

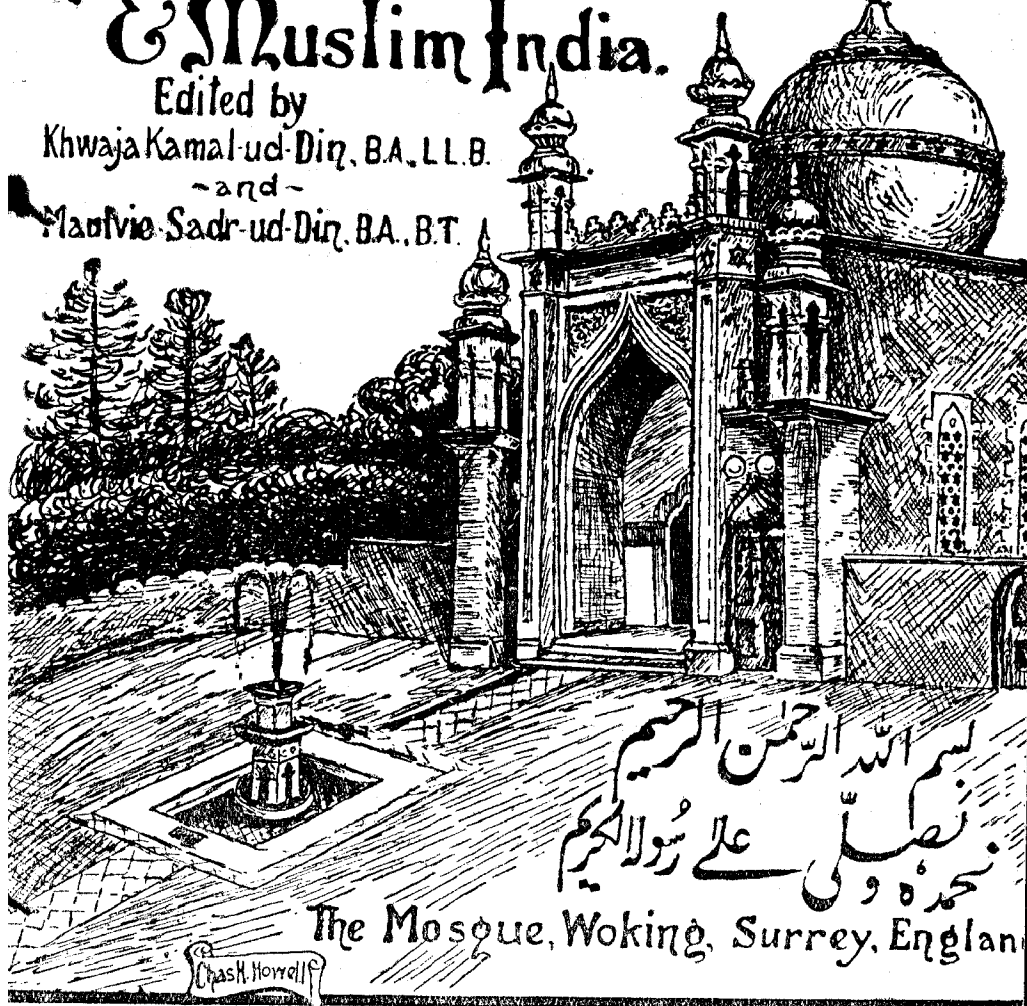
Islamic Review & Muslim India.

Edited by

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-and-

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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A FREE TRANSLATION OF CHAPTER CXIII. OF THE QURAN

I SWEAR by the splendour of light,
And by the silence of night,
That the Lord shall never forsake thee,
Nor His hatred take thee ;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee, grief no longer control
thee,
And fear no longer cajole thee.
Thou wert an orphan-boy, yet the Lord found room for thy
head ;
When thy feet went astray, were they not to the right path
led ?
Did He not find the poor, yet riches around them spread ?
Then on the orphan-boy, let thy proud foot never tread,
And never turn away the beggar who asks for bread ;
But of the Lord's bounty ever let praise be sung and said.

FRONTISPIECE

In Memoriam

WE regret to announce the death of Mrs. Safia Ahmad Faris, a learned Muslim lady, who succumbed after a short illness at 5 Ashburn Place, London, S.W., the residence of her granddaughter—Mrs. Wardah Reginald Legge.

