu resumo, verkita en 1901, estas parto de la respondo de Tolstoj al la edikto de ekskomuniko, kiun la Sinodo de la rusa eklezio faris kontraŭ li.

Mi kredas jene: Mi kredas al Dio, kiun mi komprenas kiel Spiriton, kiel Amon, kiel la Fonton de chio. Mi kredas, ke Li estas en mi kaj ni en Li. Mi kredas, ke la Volo de Dio estas plej klare kaj komplete esprimita en la instruado de la homo Kristo, kiun rigardi kiel Dion, kaj al kiu preghi, mi trovas plej granda blasfemado. Mi kredas, ke la vera bonesto de la homo sin trovas en la plenumado de la Volo de Dio; kaj ke Lia volo konsistas en tio, ke la homoj amu unu la alian, kaj tial, ke ciu faru al aliaj tiel, kiel li volas, ke aliaj faru al li; kiel estas dirite en la Evangelioj, "en tio trovighas la tuta legho kaj la profetoj." Mi kredas, ke la signifo de la vivo de chiu homo, tial, sin trovas en la pliiigo de amo en li mem; ke tiu pliiigado de amo kondukas la individuan homon en la nuna vivo al konstante pligrandighanta bonstato; ke post la morto ghi donas des pli da bonstato, ju pli da amo estas en la homo; kaj ke, samtempe, pli ol chio, ghi helpas al la starigo de la Regado de Dio sur la tero—t.e., al reghimo sub kiu malharmonio, trompado, kaj perforto, kiuj nun regas, estos anstataŭataj per konkordo, vero, kaj frata

amo inter la homoj, Mi kredas, ke por la pliigo de amo estas nur unu rimedo—preghado, ne publika preghado en preghejoj, kio estas speciale malpermesita de Kristo (Mateo vi. 5-13); sed la preghado de kiu ekzemplo estas donita de Kristo, preghado en soleco, konsistanta el la restarigo kaj plifortigo en nia konscio de la signifo de la vivo, kaj de nia dependeco sole de la volo de Dio.

Sĉ tiuj ĉi miaj kredaĵoj ofendas au ne, suferigas au konfuzas iun, se ili malhelpas al io au malplachas al iu—mi estas tiel same nekapabla aliigi ilin, kiel mi estas nekapabla aliigi mian korpon. Mi devas vivi sola, kaj mi devos morti sola (kaj tio ĉi tre baldaŭ), kaj tial mi neniel povus kredi alion ol tion, kion mi kredas, preparante min iri al tiu Dio de kiu mi venis. Mi ne asertas, ke mia kredo estas la sola sendube vera por ĉiuj epokoj, sed mi ne konas ian alian pli simplan, klaran, kaj respondantan al ĉiuj bezonoj de mia animo kaj koro. Se mi ekkonus pli bonan mi tuj ĝhin akceptus, ĉar Dio postulas nenion krom la vero. Sed reiri al tiu, de kin mi liberighis per multa suferado, mi certe ne povas, kiel fluganta birdo ne povas reiri en la ovshelon, el kiu ĝhi venis.

Coleridge diris: “Kiu komencas, amante Kristanecon pli ol la veron, tiu daŭrigo, amante siam propran sekton au eklezion pli ol la Kristanecon, kaj finos, amante sin mem” (sian propran pacon) “pli ol ĉion.”

Mi progresis laŭ la kontraŭa direkto. Mi komencis, amante mian ortodoksan fidon pli ol mian pacon; tiam mi amis Kristanecon pli ol mian Eklezion; kaj nun mi amas la Veron pli ol kion ajn en la mondo. Kaj ĝhis nun la Vero koincidas por mi kun la Kristaneco laŭ mia kompreno; kaj mi konfesas tiun Kristanecon, kaj laŭ tiom, kiom mi konfesas ĝhin, mi pace kaj ĝhoje vivas, kaj pace kaj ĝhoje alproksimighas al la morto.

Tradukita el angla teksto de,

W. W. PADFIELD.

## GOOD AND EVIL.

*“Whatever good befalleth thee, O man, it is from God, and whatsoever evil befalleth thee, it is from thyself.”*

IN the above verse from the Holy Quran the line of demarcation between what is good and what is evil is very clearly drawn. Let us take, for instance, a newly-born babe, is it not the acme of innocence and purity? Let us see what has come about before the new soul has entered this planet of ours. Can we not realise the thoughts, the trials and sufferings through which the mother has laboured, how she has tenderly lived for the unborn, how that in the end she has risked her own life that a new life

should come forth. Allah in His mercy had provided everything which was necessary for the well-being of the embryo, and the love which is born of those sufferings of the mother is rewarded by the affection of the infant. The clinging helplessness of the little one cannot but excite our compassion. Step by step the child grows, attaining fresh knowledge, evincing fresh delight every day at the wonders it discovers, and its pure soul is untainted with the sin and corruption from which the parents carefully protect it. Then we see the gradually unfolding spirit taking a keen interest in its surroundings, and asking questions which are often a source of anxiety. The evils of man are kept back as long as it is possible, lest the earthly weeds should choke the development of this fragile heavenly plant. Nature around in its creation is spotless, flawless, and perfect. In the Holy Quran, Sura lxvii., entitled "The Kingdom," we read, "No defect canst thou see in the creation of the God of Mercy. Repeat the gaze: seest thou a single flaw? Then twice more repeat the gaze: thy gaze shall return to thee dulled and weary." As is Nature, so is man; all that is the handiwork of God is perfect. Man is born immaculate, and on his passage through the world, if he obeys those Divine laws which Allah has given for our guidance, he will be a perfect man; such are the Prophets. Can one hope to teach others who has not first of all given the greatest consideration to his own self? If we do not learn to obey, how can we command? If we follow faithfully all the precepts which have been given for our guidance, nothing but goodness and consequent blessing for ourselves will be the result, and thus, being in tune with God, we become Divine. In the sayings of Our Holy Prophet Muhammad (on whom be Peace!) we read, "God saith: 'O man, only follow thou My laws, and thou shalt become like unto Me, and then say 'Be,' and behold, It is.'" Can one attain higher perfection? Thus we can fully realise that for such a person this very life is Heaven itself, he lives in that blessed state to which we all aspire with all earnestness. Here is the realisation of Islam, which means submission to His Will. Islam is not a code of ethics, it is not a system of metaphysics, not a collection of rituals and dogmas, but it is *Life* itself, it is the perfection of man. Such a man as this utilises all his endeavours to bring humanity to the higher existence, he strives with evil and sin everywhere, he rises superior to all worldly desires and cares, all attractions and snares, and lives with God. His life is a pattern for all to follow, and his example will live for ever. We find that such a being was Our Holy Prophet Muhammad (on Whom be Peace and Eternal Felicity!). Others often speak of the reverence which is shown for him by all Muslims, how that every saying, every act of his was regarded as the greatest treasure, and prized above all things. His customs and manners are to-day as great in their influence as they were thirteen hundred years ago when he lived in Arabia.

He is an historical personage, there is nothing mythical about him, the shrouds of history lie behind him, he stands out as the sun in its noon-day glory.

Let us see how we become evil, and how we fall from this high estate. Not by the sin of someone who lived six thousand years ago, not by the folly of our ancestors, or by the wickedness of our parents; how less, then, dare we say that God Himself, who is perfect, has given us a tainted nature—that we are born in sin. When all around us speaks for the glory of Allah, when the child, innocent and unconscious of knowledge even, prattles in its baby-talk, can we be forgiven if we say that God has given it sin as part of its birth inheritance? The child grows, learning every day, and then comes into contact with the sordidness of our world of trial and error. Little things creep into its nature by contact with its environment, and it commits wrong through ignorance. Is this sin? Certainly not; we can call this error, but not sin. Then the growth and development attains a stage when one knows the distinction between right and wrong, and if one deliberately chooses the evil way, and thus draws away from the commands of God, the consequences are on our own head. Do we hurt God by our actions? Do we belittle Him? Do we make him a participant in our folly? No, we ourselves are the losers. Allah is all-sufficient, but we are dependent on him. Therefore, if we stray from His path, we hurt ourselves, and the evil nature that grows within us may get the upper hand, and thus shut us out from His pleasure. Does He withdraw His hand from us in all this time of trouble which we have created for our own punishment? Does He curse us for our actions? Never is the door of His compassion shut against us. He is the "Merciful," and often rescues us from the fruits of our foolishness. The God of Islam is not a tyrant who rules with a rod of iron, who is a terrible enemy if we offend Him; nay, rather He is our "Cherisher," our "Sustainer," and extends His love to all creatures. Knowing this fully well, we try to live always in His way, to follow His guidance, and our temptations make us stronger and mould our character after a finer fashion. We should be indeed a colourless thing if we had no battles to fight, no victories to gain over evil desires and allurements. Thus we know that every act of our life is a witness either for or against us, and we are the nobler for this. We do not place our sins upon the shoulders of another, but bravely fight our own way, emerging from the conflict triumphant. "God is the patron of the faithful," He is our helper and guide, and if we follow Him we cannot go astray.