She was the wife of the late Ahmed Faris, a renowned Arabic scholar, and a master of several European languages. He translated the Bible into Arabic, and has left many other works in that language. He was the editor of the *Al-jewaiib*—a paper which enjoyed a high reputation throughout the Muslim world. His name has been immortalized by that wonderful book "Sirr-ul-lyal," which displays rare scholarship in the masterly treatment of Arabic philology. Being a profound scholar of all the most important European languages, he was able to trace them very convincingly to their Arabic origin. A study of his book reveals the fact that Arabic can well be called the mother of languages. His granddaughter, Mrs. Wardah Reginald Legge, an accomplished and most devoted Muslim lady, furnished us with an explanation which accounts for the title of this unique classic, "Sirr-ul-lyal" ("A Secret of Nights"). "My grandfather," said our esteemed sister Wardah, "was given to devotions, would get up in the latter watches of the night, consume his candles, apply himself hard at the production of this work, which he styled 'Sirr-ul-lyal' or 'A Secret of Nights.'" A search of his manuscripts, which we are going to make, may unfold other treasures to enrich the world. During his long career of eighty-seven years as a man of letters, Ahmed Faris won, as he well deserved to do, a very high place in the estimation of the people not only in the West but also in the Eastern nations.

From Queen Victoria, the Osmanli monarchs, and the rulers of Egypt he received tokens of appreciation and kindness. His worthy son, Salem Faris, the father of our esteemed sister Wardah, inherited his father's talents. He was some time a consul in France, where he died. So now two survivors, one the world-renowned "Sirr-ul-lyal" and the other the talented lady Wardah Khatun, who is extremely devoted to the faith of her father and grandfather, remain to commemorate the genius of the great author and scholar, Ahmed Faris.

Safia Ahmad Faris was a worthy wife of a worthy husband.

She was born on 7th July, 1841, and after leading a pious life of seventy-four years fell asleep, the sleep that knows no waking, on the 22nd June, 1915. She shared the scholarly tastes of her revered husband, and has herself left in MS. a book entitled "The Soul of Islamism," which may be published some day. She is greatly missed by Wardah Khatun and her husband, Major Noor-i-jamal ud Din Legge.

Her body was interred at the Muslim Cemetery, the funeral service being held by the Maulvi Sadr-ud-Din, the Imam of the Woking Mosque, the Muslim Church in England. Mrs. Legge fondly cherishes the memory of her grandmother, and we offer her our sincere condolence in her bereavement, and for her consolation repeat this Quranic verse, *Inna lillahe wa-inna ilaihe rageoon*—"From Allah we are and to Him we return."

We are very happy to be able to enlighten our Muslim brothers that the Legge Muslim family consists of six members—Major and Mrs. Legge and their children, Ahmad, Safia, Salem, and a handsome baby Jameel. May they all flourish, and the young members grow up good and faithful Muslims.

SERVICES

FRIDAY Prayers are held at 39, Upper Bedford Place, Russell Square, London, at 12.45,

and

Sunday Services are held at the Mosque, Woking, at 3.15 p.m.

Both the places are open to the general public on these days, and all visitors, whether Jews or Christians, are welcomed. Healthy criticism is encouraged after lectures, and collections are scrupulously avoided.

The inhabitants of Woking avail themselves on Sundays and also on other days of the week of the opportunity offered for a study of Islam. Those that attend these discourses or study the ISLAMIC REVIEW are able to see how simple the Islamic faith is, how adequately does it harmonize with human nature and enjoys freedom from dogmatism or mystery. Islam fosters broadmindedness and requires its adherents to hold in high esteem all the prophets—Abraham, Moses, Jesus and Muhammad, etc.—that were commissioned from time to time, and to love all mankind without any distinction of creed and colour. Good actions are held to pave the way for happiness and paradise and to win Divine goodwill. The Imam of the Mosque is always glad to answer any inquiries.

“ELI, ELI, LAMA SABACHTHANI”

By LORD HEADLEY

FOLLOWING up the argument that Christ's resistance to temptation in the wilderness was marvellous and encouraging if he was a man but meaningless if he was God, we may surely look to those words of human anguish on the cross when our Lord felt his last moments approaching and cried out to God, as many of us do when in supreme danger, distress, or suffering. The child calls to its father as we cry to Allah who made us and to whom we must all return. If Christ actually was Allah, what would be the sense of saying, “My God, my God, why have I forsaken myself?” Why, indeed! It is unconvincing and grotesque, but if he was the divinely inspired being and grand character we believe him to have been, we can quite understand that God's chastening and the supreme test, when his fortitude was tried to breaking-point, brought forth the exclamation which probably half-unwittingly escaped from his lips, “O God, why am I now left to die on the cross? Why hast Thou, for whom I have worked so hard, deserted me in my hour of gravest danger and suffering?” The human note in the cry is so true to nature and touches our inmost hearts.