JAMEELA MAUDE.

## THE ARAB VICTORIOUS.

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THE Arab was now embarked upon a path on which the immediate actors were unable to see the end, or even foretell whither it would lead them. They were in touch with the Persian and the Byzantine along the whole border. The impetus given by their victories was carrying them still further on the road. Like all conquerors who preceded them, and all who came after, the current started by their own conquests became too strong for them. There was no holding back, no return—only going forward.

As a guide in such circumstances no better could have been found than Omar, the man now at the head of Islam. A strong man, physically and morally. Always imbued with a high sense of justice, age and experience mellowed and curbed his youthful fire. Under his guidance the Muslims were destined to gain undying laurels.

SYRIA.—13-21 A.H. (634-642 A.D.)

After the great victory of Wascûra, Khalid delivered to Abu Obeida the dispatch of the Khalif, in which he (Khalid) was deprived of his command. The mighty warrior, not in the least put out by his disgrace, at once offered his sword as that of a volunteer to the new commander. The action reveals one of the noblest traits in the character of the soldier, who whatever his fierceness in the battle could sink his own rights in the general cause; jealousy was not a predominating element of his nature. His offer was generously accepted by Abu Obeida, who retained him as his military adviser. This was as well for the Muslims; fine man as he was, the new commander-in-chief of the Syrian army was not a general of any distinctive ability.

Like red hot scoria belched from the bowels of the earth by the throes of volcanic birth, the Arab poured northward in waves of crested steel to where, nestling like a timid maiden beneath the everlasting snows and the gloomy cedars of Lebanon, the "queen of cities" stood. What cares Damascus for the men who now invest her spacious walls? although destined in later years to be in her greatest glory. With her towering walls, gruesome moat, and hardy sons she seemed secure. Had she not, before the name of the Arab was heard, hurled back the armies of Babylon and Assyria, and defied even the Roman and the Greek in the days of their strength and the time of their might? In Asia she watched during the ages the passing of races and empires, saw a thousand kings go forth to battle and a thousand conquerors fall. The Hittite and the Egyptian, in the zenith of power, beneath her gaze dyed the Orontes stream with red. Sargonide, Achemenian and Sassanide passed away before her view; Phonœcia rose to power

and Carthage, and her "Sons of Thunder" rose and fell. She paid tribute to the Cæsars of the Roman of the West and admired the highest glory of the Greek. Now she owned allegiance to Heraclius, Emperor of Byzantium, the man who wore the purple of the Roman of the East, and represented all that remained of Imperial rule.

Damascus was doomed to admit another conqueror. Khalid detected a slackness of the guard. In early morning, before the break of day, with a band of hardy veterans, the general crossed the moat on inflated skins. A grappling iron was thrown over the wall. An agile Arab was soon at the top; more followed, and the guard was overpowered. Descending to the street, the gate was thrown open. The people awakened with the cry "Allahu-Akbar!" ringing in their ears. The "Sword of God" was upon them, and in a short time the pearl of the Syrian desert was in the hands of the Muslim. Khalid would have treated the town severely, probably claiming a large indemnity, but Abu Obeida refused, and gave generous and merciful conditions.

After the fall of Damascus the Emperor led an army in person against the Muslims, but was utterly routed. Khalid, leading the Arab van, was again responsible for the success. A short time after a Muslim army, under the command of the same leader, cut the Byzantine array under Theodoric to pieces. City after city surrendered, and the Emperor, losing all hope of recovering his outlying provinces in Asia, retired to Constantinople. The foothold of the Arab in Syria was secure.

Khalid was for a time received again into favour by Omar, and installed in the governorship of a city in Syria. Ever lavish in his generosity to commanders under him, Khalid soon fell into disgrace again through giving largesse to friends, although it was probably part of his own division of the spoil. Omar had him publicly degraded, after which the warrior retired and died in a short time, his mighty spirit broken. On his deathbed he kept showing his scarred body to his friends, saying: "And now I die as the coward dieth, or as the camel breathest its last breath."

So in poverty and neglect passed away the man whose skilful generalship and individual prowess placed the Arabs in the forefront of the nations, broke the power of Persia and Rome, and made the blood of foemen "flow like a crimson stream," planting the banner of Islam on the hilltops of Asia, and kindling a flame destined to envelop half the world. The precedent of Omar was not one to be recommended at that time. Generals who time and again led their troops to victory and reward, and by so doing earned their love and admiration, were dangerous to make opponents of. He might at any time rebel and lead the troops against the supreme authority. It shows a good point in the character of Khalid that he never at any time disobeyed the mandate of the Khalif or of any placed over him,

even when directed against himself. Neither did he at any time or under any circumstances attempt to sow dissension in the ranks of the Muslims. Through severe to his foemen during the period of hostilities—in fact, more severe than any other of the Muslims—in the time of truce or after surrender his word was chivalrously kept. But time moves on, and the past drops her veil over the deeds of Islam's bravest lance, who, whatever his failings, whatever his faults, was treated too harshly by his superior, Omar. The grass grows green and the breeze blows gently over the last resting place of Khalid ibn-Walid, whom men called the terrible "Sword of God."

PERSIA.—13-21 A.H. (634-642 A.D.)

Omar, on his accession, sent Abu Obeid (not to be confounded with the general Abu Obeida, already mentioned as commanding in Syria) to Irak with reinforcements to join the troops under Muthanna, Prince of Banu Bakr, to take command. They encountered the Persians under the renowned General Bahman at the Euphrates, and a battle ensued, known as the Battle of the Bridge. The Arabs received the first severe defeat. Abu Obeid and a great number of other commanders perished, with about 4,000 men. Muthanna saved the army from entire disaster and with it the honour of Islam. Collecting a few warriors, like Horatius at Rome of old, he held the whole Persian force in check until the survivors were able to cross the river and rally on the Arab side. The Persians were unable to follow up the victory. Muthanna gathered together the remnant of the Arab army, about 3,000 men, and kept the enemy in check meantime. Fresh reinforcements soon joined him, and shortly after he fought his greatest battle at Boueib, and, though outnumbered five to one, gained a complete victory. The fight is known in the Muslim annals as the "Field of Tens," on account of one hundred Arab warriors killing each ten men to his lance. The carnage at Boueib, considering the numbers engaged, is almost without a parallel. Muthanna's brother was borne from the field mortally wounded, and as they carried him out of the press of battle he shouted to his clansmen:—

"Exalt your banners, ye Banu Bakr, and the Lord will exalt you, my men; let not my fall disturb you!"

Another youth dashed into the centre of the Persians and slew the leader; mounting his richly-caparisoned horse, he rode back amid the plaudits of the Muslims, according to Muir, crying in triumph "I am of the Beni Taghlib. I am he that hath slain the chief." Such being the spirit of the men, it is little wonder such victories were achieved. Shortly after Muthanna died from wounds received in previous encounters. I feel no hesitation in supporting Sir Wm. Muir in his statement regarding the ability of Muthanna as a general and of his services to the army



at the early stages of the campaign; the equal of Khalid in strategy, he lacked the individual powers of the Kurayishite.

Saad ibn Malik (Abu Wakhas) took command of the army against Persia, and advanced on Kadosiya with 30,000 men. Rustem, a name renowned in Persian history, took the field against him as commander-in-chief with a force of 120,000—the flower of the Persian army. Three days were passed before they joined issue in pitched battle: an engagement that was practically to decide the fate of the old Persian supremacy. Saad, lying ill on a litter, issued his orders from the ramparts of the town. Rustem is said to have reviewed the battle seated on a golden throne. The Muslims went into battle singing and reciting verses of the Quran. All day the fight continued until night put an end to the carnage. Reinforcements, small but useful, arrived for the Muslims, and their leader on the following day slew Bahman, the Persian general. When night came on the second day 2,000 Arabs lay dead on the field. What of that? 10,000 Persians were lying beside them. On the third day further Arab levies arrived, and the engagement continued more furiously than before. Thirty of the foe fell before the single spear of one of the Arab leaders. Desultory fighting went on during the night, but on the fourth day victory declared for the Muslims. Rustem was killed and his army fled, leaving enormous booty for the victors. The jewels on the body of Rustem alone were valued at 70,000 pieces. Rome had launched armies of over 100,000 men, led by her ablest generals, against the Persians time and again without effect. Now the arms which for centuries withstood the greatest of European Empires succumbed to an army of Arabs which at no time numbered more than 40,000 men. Minor battles followed, till at last Medain, the capital, was captured (March 637 A.D.). The spoil taken gave to each Arab soldier about £500. The regalia of the Empire, with the sword of the Khosrvēs, was sent to Medina. The deeds of the Arabs in Persia are said by historians to have rivalled those of Alexander the Great in the same region. It took time to bring the entire country to subjection; the last stand of the Khosrvēs was made at Nehavend in 642. Here the Arabs gained a complete victory, though again outnumbered. Numan, the Muslim general, mounted on a white charger, fell leading his men. One hundred thousand Persians perished. They attempted a feeble rally at Rei in 643; again beaten. The Sovereign Yezdegird fled, dying a lonely fugitive far from Iran.