Having myself experienced intense mental and physical suffering—so great that it seemed impossible that life could continue—I can understand it, though, in the very darkest moment, when dissolution seemed actually present, and I was either on the point of death or had temporarily crossed the boundary, it never occurred to me for one moment that God could forsake me, and instead of feeling frightened—as I always supposed I should when death approached—I experienced a sensation of restful resignation and supreme happiness, and I said those simple lines:—

“Dear Father, Thou art very near,
I feel Thy presence everywhere,
In darkest night or brightest day,
To show the path, direct the way.”

For me, at the time alluded to, it was indeed “darkest night,” and I can liken it to nothing better than suspension in outer darkness—no foothold, no resting-place, nothing left but a consciousness of infinite and overawing space; and yet, in the immensity and apparent desolation of the situation, I

remember arguing with my spirit as to how the borderland could have been approached, and being aware all the time of the presence of God upholding and comforting me in my dire and pitiful state. But there was no sense of *fear*, and this is probably accounted for by the strong faith in God which banishes all the terrors of darkness and death.

My condition here described calls to mind that beautiful episode in the life of Muhammad when he was a fugitive and hiding in a cave with one faithful adherent. Those who were seeking his life approached very near, and seemed on the point of discovering the fugitives. Muhammad's companion was bewailing the fact that they were only two, and no doubt whisperingly pointed out what a small chance they had. But the Holy Prophet's absolute and childlike faith in God never wavered. "No," he said, "we are not two, we are *three*, for Allah is with us." Childlike in simple faith, we detect those characteristics of manliness which fears not to look straight at the Creator and say, "Take me now if it be Thy good pleasure ; Thy will not mine be done."

Why cannot mankind be satisfied with a simple faith in Allah and be governed by the principles of Islam ? Why roam far afield in search of complications, improbabilities, and fairy tales on which to found various dogmatic creeds ?

Is it reasonable on our part to credit the Almighty Creator of the Universe with a petulance worthy perhaps of a disappointed schoolgirl whose doll fails to please her ? Atone-ment. What does it mean ? We have heard that in China it is possible for a condemned man to purchase the services of a substitute who will go through a lingering and cruel death ten times more painful and prolonged than crucifixion. A crime has been committed, and some one must suffer to atone for that crime. The members of the Holy Inquisition considered it so heinous a crime to differ in religious opinion that they inflicted tortures a hundred times more ghastly than any endured on Calvary. How can we serious, thinking men *believe* that the Supreme Being has to be revenged on Himself ? It is wild, it is heathenish, and savours of the Druidical horrors which we might well hope to have got ahead of in this twentieth century.

A story is told of a very devout and tender-hearted old Christian lady to whom a clergyman was describing the sufferings of Christ and his followers. At last her harrowed feelings

could stand it no longer, and she said, "Ah, well, sir, it's a long time ago ; let's hope it's not true."

In all humility we should regard the problem—much of it *may* be all true, such very unlikely things turn out to be true ; but we have been provided with intelligence which teaches us to accept that which seems reasonable and fair in preference to that which is unreasonable and unfair.

It is to some extent a pretty and plausible idea that the Creator should condescend to lower Himself and suffer for the created, but why take our nature upon Him when we are already made in God's image, as the Christians themselves admit? God who created us has, in a sense, a great many sons, since we are all the created ones of God ; why, then, should He be so much annoyed with the majority of His children that He must kill one in order that the rest may live? The whole idea of human sacrifice is barbarous, and dates back to the days when primeval savages attempted to propitiate angry deities. Surely we must have outgrown the swaddling clothes of such heathenish superstitions!

A WISH

LET others have their tongues of gold,
And messages of fire ;
And let them carve their works of art
Which one and all inspire.

The world may build its palaces
Of gold and jasper fair,
Fit dwellings for the King of Kings
Should He but tarry there.

At Allah's feet let all men lay
Their treasures, wealth, and might ;
Their actions wrought in bravery
And in the cause of right.

I am content to be the earth
That He should tread apace,
The tool He needs for the design
That He on earth would trace.