Thousands of Arabs now migrated to the rich plains of the Euphrates and Tigris, where they founded the cities of Kufa and Bussorah, famous afterwards for schools of learning and literature, science and politics—schools which affected the destiny of the Arab domination.

BEAUMONT HILL.

*(To be continued.)*

## SAYINGS OF THE LORD MUHAMMAD.

LORD MUHAMMAD says:—

1. Convey to other persons none of my words, except those you know for a certainty.
2. A person who ascribes doctrines or precepts to me, and they are not mine, shall go to hell.

### ISLAM.

Islam consists in cherishing the profoundest respect for Divine Commandments, and extending sympathy to His creatures.

### ISLAMIC IDEAL.

Imbue yourself with Divine virtues.

### TRUST IN GOD.

Trust in God, but tie your camel.

### UNION WITH GOD.

1. God says: "O man, only follow my laws, and you shall become like Myself."
2. There is a polish for everything, and the polish for the heart is the remembrance of Allah.
3. Whoever loves to meet Allah, Allah loves to meet him.

### THE HEART.

Verily there is a piece of flesh in the body of man which, when good, the whole body is good; and when bad, the whole body is bad—and beware! that is the HEART.

### MOTIVES.

1. Actions will be judged according to motives.
2. No man is true in the truest sense of the word but he who is true in word, in deed, and in thought.
3. He is true who protects his brother, both present and absent.
4. My Cherisher has enjoined upon me nine things: (1) To reverence Him, externally and internally; (2) to speak truth, and with propriety, in prosperity and adversity; (3) moderation in affluence and poverty; (4) to benefit my relations and kindreds, though they do not benefit me; (5) to give alms to him who refuseth me; (6) to forgive him who injureth me; (7) that my silence should be attaining a knowledge of God; (8) that when I speak I should mention Him; (9) that when I look on God's creatures it should be as an example for them, and God hath ordered me to direct in that which is lawful.

### RESPECT FOR PARENTS AND AGE.

1. It is a pity that a young person may not attain to Paradise by not serving old parents.
2. The Paradise lies at the feet of the mother.

3. To every young person who honoureth the old, on account of their age, may God appoint those who shall honour Him in his years.

4. Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.

### SYMPATHY.

1. Do you love your Creator? Love your fellow-beings first.

2. God is not merciful to him who is not so to mankind. They will enter the Blissful Abode who have a true, pure, and merciful heart. He who is not kind to God's creatures, and to his own children, God will not be kind to him.

3. One who takes charge of the orphan will be at one with Me on the day of requitals.

4. Look after the widowed women.

5. Help the needy.

6. One of the acts of charity is to feed the wayfarer.

7. He is not of us who is not affectionate to his little ones, and does not revere the old.

8. To gladden the heart of the weary, to remove the suffering of the afflicted, have their own rewards.

9. He who helps his fellow-creatures in the hour of need, and he who helps the oppressed, him will God help in the time of difficulty.

10. Who is the most favoured of God? He from whom the greatest good cometh to His creatures.

11. He who trieth to remove the want of his brother, God will forgive his sins.

12. The best of men is he from whom good accrueth to humanity.

13. All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.

14. He who will do good to the needy, God will do good to him in this world and the next.

15. Seek for my good-will in that of the poor and indigent.

16. Avert the wrath of Allah with charity, be it but half a date.

17. They will enter the abode of Bliss who have a true, pure, and merciful heart.

18. O A'iysha! (Prophet's spouse) do not turn away the poor without giving them something, be it but half a date.

### SCRUPULOUS PIETY.

1. What is lawful is clear, and what is unlawful is also clear; but there are certain doubtful cases between the two from which it is well to refrain.

2. Leave what engenders misgivings, and have recourse to what is free from such reproofs of conscience.

### EDUCATION.

1. He dieth not who takes to learning.

2. Whosoever reveres the learned reveres me.

3. To obtain education is incumbent upon every Muslim, male and female.

4. Seek after knowledge, though it be available in China.

### LABOUR IS DIGNIFIED: WORKING LIFE.

1. Pray to God morning and evening, and spend the day in your pursuits.
2. He who neither works for himself, nor for others, will not receive the reward of God.
3. Whoso is able and fit, and does not work for himself or for others, God is not kind to him.
4. O God, keep me from inability and laziness.
5. Those who earn an honest living are the beloved of God.
6. God is gracious to him that earneth his living by his own labour and not by begging.
7. Pay the workman his wages before his perspiration dries up.

### CHARITY.

1. Charity wards off impending calamities.
2. Charity-tax should be collected from the rich and given away to the poor.
3. To meet friends cheerfully and to invite them to a feast are charitable acts.
4. To treat a wife tenderly and put a morsel in her mouth is charitable.
5. To treat children affectionately and kiss them are charitable acts.
6. To extend consideration towards neighbours and send them presents are charitable acts.
7. To feed the wayfarer is charitable.
8. To remove troublesome things from the path is charitable.
9. The person that looks after an orphan will be at one with Me on the day of requitals.
10. The needy should be helped.

### A HYPOCRITE.

1. He is a hypocrite who, when he speaks, speaks untruth; who, making a promise, breaks it; and who, when trust is reposed in him, faileth in his trust.
2. The Faithful (*i.e.*, Muslims) are those who perform their trust, fail not in their word, and keep their pledge.

### PATIENCE IN ADVERSITY.

1. Thus says Allah: "Verily those who exercise patience under trials, and forgive wrongs, are righteous."
2. Verily Allah loves a Muslim who is poor with a family, and withholds himself from the unlawful and begging.

### MODESTY, CHASTITY, AND COURTESY.

1. Modesty and chastity form parts of the Islamic Faith.
2. One who does not practise modesty and does not refrain from shameless deeds is not a Muslim.
3. Modesty paves the way for all virtues.
4. Humility and courtesy are acts of virtue.

### MUSLIM BROTHERHOOD.

1. Muslims are brothers in religion, and they must not oppress one another, nor abandon assisting each other, nor hold one another

in contempt. The seat of righteousness is the heart; therefore, that heart which is righteous does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another—his blood, property, and reputation.

2. No man has believed perfectly until he wish for his brother that which he wishes for himself.

3. All the Muslims are as one body. If a man complains of a pain in his head, his whole body complains; and if his eye complains, his whole body complains.

4. All Muslims are like one wall, some parts strengthening others; in such a way must they support each other.

5. Help your brother in adversity, and redeem him if he go astray.

#### WOMEN.

1. The best of you is he who behaves best to his household.

2. Women are the twin-halves of men.

3. The world and all things in it are valuable; but the most valuable thing in the world is a virtuous wife.

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

5. The Great Apostle abhors the idea of beating women: "Those men who beat their wives do not behave well. He is not of my way who teaches a woman to stray."

6. He is of the most perfect Muslims whose disposition is most liked by his own family.

7. That is the best of Muslims whose disposition is best; and the best of you are they who behave best to their wives.

8. The thing which is lawful, but disliked by God, is divorce.

9. God enjoins upon you to treat women well, for they are your mothers, daughters, and aunts.

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

11. A virtuous wife is a man's best treasure.

12. Do not prevent your women from coming to the Mosque; but their homes are preferable for them.

#### MANNERS.

1. Imbue yourselves with Divine virtues.

2. When three persons are together, two of them must not whisper to each other without letting the third hear, until others are present, because it will hurt him.

3. Leave alone what does not concern you in preference to what concerns you.

4. Much silence and a good disposition; there are no two works better than those.

5. He who knows his own self knows his behaviour.

6. The exercise of religious duties will not atone for the fault of an abusive tongue.

7. All kinds of modesty are best.

8. Whatever mishap befalls you, it is on account of something which your hands have done.

9. Verily the most beloved of you are those of the best dispositions.

### KINGS AND OTHERS IN AUTHORITY.

1. The people for the Abode of Bliss are three: The first, a just king, endowed with virtue and doing good to his people; the second, an affectionate man tenderly disposed to relations and others; the third, a virtuous young man.

2. Verily the best of God's servants are just and learned kings; and, verily, the worst are bad and ignorant kings.

### GOD AND HIS APOSTLE.

I have left two things among you, and you will not stray as long as you hold fast to them: one is the Book of God, the other the Precepts of His Messenger.

### MUSLIM.

1. A Muslim is he from whose tongue and hands Muslims are safe; and Muhajir (emigrant through persecution, or to help the good cause) is he who flees from what God has forbidden.

2. Happy is the faithful, for if good befalleth him, he praiseth and thanketh God; and if misfortune, praiseth God and beareth it patiently. Therefore, the faithful is rewarded in every affair, even for his putting a mouthful of victuals into the mouth of his wife.

3. Lord Muhammad said: "He is not faithful (*i.e.*, believer) who commits adultery, or who steals, or who drinks liquor, or who plunders, or who embezzles. Beware! beware!"

4. A true Muslim is thankful to Allah in prosperity and resigned to His will in adversity.

### THE WORST OF MEN AND THE BEST.

The worst of men is a bad learned man, and a good learned man is the best.

### DEATH.

1. Wish not death, for the increase of a Muslim's life increases his good works.

2. Speak well of your dead, and refrain from speaking ill of them.

3. The grave is the first stage of the journey to eternity.

4. Death is a bridge that severs friend from friend.

5. Remember often the destroyer and cutter-off of delights, which is death.

6. May Allah keep us from cowardliness and niggardliness.

### CONSIDERATION TOWARDS THOSE WHO PROFESS NOT ISLAM.

1. A bier passed by Lord Muhammad, and he got up; and it was said to him, "This is the funeral of a Jew." He answered, "Was it not the holder of a soul?"

2. God does not allow you to enter the houses of the people of the Book (*i.e.*, Jews and Christians, &c.) without their permission, or to beat their women, or to eat up their fruits.

3. Should the bier of anyone pass by you, whether Jew, Christian, or Muslim, rise to your feet.

### PARADISE.

Whosoever eats of lawful food and observes my laws, and mankind is in safety from him, will enter into Paradise.

### ASCETICISM.

1. Torment not yourselves, lest God should punish you.
2. Islam does not allow asceticism.
3. Monasticism is not countenanced by Islam.
4. To commit suicide is one of the mortal crimes.
5. Wish not death before its time comes.
6. A Muslim who mixes with people and puts up with their inconveniences is better than one who does not mix with them but lives a life of seclusion and contemplation.

### A CHASTE LIFE.

1. The adultery of the eye is to look with an eye of lust on the wife of another; and the adultery of the tongue is to utter what is forbidden.
2. I swear by God there is not anything which God so condemns as his male and female servants committing adultery.

### THE END OF THE WORLD.

Men will be liars towards the end of the world, and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention.

### MODESTY OF THE GREAT APOSTLE.

I am no more than man. When I order you anything respecting religion, receive it; and when I order you anything about the affairs of the world, then am I nothing more than man.

### CAPITAL CRIMES.

1. The greatest enemies of God are those who profess Islam and do acts of infidelity, and who, without cause, shed blood of man.
2. Lord Muhammad observed: "The mortal crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie."

### FAITH IS SYNONYMOUS WITH ACTS OF RIGHTEOUSNESS.

1. What is Islam? "Abstinence and obedience," answered the Lord. What is best faith? "An amiable disposition," observed the Great Apostle. What is the best emigration? "Abandoning that which God disapproveth of." What is religion? "Purity of speech and charity," saith the Messenger of God.
2. Charity is a duty unto every Muslim. He who has not means thereto, let him do a good act or abstain from an evil one; that is his charity.
3. He who believes in one God and life hereafter, let him not injure his neighbours.

### FAITH.

1. Do not associate any deity with God, nor affront intentionally your parents. Never drink wine, for it is the mother of all evil. Refrain from vice.
2. Do not trouble him who shall say, "There is no deity but God"; not to think him an unbeliever on account of one fault, and not to discard him for one crime.

### HOW IS THE EXISTENCE OF FAITH FELT?

1. If you derive pleasure from the good deed you perform, and feel grieved for the evil which you commit, you are a true believer.
2. What does a fault consist in? "When anything pricks your conscience, forsake it."

### THE APOSTLE OF GOD.

He who sees me sees the Truth.

### TEMPERANCE IN EVERYTHING.

1. The best of acts are the Golden Means.
2. Kill not your hearts with excess of eating and drinking.
3. The greatest of Jihad (Holy War) is that for the conquest of self.
4. Hell is veiled in delights, and Heaven in hardships and miseries.
5. The love of the world is the root of all evils.

### THOUGHTFULNESS.

An hour's contemplation and study of God's creation is better than a year's adoration.

### GUESTS.

1. He who believes in one God and in a future life let him honour his guest.
2. Whoever believes in God and the hereafter must respect his guest; and whoever believes in God and the hereafter must not incommode his neighbours, and a believer must speak only good words, otherwise remain silent.
3. It is not right for a guest to stay so long as to incommode his host.
4. O Apostle of God! inform me, if I stop with a man, and he does not entertain me, and he afterwards stops at my house, am I to entertain him as he did me? Lord Muhammad answered, "Entertain him."
5. It is of my ways that the host should come out with his guest to the door of his house.

### MAN IS SINLESS BY BIRTH.

1. Every child is born with a disposition towards the natural religion (of obedience—i.e., Islam). It is the parents who make it a Jew, a Christian, or a Magian.
2. No misfortune or trial befalling a person but on account of his own faults; and most of these God forgives.

### PRAYER.

1. The Lord does not regard a prayer in which the heart does not accompany the body.
2. He whom prayer preventeth not from wrongdoing and evil increases in naught save in remoteness from the Lord.
3. Adore God as you would if you saw Him; for, if you see Him not, He sees you.
4. Prayer brings the Faithful into communion with his Cherisher.
5. Pray to Allah morning and evening, and employ the day in your avocations.



### MISAPPROPRIATION AND CRUELTY.

Withhold your hands from striking and from taking that which is unlawful and bad.

### THE GODLY MEN.

The best of God's obedient elect are those who, when seen, remind of God; and the worst of people are those who carry tales about, to do mischief and separate friends, and SEEK FOR THE DEFECTS OF THE RIGHTEOUS.

### SUPERSTITION.

1. Those who do not use spells, and are not influenced by omens like the people of ignorance, and who put their whole trust in God will enter Paradise.

2. Don't be superstitious as to eclipses; they do not occur because of the death of a person. Such a serious change should inspire a Muslim to offer special service and adore the Unity of God and ask for His blessings.

### EDUCATION AND PREACHING.

Speak to people according to the level of their intellectual capacities.

### ACTS ARE ACCOUNTABLE.

It is your conduct that will lead you to reward or punishment, if you had been destined therefor.

### WIVES.

1. A virtuous wife is a man's best treasure.

2. Admonish your wives with kindness.

3. A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

4. Do you beat your wife as you would a slave? That must you not.

5. The best of you before God and His creation are those who are best in their own families, and I am the best to my family.

6. One of the disciples inquired of the Apostle as to what treatment should be meted out to a wife. He answered: "Give her to eat when you eat yourself, and clothe her when you clothe yourself; and do not slap her in the face nor abuse her, nor separate yourself from her in displeasure."

7. Give your wife good counsel, and do not beat your noble wife like a slave.

8. If a woman undertakes more than one day's journey some of her male relations should accompany her.

### CHILDREN.

1. No father has given his children anything better than good manners.

2. Cherish your children.

3. Do not let children out at sunset.

4. Treat children with a view to inculcate self-respect in them.

5. Whoever does good to girls will be saved from hell.

### BACK-BITING AND SLANDER.

Refrain from decrying and speaking of the vices of mankind which you know are in yourself.

### MORTAL SINS.

1. The person who drinks liquor, commits adultery, and steals things calls down severe punishment.

2. The greatest sins are to associate a deity with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie.

### THE WORLD.

1. This life is but a tillage for the next, do good that you may reap there; for striving is the ordinance of God, and whatever Allah has ordained can only be attained by striving.

2. He is the best man whose life is long and his actions good. He is the worst man whose life is long and actions are bad.

3. Wealth properly employed is a blessing and a person may lawfully endeavour to increase it by honest means.

### SELF-CONTROL.

That person is wise and sensible who subdueth his carnal desires <sup>as fire</sup> for rewards; and he is an ignorant man who follows his usual appetites, and with all this asks Allah's forgiveness.

### REPENTANCE.

A sincere repenter of faults is like him who has committed none.

### KITH AND KIN.

1. Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.

2. The blessings of Allah do not descend upon the family in which is one who deserts his relations.

3. He who wishes to enter Paradise must please his father and mother.

4. "O Apostle of God!" cried a follower, "I have done a crime. Is there any act by which I may repent?" "Have you a mother?" "No." "Have you an aunt?" "Yes," said he. "Go, do good to her, and your crime will be pardoned."