O Lord of Love, and Lord of Light,
Master of king and queen,
Spread o'er Thy little one a veil
Where she may serve unseen.
MUSHTARI (AN ENGLISH LADY).

THE INSTITUTION OF FAST IN ISLAM

MAULVIE SADR-UD-DIN, speaking to the Muslims assembled for the Friday prayers on the 16th July, after reading a portion of the chapter *Al Baqar*, said :—

The injunction contained in the portion of the Quran shareef which I have just read, is like all other directions contained in that holy volume perfectly clear and distinct. It sets forth in unmistakable terms the rules by which the fast of Ramadhân is to be observed and gives the reason why such fast has been declared to be incumbent upon all Muslims. It says :—

“Oh, True Believers! a fast is ordained you, as it was ordained upon those who preceded you, in order that you may become Godfearing.

“The month of Ramadhân shall ye fast, the month in which the Quran was sent down as a direction unto men, and an explanation of that direction, and the distinction between good and evil.

“Therefore he among you who shall be in his own land during this month shall fast during the same ; but he who shall be sick, or on a journey, shall fast the like number of other days.”

Here in the latter part of these verses we see once more the reasonableness of the religion of Islam exemplified and set forth.

The fast is enjoined upon all who are able to perform the same ; but those who are upon a journey, or who are sick, are excused from making the fast during this month, and enjoined to practise their abstinence for like number of days when the circumstances are more favourable for them so to do.

The fast of Ramadhân is not merely the abstaining from food from sunrise to sunset, but also the abstinence from foolish jesting, idle talk, and sensual pleasures generally.

No injunction in the Quran is laid upon man simply to please a whim or caprice of the Deity. Man is not enjoined to fast simply to please Allah, but that by his abstinence he

may assist himself and all mankind. We cannot please God by self-torture. Islam condemns, indeed, the idea of self-mortification, as is evident from the texts of the Muslim Bible and the sayings of the Holy Prophet Muhammad. Do we not all know that the Great Apostle of Allah stamped out monastic life. "There shall not be any asceticism in Islam" is the well-known injunction that emanated from the Holy Prophet. We are on the other hand required to lead a strict life, and to exercise self-restraint and self-denial. The institution of fast is calculated to inculcate self-discipline, to live on what is lawfully ours, to refrain from injuring others' property, and to deny ourselves some meals on behalf of those that need them most.

From an hygienic point of view, fasting at times is beneficial to the health of a human being. Medical science has demonstrated beyond the possibility of a doubt that disease is the more likely to attack a man who is a glutton or a wine-bibber, rather than the one who is frugal and abstemious in his habits, and that the latter even when attacked by disease, can the more readily shake off the attack. Longevity and health are promoted by abstinence, not by gluttony.

Furthermore gluttony and intemperance excite the sensual feelings of human beings, and thus bring a number of evils in their train.

To-day the press of England is teeming with such expressions as "War-babies"; "unwedded wives"; and "unmarried mothers." Such a state of things is a disgrace to the manhood and the womanhood of the country, and a foul stain upon the honour of the nation.

Oh, but people say, this is the outcome of the war, this is the result of militarism!

Such a statement as this is only partially true. Militarism does not necessarily encourage and foster sensual vice. When the armies of the Caliph Omar conquered Syria, not a single case of rape or even indecency could be laid at the door of one of the brave Muslim soldiers who accomplished that conquest. After the subjugation of the province, the conquered inhabitants solicited the Muslim commander to allow the army to march in triumphal procession through the streets of Damascus, and he consented to their petition. On the day on which the procession took place, the windows and the roofs of every house on the line of route, over which the procession passed, and the

whole of the streets, were crowded with spectators, the majority of whom were ravishing beauties of Syria, bedecked in all the finery they possessed, every art being used by them to bring into display the beauty of their charms. The valiant soldiers of the Caliph marched through the streets, their stride was warlike, their mien noble, yet withal they preserved their modesty, and refraining from raising their eyes from the ground, and refusing to look for even a moment upon the bevy of female beauty which surrounded them on every side, they marched on a noble and honourable cavalcade. Not one single case of unchastity was laid to the charge of these brave and virtuous Muslim soldiers, and at the close of the campaign the Muslim commander was able to say to his warriors: "Oh, True Believers, by the blessing of Allah, you have won a great victory in the subjugation of Syria, but you have won a still greater triumph in the conquest of yourselves!" The fasting during the month of Ramadhân inculcates self-control, and accustoms persons practising the same to the exercise of that habit. In this, as in all matters, the Muslims should seek to emulate the noble example of our Holy Prophet, whose life was pure and holy, and who never enjoined upon others that which he did not practise himself. Each Muslim should put to himself the query in the Holy Prophet's own words: "Why should I not be a thankful servant of Allah?"