5. Lord Muhammad used to rise to his feet and spread cloth for the woman that performed the rôle of a nurse to him when young.

6. Lord Muhammad would go out in advance to receive his daughter Fatima when she would come from her husband's house.

7. A man must do good to his parents, although they may have injured him.

8. The duty of a junior to a senior brother is as that of a child to its father.

9. Giving alms to the poor has the reward of one alms, but that given to kindred has two rewards.

10. Kindness is a mark of faith, and whoever has not kindness has not faith.

11. Whoever is kind to the creation God is kind to him.

### REASON AND COMMON-SENSE.

1. The first thing created was Reason.
2. God has not created anything better than Reason, or anything more perfect or more beautiful than Reason. The benefits which Allah gives are on its account, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments.
3. Verily a man has performed prayers, fasts, charity, pilgrimage, and all other good deeds; but he will not be rewarded but in proportion to the sense he employs.

### PROUD PEOPLE.

1. A community must desist from boasting of their ancestors. Mankind are all the sons of Adam, and he was from earth.
2. The proud will not enter the Blissful Abode.
3. He will not enter Paradise who has a single grain of pride in him.
4. God is Beauty and delights in the beautiful; and pride is holding man in contempt.
5. A proud monk or mendicant is accursed.

### MEEKNESS AND HUMILITY.

1. Allah is gentle and loves gentleness.
2. Verily Allah is mild and is fond of mildness, and he gives to the mild what he does not to the harsh.
3. All forms of modesty are best.
4. Meekness and modesty are two branches of Faith.
5. Whoever has been given gentleness has been given a good portion.
6. Verily my Cherisher instructs me to be humble and meek and not proud, and that no one should press the other.
7. Whoever is humble to me for Allah's sake may Allah exalt his eminence.
8. Humility and courtesy are acts of piety.
9. True modesty is the source of all virtues.

### ORPHAN.

The best Muslim house is that in which is an orphan well looked after.

### PUNISHMENT.

Verily your actions will be brought back to you, as if you yourself were the creator of your own punishment.

### HYGIENE.

1. Standing water should not be vitiated by nuisance.
2. God is pure, and loves purity and cleanliness.
3. The Prophet would often brush his teeth, and lays stress on this part of the toilet. "I would have enjoined cleaning teeth before every service if I were not afraid of the inconvenience of my people."
4. Whenever he took a bath, he would pour water over his head first of all.

### MUHAMMAD JEALOUS OF THE UNITY OF GOD.

At his death-bed the Prophet observed: "Cursed be those that adore the shrines of their prophets."

### HONOUR.

1. The upper hand (that bestows) is better than the lower one (that receives).
2. We do not eat of alms.
3. May Allah keep us from cowardliness and niggardliness.

### DEALINGS, SHOPPING, AND PURCHASES.

1. The best of you is he who pays out in fairness.
2. One who borrows with the intention of paying back, God will pay it out. He who borrows to destroy, God will destroy him.
3. One who helps out his brother will be helped out by God, and one who refrains from exposing his brother will be rewarded by God concealing his faults.

### SERVANT.

A servant is in charge of the property of his master; he should look after it.

### MORTAL SINS.

Refrain from setting up deities with God, from embezzling orphan's estate, and falsely charging women with obscene crimes.

### MANNERS AND CHARACTER.

The best of friends is he who is best in behaviour and character.

### BACKBITING.

1. Envy and suspicion disintegrate society.
2. Avoid misrepresenting.
3. Refrain from ascribing false motives to people, and do not be suspicious of others' actions.
4. Suspicion is the blackest lie.
5. Do not look for the faults of others.
6. Don't envy others.
7. Keep yourselves far from envy, because it eats up and takes away good actions, like as fire eats up and burns wood.

### CIRCUMSPECT.

1. A believer should see that he is vigilant.
2. May God keep us from cowardliness and niggardliness.

### WORLD.

1. Whoever desires the world and its riches, in a lawful manner, in order to withhold himself from begging, and a livelihood for his family, and for being kind to his neighbour, will come to God with his face bright as the full moon on the fourteenth night.
2. The love of the world is the mother of all evils.

### CONTENTMENT.

1. Whoso opens unto himself the door of begging, God will open unto him the door of poverty.
2. When you see a person who has been gifted with more than you in money and beauty, then look to those who have been given less.
3. Look to those inferior to yourself, which is best for you, that you may not hold God's benefits in contempt.

3. Be in the world like a traveller, or wayfarer, and reckon yourself as of the dead.

### MANNERS.

In prayer, all thoughts should be laid aside but those of God; in conversation, no word to be uttered which may afterwards be repented of. Do not covet from others, or have any hopes from them.

### ADVICE TO MUA'Z.

1. When Lord Muhammad sent me to Yemen in a judicial capacity he came out to take leave of me, and advise me while I was riding, and he was walking by the side of my camel, and when he finished advice he said: "O Mua'z! Verily you will not find me after this year." Then I wept from sorrow at being separated from him. Then he turned aside and wept, and turned his face to Medina and said: "The nearest to me are the abstinent, whoever they be, wherever they be."

2. Lord Muhammad slept upon a mat, and got up very marked on the body by it; and I said, "O Messenger of God, if you had ordered me, I would have spread cloth." "What business have I with the world," said he. "My condition with the world is that of a man on horseback, who standeth under the shade of a tree, then leaves it."

### DEATH.

1. The Faithful do not die; they are transferred from this perishable world to that of eternal existence.

2. Death is a favour to a Muslim (*i.e.*, is not the punishment inflicted on account of sin?).

### PRAAYER.

1. Say your prayers standing; but if you are not able, do it sitting; and if not sitting, in bed.

2. He whom prayer prevents not from wrongdoing and evil, increases in naught save in remoteness from the Lord.

### SYMPATHY AND FELLOW-FEELING.

Verily God will say, "O Children of Adam, I was sick and you did not visit Me." They will say, "O our Defender, how could we visit You? For You are the Lord of Universe, and are above sickness." Allah will answer, "O men, such and such was ill, and you did not visit him." Allah will then say, "O children of Adam, I asked you for food, and you did not give it to me." They will say, "O our Patron, how could we give You food, seeing You are the Cherisher of the Universe, and are above hunger and eating?" Allah will make answer, and say, "Such and such a person asked you for food, and you never gave it to him."

### VISITING THE SICK.

1. Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

2. There is not any Muslim who visits another in illness in the forenoon but that seventy thousand angels send blessings upon him

till the evening; and there is no one who visits the sick in the afternoon but that seventy thousand angels send blessings upon him till daybreak, and there will be pardon for him in Paradise.

3. Whoever visits a sick person an angel calls from heaven: "Be happy in the world, and happy be your walking, and take you a habitation in Paradise."

#### SPREADING OF TRUTH.

1. Fear not the obloquy of the detractor in showing God's religion.
2. Say what is true, although it may be bitter and displeasing to people.

#### PARADISE.

Guard yourselves from six things, and I am your security for Paradise: When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful and bad.

#### BACKBITING.

1. Backbiting vitiates ablution and fasting.
2. It is unworthy of the Faithful to injure people's reputations, and it is unworthy to curse anyone, and it is unworthy to abuse anyone, and it is unworthy of a Faithful to talk vainly.

#### MANNERS OF THE PROPHET: JEALOUS FOR ALLAH —A PHILANTHROPIST.

1. Do not exceed bounds in praising me as the Christians do in praising Jesus, the Son of Mary, by calling him God, and the Son of God. I am only the servant of the Lord; call me, therefore, the servant of God and His messenger.
2. Whoso has left debt and children, let them come to me. I am their patron. I will discharge his debt and look after his children.

#### SINCERITY AND TRUTH.

No man is true, in the truest sense of the word, but he who is true in word, deed, and in thought.

#### HOW SLAVERY WAS WISELY ABOLISHED.

1. Shall I tell you the very worst amongst you? Those who eat alone, and whip the slaves, and give to nobody.
2. He will not enter Paradise who behaves ill to his slaves. The slaves that say their prayers are your brothers.

#### GOOD COMPANY.

It is better to sit alone than in company with the bad; and it is better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent; and silence is better than bad words.

#### EDUCATION.

1. To listen to the words of the learned and to instil into others the lessons of Science is better than religious exercises.
2. The ink of the scholar is more holy than the blood of the martyr.

3. He who leaves home in search of knowledge walks in the path of Allah.

4. The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

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

### MODESTY AND KINDNESS OF THE PROPHET.

1. I am no more than man. When I order you anything respecting religion, obey it; and when I order you anything about the affairs of the world, then am I nothing more than man.

2. A person will not enter Paradise who has one atom of pride in his heart. A man present said: "Verily a man is fond of having good clothes and good shoes." The Apostle remarked: "God is beauty, and delights in the beautiful; and pride consists in holding a man in contempt."

3. One of the followers of Muhammad asked the latter to curse the infidels. Lord Muhammad said: "I am not sent for this, nor was I sent but as a mercy for mankind."

4. "I served Lord Muhammad ten years," said Ans, "and he used not the slightest expression of displeasure, and never said": "Why did you do so?" And never said, "Why did you not do so?"

5. They will enter the Garden of Bliss who have a true, pure, and merciful heart.

### PEOPLE OF THE BOOK.

Deal gently with the people, and be not harsh; cheer them, and condemn not. And you will meet many people of the book who will question you what is the key to heaven. Reply to them to testify to the truth of God and to do good work.

### PARADISE.

What is Paradise? Lord Muhammad said: "It is such a bliss as the eye has not seen, nor the ear heard, nor flashed across the mind of man."

### OPPRESSION.

That person is not of us who invites others to aid him in oppression; and he is not of us who fighteth for his tribe in injustice; and he is not of us who dies in assisting his tribe in tyranny.

### A MUSLIM.

1. That person is not a perfect Muslim who eats his fill and leaves his neighbours hungry.

2. A man cannot be a Muslim till his heart and tongue are so.

3. Whoever believes in God and the hereafter must respect his guest; and whoever believes in God and the hereafter must not incommode his neighbours, and a Faithful must speak only good words, otherwise remain silent.

4. He who believes in one God and the life beyond let him not injure his neighbours.

5. Happy is the Faithful, for if good befalls him he praises and thanks God, and if misfortune, he praises God and bears it patiently; therefore, the Faithful is rewarded in every affair, even for a mouthful of victuals into the mouth of his wife.

6. The Faithful are they who perform their trust and fail not in their word and keep their pledge.

### MUHAMMAD AND HIS PRAYER.

O Lord, grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy love; make Thy love dearer to me than self, family, or wealth.

### MARRIAGE.

1. There is no monasticism in Islam.

2. Marriage is incumbent on all who can afford or who possess the ability.

### MUHAMMAD.

The Apostle of God was the handsomest of men, and the most liberal and the most brave.

Lord Muhammad was more modest than a virgin behind her curtain. He observed:—

1. It beseems me to be kinder to Muslims than they to each other. Wherefore any Muslim dying in debt and not leaving property to discharge it, it rests with me; and whoso leaves property, it is for his heirs.

2. Do not exceed bounds in praising me, as the Christians do in praising Jesus, the Son of Mary, by calling him God and the Son of God. I am only the servant and apostle of Allah.

3. Verily God instructs me to be humble and lowly and not proud, and that no one should oppress another.

### HUMILITY.

1. Verily God has made me a humble servant and not a proud king.

2. Whoever is humble to men for God's sake may exalt his eminence.

### FORGIVENESS.

That person is most respectable near God who pardons, when he has him in his power, him who shall have injured him.

Muhammad said: God tells me:—

1. I am near the hope of whoso putteth it in Me; and I am with him and near him when he remembers Me.

2. Whoso seeks to approach Me one span I seek to approach him one cubic; and whoso seeks to approach Me one cubic, I seek to approach him two fathoms; and whoso walks towards Me I run towards him; and who comes before Me with a world of sins, and believes solely in Me, him I come before with a front of forgiveness.

### DAUGHTERS AND GIRLS.

1. Whoever does good to girls, it will be a curtain to him from hell.

2. Whoever looks after two girls till they come of age will be in the next world along with me, like my two fingers close to each other.



3. A giver of maintenance to widows and the poor is like a bestower in the path of God, an utterer of prayers all the night, and a keeper of constant fast.

5. I and the guardian of orphans will be in one place in the next world—like my two fingers, touching each other.

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

7. Whoever has a daughter and does not bury her alive, or scold her, or show partiality to his other children, God shall bring him into Paradise.

#### CONSTANCY.

1. The best of good acts in God's sight is that which is constantly attended to, although in a small degree.

2. Be persistent in good actions and refrain from evil deeds.

#### FORTITUDE.

1. Verily you have two qualities which God and His apostle love—*i.e.*, fortitude and gentleness.

2. He is not a perfect man of fortitude who has not fallen into misfortunes.

#### FORETHOUGHT.

1. Deliberation in undertakings is pleasing to God.

2. A good disposition, deliberation in works, and to adopt golden means in all affairs are of the qualities of prophets.

#### FORGIVENESS.

1. That person is most esteemed in the sight of Allah who pardons, when in his power, him who shall have injured him.

2. Do not say that if people do good to us we will do good to them, and if people oppress us we will oppress them; but determine that even if you do not receive good from people you will do good to them, and if they oppress you, you will not oppress them.

#### FASTING.

1. A man whilst fasting must abstain from all bad expressions, and not even resent an injury.

2. A keeper of fast who does not abandon lying and detraction, God cares not for his leaving off eating and drinking.

#### CONSIDERATION TOWARDS MUSLIMS.

1. Every man who calls a Muslim infidel, it will return upon him.

2. Abusing a Muslim is disobedience to God, and it is infidelity to fight with one.

3. It is not worthy of a speaker of truth to curse people.

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### MY WORK.

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I HAVE set to myself a duty,  
I will do it in any case,  
The task may be uphill or downhill,  
I will move with a steady pace.

The thorns may abound in the furrows,  
 In which this, my work, doth lie,  
 But I will plough them deep, and on, and on—  
 And I'll clear them or else I'll die.

E'en death shall not bring the ending  
 To the work I have chosen for me,  
 For whatever part I leave undone  
 I will carry on to *Thee*.

In those regions high and holy,  
 Where the soul's unfettered and free  
 From worldly anguish, pain and trial,  
 In Heaven's blest company.

Where all thornless grow the roses,  
 Where the torchlight never gets dim,  
 Where *Thou* dost assign to everyone,  
 The work that was cherished by him.

There my work I will carry on,  
 And inspire my progeny  
 On the earth with a deep and strong desire  
 To be heart and soul with me.

For so will *my work* go forward,  
 Both in heaven and here below,  
 For man to man and soul to soul  
 With the mighty influence go.

Rosedale, Theydon Bois (Essex).

AL-QUIDWAI,  
 of Gadia.

## ISLAM KRISTANECO KAJ ALIAJ RELIGIOJ DE LA MONDO.

ISLAM—Kio estas ke ni submetos cion al la Dia volo en la vivo, kaj ke ni preferu sekvi Lin ol iajn aliajn inklinojn au dezirojn niajn proprajn.—estas religio kiu enhavas ciujn religiojn prekikatajn al homaro, de kelkaj instruistoj kiuj havis inspiron de Allah en ciuj epoko kaj ciuj landoj. Tiel diras la Sankta Kurano "Diru, ni fidas je Dio kaj kion Li donis al ni, kaj Ibrahim, Ismail, Isak, Jakub kaj iliaj idoj; ni kredas kion diris Musa, Isa (Jesus) kaj kion diris ciuj profetoj senditaj de Dio, ni akceptas ciujn kaj ne estas malsimileco inter ili."

Antau ol la Sankta Kurano ciuj nacioj dirante, ke ili mem estas idoj de Dio, refuzis konfesi ke aliaj estas ankau same.

La Kristanoj kaj Judoj hodiaŭ kredas ke ĉiuj profetoj nur venis de unu parto de la granda homa familio—la Judoj ; kaj ke Dio ĉiam koleris kontraŭ ĉiuj aliaj rasoj, tiel ke Li neniam helpis au amis ilin.

Tiu ĉi opinio ne sole apartenas al la Kristanoj kaj Judoj, sed estas la propra ideo de preskau ĉiuj religioj, kaj pro tio eksistos sentojn de malamo kaj kondemnemio al aliaj, kaj tiel malkontento, malakordo en la familio de Dio. Sed nia Allah ne favoris unu super la aliaj, Li subtenas *ĉiujn* ne *unu* rason au popolon. Li estas la Reganto de ĉiuj epoko, la Rego de ĉie, la fontano de la spirito, la povo, la Helpanto de ĉiu kreita. La povojn, ĉiujn li donis al la antikvaj popoloj de Hindujo ankaŭ estis donitaj al la Araboj, la Japanoj, la Eŭropanoj, la Amerikanoj. Por ĉiuj la tero estas loĝejo, al ni servas la Suno la Luno, la Stelo kaj funkcias laŭ la volo de Dio por helpi al ni. Ĉiuj popoloj guas la aeron, akvon, teron, kaj ĉion kreitan de Dio, kaj egale uzas la aĵojn de la tero. Tio ĉi estas la grandaj diaj manifestacioj kiuj instruas al ni ke se nenia raso estis malpermesata uzi tiujn ĉi aĵojn, kial povas iu opinii ke Dio nur donis la spiritan parton al unu malgranda raso? Estas malprava ideo pri la Dio, kaj tiu ĉi eraro estas la granda muro kin staras en la mondo inter la nacioj kaj malpermesas universalan fratecon. Nun la lasta eldiraĵo de Allaho korektas forte tiun ĉi ideon. La Kurano nia sankta libro komencas per vortoj de laudoj kaj dankoj al Allah, la Dio kiu (ne estas sole la Sinjoro au Patro de Hindujo, Arabujo, Persujo, Sirio, Eŭropo au Ameriko) sed estas la kreinto de la tutaj universoj. La vortoj uzataj tie ĉi estas generalaj ke ili kovras ĉiujn malsimilajn popolojn, epokojn kaj landojn. La malfermo de la Sanka Kurano kontrandiras la doktrinon kiu metas limojn al la vasta amo de Dio, dirantan ke Li nur donas siajn benojn al unu nacio kaj ne al aliaj, kvazan ili ne estus kreita de Dio, au Li post la kreo tute forgesus ilin, au Li forĵetis ilin pro ilia senutileco. La malfermanta verso instruas Musulmanon kredi ke se Dio donis ĉiujn econ kaj aĵojn egale al la homaro, Li ne forgesis doni ankaŭ spiritan gvidon al ĉiuj egali. Tiu nobla doktrino de la Kuran, enmetas spiriton de frateco, kompreneco inter la homaro, kaj detruas tiun malvastecon kiu estis la muro inter frato kaj frato sub la universala patreco de Dio. Tiu ĉi instruo helpas nin ami kaj regardi bonkore Moseon kaj Jesuon, Ramchandra, Krishna, kaj Lia Moston la Budhao. Se Kun Al-Kurano mi akceptas verajn partojn de la Biblio kiel la vorton de Dio, same mi rigardas kiel la mian la "Gita" kaj aliajn Sanktajn Skribaĵojn. Tiel laŭ la eldiro de la Kurano, "Islam" estas la nomo de ĉiuj religio, kredo, au fido kiuj estis predikataj de tempo ĝis tempo en diversaj landoj de instruistoj kiuj venis de Dio. Ĉiuj estis de la sama ceffonto kaj diris unu kaj la saman veron. Sed la efiko de konserviloj en estintaj tagoj malhelpis ke ili restu puraj, kaj donis okazojn por homaj enmetadoj, kaj malpravaj tradukoj. Ankaŭ lingvoj sangigis,

estis ne uzatoj kaj perditaj, kaj pro tio ĉiu nova epoko havis novajn malfacilaĵojn. Ankau novaj metodoj, novaj idealoj, novaj sentoj venis kaj bezonis novajn klarigilojn. Tial profeto post profeto venis kaj renovigis malnovajn verojn, kaj donacis novajn ekzemplojn kaj sentojn, kio estis necesa je la tempo. Granda fakto estas ke la homa raso estas multispeca, havas diversajn kutimojn, ideojn, kaj estas malproksime unu de la alia, tial estas necese por ĉiu epoko kaj raso havi sian propran profeton, kaj tial estas ke Al-Kurano diras "Ne estis nacio sen sia Gvidanto" denove "Ĉiuj nacio havas sian Instruiston" ree "Profeto estis sendita al ĉiu klaso de la homaro" Se Hindujo havis sian "Vedic Rishis" sekvitajn de Krishna, Ramchandra, kaj Buddo, Hinujo vidis sian instruiston en la persono de Konfucio. Se Zoroaster venis por lumigi Persujon, la valo de la rivero Jordan ricevis la dian influon de la Monto de Olive. Do, kiam kaj kie malboneco estis kaj viroj estis malmoralaj, Dio levigis virojn por instrui kaj renovigi la saman malnovan Islamon. Ĉiuj landoj kaj nacioj vidis malbonaĵojn pekojn, malmoralajn cie, kaj ofte oni rigardis pekon ne kiel peko sed merito.

Tio eble al multaj saĝos stranga, sed ni nur devas legi historion, kaj studadi kondicojn 500 jaroj post la veno de Jesuo; sufiĉas diri ke homaro estis en la plej malalta epoko de evolucio spirita kaj morala. Profeto venos kiam malboneco estis plej granda kiel en Naturo lumo sekvas mallumo. La superdirita kondicoj alvokis au kelkaj profetoj en diversaj landoj au unu Majstra mano kiu venos renovigi la malnovan "Islam" en ĝia plej perfekta formo.

Cirkonstancoj venis kiuj preskan sangis la popolojn. Malsimilaj partoj de la homa familio dividita per naturaj kaj artefaritaj bariloj, estis ĉe la punkto de kunigo kaj unuigo. La vasta mondo estus unu lando kaj la landoj kiel ĝiaj urboj, kaj la urboj kiel stratoj. Veroj de diversaj nacioj kaj fidoj estis pretaj por renkonti unu la alian. Se malsimila instruo estus donita al iu, haoso venus tuj. Dio tial kausis la lastan grandan Profeton veni en lokon tute centran por la tuta universo, kaj kies lingvo en siaj vortoj kaj sentoj ne sangis; tiuci kondico estis klare dezirinda por la ilo uzota por la lasta Vorto de Dio. La kurioza naturo de la Araba lingvo ke ĝi neniam sangigas, donas al ĝi specialan taŭgecon esti la trono de la lasta eldiro de Dio. La vortoj Arabaj estas elokventaj. Ili donas ideon en unu vorto, kiu, en aliaj lingvoj, postulas pagojn por klarigi. Ili estas tial bonaj iloj por teologio. Eksemple "Peko" en la Araba estas "foriri de la punkto kiun vi sentas estas prava, forlasi la Dian ordonon, ne uzi ion en la justa maniero" kaj "Pento" estas "Reveni al la punkto kaj tiam sekviri la pravan vojon; kaj rebonigi la eraron faritan." Por kompreni Islamajn ideojn vi nur devas pripensi la vortajn arabajn. Ili mem estas la klarigo. Nenia lingvo lau mia scio havas tiun ĉi ricecon de sento, kaj tial se la unuigo de la mondo postulas mondre-

ligionon, se la malnovan malnovan religionon de obemeco al Dio estus donita en sia formo perfekta unu fojon kaj por ciam, nur povus okazi per la Araba lingvo.

Al-Kuran venis kaj gi alportis la samon Islam kiun aliaj jam predikis, kaj estas libro kiu repetis malnovajn verojn en perfektajn formojn, kaj ankau donis novajn verojn tre necesajn por la evolucio kaj progreso de la homaro en la tiama kaj posta tempo. Gi ripetas verojn en la Sanktaj Vedas, en la Biblio, en la vortoj de la Gita, en la diradoj de Ramchundra, Buddo. Kaj ciuj aliaj Profetoj kaj finas kion ili lasis ne dirita, donas novajn legojn necesajn por la bonestado de la tempo kiam la diversaj anoj de la familio de Dio alproksimigis. Al-Kuran donos regulojn por ciu bezono de la vivo. Gi ne estas aro de moralaj eldiroj, au libro de ceremonioj. Gi donas veran ideon de Dio kaj lumigas nin pri angeloj, spiritaj faktoj, profeteco, venonta vivo paradizo kaj la formoj de la punoj. Aliaflanke gi donas principojn por gvidi nin en politikaj, hejmaj kaj sociaj aferoj, kaj se homaro nur agus lau tiu ci, gi atingus perfektecon.

Al-Kuran ne sole estas por pregoj k.t.p. gi donas regulojn per la vivo. Se la Rego devas obei legojn por sage regi, la regnantoj ankau estas ordonitaj esti bonajanoj kaj obei la Rego ec kvankam li estus fremdulo. Simile, jugistoj, oficistoj, komercistoj, juristoj, filoj, patroj, edzoj, edzinoj, najbaroj, amikoj, la rica kaj malricaj, fakte ciu persons trovas gvidon en la libro de Dio. Tiu ci perfektan instruon ni nur trovas en la sankta Kurano, kaj tial ni Muslimoj kredas ke la malnova religio de Islam, tio estas predikita de ciuj profetoj atingis perfektan formon en tiu ci fina libro de Dio; kiel diras la Sankta Kurano "Hodiau la lego perfektigas por vi."

#### KIU ESTAS MUSLIMO?

Li estas filo de Israelo ke li sekvu la dek ordonoj de Moses; Li estas sekvantulo de Jesus detruante hipokritecon, Li sekvas la legon de amo kiu venis de Monto Olive, kiam gi alkondukas al plibonigo. Li estas Arja Hindu rompanta idolojn kaj Sanaton Dharmi, donanta respekton al diaj viroj de ciu nacio kaj fido, kiu estis inspirita de Dio. Li estas Budisto predikanta Nirvanon, submetanta sin mem kiel ilon de savo. Li estas Unitariano por starigi la unuecon de Dio. Efektive li obeas je ciuj religio per la Kurano—fidas je ciu beleco en religio kaj turnas sin for de tio kio estas kunmetita de homo al la religio de Dio—kaj tio ci estas Islam.

Tradukita de

KHALID SHELDRAKE.

Miajn Korajn dankojn al Sro W. W. Padfield de Bath kaj Sro. Allsopp de London por ilia boneco.

وسلم لما جاءت اليه امه حليمة الساعديّة التي ارضعته فاكروها  
وعزّها وفرش لها رداؤه فجلست عليه واجلّها اجلالاً عظيماً  
ولما ترعى قومها في غزواته فترحمهم واحسن اليهم جميعاً و  
ذلك كله لاجل امه حليمة الساعديّة التي ارضعته فنعن  
معها ومع قومها كل جميل فكيف اذا كانت امه التي ولدته  
ثم تفكر ايضاً في معاشرته مع الرواجه المطهرات رضى الله  
عنه فانهى كفى يعرفه ويد عنه فرداً فرداً منتهى ذلك  
لانه صلى الله عليه وسلم يفضل ما يقول وانه (قال خيركم  
خيركم لاهله وانا خيركم لاهلى) وايضاً انه كان  
يعمل على منوال القرآن الكريم كما قالت عائشة رضى الله  
عنها لما سألوها عن خلق النبي صلى الله عليه وسلم  
فقلت كان خلقه القرآن (وان الله تعالى قال في  
القرآن الكريم (خلقكم من انفسكم ازواجاً) اي من جنسكم)  
لتسكنوا اليها وجعل بينكم مودة ورحمة) فلذلك انه  
كان بازواجه رحيماً كريماً حتى انه كان اذا ارسلت  
اليه بعض ازواجه اذ اما فاتفق ان الاء قد كسر فارسل اليها  
اناء عوضه لانه كان صلى الله عليه وسلم كاملاً في اخلاقه ومعاشرته  
للتساوي لانهى ضعيفات البنية فالاحسان اليهن واجب  
فقد ثبت من اول الزمان الى حال التآخي ما جعل احد من  
المصالحين والبيهين والملوك والسلاطين حقوق النساء  
كما جعله الاسلام والنبي صلى الله عليه وسلم ولذا لا يثبت ان  
نبيّاً راحمة للعالمين جميعاً (المنزعم محمد بن عبد الحميد (مولوى فاضل)

ما ارادوا لانهم هم المالكون لا موالهم ثم ان القرآن الكريم قد  
 أكد الله تعالى فيه بان يحسن الرجال للنساء ويرحموا عليهن  
 وان يعاشروهن بالمعاشرة الحسنة ولا يضيقوا عليهن ولا  
 يأنفوا من تربيتهن ولا يضارهن وان يعملوا معهن  
 كل خير قال تعالى (لا يجل لكم ان ترضوا النساء كرجلكم) وقال تعالى  
 (وهي مثل الذي عليهن) وقال تعالى (وجعل بينكم مودة ورحمة)  
 وقال تعالى (ولا تنسوا الفضل بينكم) وقال تعالى (هي لباسي  
 لكم وانتم لباسي لهن) وقال تعالى (للرجال نصيب مما اكتسبوا  
 وللنساء نصيب مما اكتسبن) وقال تعالى (واتوا النساء صدقاتاً  
 هنن خلة) وقال تعالى (ولا تفضلوهن لذتهن هبوا ببعض  
 ما اتيتمهن) وقال تعالى (وعاشروهن بالمعروف) وقال  
 تعالى (ولا تنسوهن ضراراً) وقال تعالى (واسكنوهن من  
 حيث سکنتم من رحمتكم) وقال تعالى (ولا تضيقوا عليهن) ثم ان  
 رسول الله صلى الله عليه وسلم عاشر النساء باكمل وجه واحسن  
 اليهن بالفعل كما شهدت سيرته واخلاقه الكريمه وذلك  
 اظهر من الشمسي في رابعة النهار وكان صلى الله عليه وسلم  
 اذا جاءت اليه ابنته فاطمة الزهراء رضي الله تعالى عنها  
 من بيتها لاجل زيارته صلى الله عليه وسلم يقوم لها اجلاً  
 وتغطيها وتكرماً ويستقبلها بقوله صلى الله عليه وسلم  
 (اكرموا اولادكم) وذلك لموافقة الفعل للقول وايضاً  
 انه صلى الله عليه وسلم أكد في خدمة الامهات فقال  
 (الجنة تحت اقدام الامهات) حتى انه صلى الله عليه و

وأغبرها لاذوا جهتي ولا يرثن شيئا من أموال اقربائهن وأزواجهن  
 إذا ماتوا قطعاً وكلية بخلاف الإسلام فإنه أثبت حقوقاً  
 للنساء في الميراث وغيره وإن رسول الله صلى الله عليه وسلم  
 رفع وقمع ومنع قتل البنات ودفنهن أحياء - فإن العرب أنتم  
 كانوا يأنفون من الإناث وترينتهن فالإنهن يعتقدون أنهن  
 الجزيل والأجر العظيم والفخر في تربية البنات وذلك كله يدل  
 على أنهن امتثلوا أوامر الله تعالى وأمر رسوله صلى الله عليه وسلم  
 لأنه (من عال ثلاث بنات أو ثلاث أخوات أو أكثر منهن أو أقل  
 أنا وهو في الجنة وإشاراً بصبيحة السبابة والوسطى)  
 وإن الله تعالى أثبت حقوقهن وبيّن ما لهن وما عليهن ورفق  
 ما كان يُصنع بهن في كتابه الحميد وفرقانه المجيد فقال تعالى  
 (وإذا المودة سئلت بآذنب ذنب قتلت) انظروا رحمته الله تعالى  
 حيث أنه رفع جميع التكليف والظلم الذي كان على النساء في  
 الأزمنة الأولى ثم إن الله تعالى جعل لهن قسماً من الدار  
 وضمن لهن حقوقاً في جميع الأمور التي تختلفها أحداقها  
 وأزواجهن بعد موتها وأما أهل هذا الزمان الذي يدعي  
 أهله بأنه زمان التهذيب فما جعلوا لهن حقاً أبداً ولكن  
 الإسلام أوجب للنساء حقوقاً كثيرة كما ترى مثلاً كالصدق  
 والتحف والحلي وغير ذلك من الأشياء والأموال التي تؤول  
 تحت أيديهن فجميعها لهن لا يشاركن فيها أحد من  
 البشر فهن المالكات لتلك الأموال يتصرفن فيها ويخرجن  
 ويعطين وينعن ما اردن كما أن الرجال يعملون بأموالهم



بسم الله الرحمن الرحيم فعدة ونصلي على رسوله الكريم  
 ان حيات رسول الله صلى الله عليه وسلم واخلاقه واعماله وجميع  
 احكامه تدل عليه بالفعل بانته رحمة للعالمين لانه صلى الله عليه  
 وسلم كان محافظاً على حقوق العباد بل انته اجرى احكاماً تفصيلاً  
 في رعايتها وبالخصوص انه أكد تأكيداً شديداً في رعاية حقوق  
 النساء وادعى لهن وهي آخر وصية اوصى بها عند وفاته فقال  
 (اوصيكم بالنساء خيراً) ثم اذا نظرنا قبل بعثته صلى الله عليه  
 وسلم نرى ان النساء كانت لا تنال شيئاً من الموارث قطاً  
 وكلية بل انهن لم يسهن على حياتهن وحياتهن لادن اهل الجاهلية  
 كما نرا يقتلون بناتهم صفاراً وايضاً كما نرايتن زوجن بنساء  
 ابائهن ولا يعطون شيئاً من الارث الى امتهاتهن واخواتهن  
 اعني اذا سلمت اخواتهم من القتل صفاراً لانهن كانوا من حقهم  
 يستكفون من تربية الدناث ويقتلونهن صفاراً عند الولادة  
 وفي بعض الاحيان اذا كان احدهم مسافراً وولدت زوجته  
 انثى يقتلها برحاً اذا رجع من سفره او يدفننها تحت التراب  
 حية ولو كان عمرها بلغ عشر سنوات هذا ما كان من حقوق  
 النساء في زمان الجاهلية قبل البعثة واما في هذا الزمان  
 الذي يدعى اهلله على انه زمان الارتقا وفي التهذيب  
 وبالخصوص اهل الروبافان النساء عندهم لا يرثق فيهن  
 بعهد ابداً ولا يمكن شيئاً من امواتهن ولا يتصرفن فيه  
 ابداً ولا يُسمع لدموعهن اذا اتى دعوى من جهة نفقاتهن  
 واذا فارقتن ازواجهن فجميع ما في ايديهن من الاموال