Every Muslim should be a moral and ethical soldier. The secret of the great success of the early Muslims was that they lived pure and holy lives, and that every individual was ready for every emergency and fit for any position or duty which was required from him.

The month of Ramadhân, and the *regimen* of fasting causes the person practising the same to feel sympathetic towards those who are compelled to fast at other times because they have not the means to purchase food, and in this manner encourages almsgiving, charity, and fraternal sympathy.

Hazrate Ayesha, wife of our Holy Prophet, declared that during the month of Ramadhân that holiest and best of men was more charitable than the cooling zephyrs, and more swift in rendering assistance than the swiftest wind.

HOW TO WIN THE WAR?

THERE is an Indian saying—

“What a blind man wants? Two eyes.”

So what Europe wants is peace, and what the belligerent nations want is some philosopher's stone which will give them victory.

Although now no doubt exists in the possibility of changing copper into gold, unfortunately no philosopher's stone has yet been discovered to effect that. This war has become so complex and has raised such world-wide issues that to secure peace has become almost as difficult as to discover a philosopher's stone. It is general opinion that now this war cannot end in any sort of compromise. It must be won by one group or the other, i.e. one of the groups must be so crushed as to be at the mercy of the other. Hence the necessity of finding some means to be victorious has increased. In these days of national development—in this age of invention, it is not difficult to find seers and even prophets. People, men and women both, have not only come forward to prophesy the end of the war before next winter but they have also been clever enough to show the means how to achieve victory. I saw the same question I have chosen for the title of my article on one of the women suffrage placards. Some people say that big guns will win the war, others that it shall be won by explosive shells. Some say victory is a matter of nerves, others that it rests with military science. Some accuse alcohol as one of the strongest enemies, others bless bullion as one of the greatest allies. One party depends upon its floating ships and expects to starve the other to death, while the other feels sure of its under-sea boats and expects to destroy the floating ships themselves. One party depends upon its numbers, others upon its skill. In short, as I have said elsewhere—

“This world is a menagery of maniacs,
Every one here has his own delusions.”

I am one of them, perhaps the worst, because I hold uncommon views and delusions. As to this war also I hold my own ideas and have arrived at certain conclusions. I have no pretensions of prophethood. What I have arrived at is through

logic. The future, in my opinion, is known only to the great Master of the future. Man has hardly sufficient control even of the present what to say of the future. What man can only do as to future is to put two and two together. The result should be four, as he expects, but on some occasions while he, to his knowledge, is putting two and two together he really puts only one and one or three and three or even one and two together and is surprised at the result.

So many uncontrollable circumstances affect human affairs that we cannot be sure of the result of our efforts, nor can we be so sure of our premises as to be certain of the conclusion. We can but try to fall back upon empiricism. We may draw conclusions from the past experiences. Now, this war has certain particular characteristics of its own, but is by no means a unique affair in the history of man.

Man has before fought defensive wars and offensive wars. Man has before now aimed at the conquest of empires. He has even tried to dominate the world of his day.

The scale on which the present war is being fought is far larger than any of the previous wars. The international influence of this war is also exceptional.

But after all history is repeating itself. The wars between Rome and Carthage, Greece and Sparta, Macedonia and Persia were gigantic wars in their own time. In comparatively later periods Muslim wars were also world-wide, and surely the fanatical crusades which brought together the whole of Christendom against one nation and at one place were not picnics. The onrush of the Turks to the gates of Vienna, the conquest of Spain by Moors, and the invasion of India by Gaznavis all teach their own lessons and lay down such precedents from which the future of the present war can be concluded.

History has no doubt great educative value, although history is almost always mixed up with fables and even myths. Accurate history has but rarely been written. Historians who write the history of their own days are biased and even intimidated. Those who write of the past fail very often to get quite correct facts. Now, who can dare write a correct history of the present war in any of the belligerent countries? There is the Martial Law and the Defence of the Realm Act to gag the truth. In neutral countries no first-hand material can be secured. When the war is over it will be still more difficult to get the real

facts. That group which will be defeated will try to shape the history in a different way. The same has been the case with all the other wars. Even the history of the Napoleonic wars and the history of Napoleon himself have been written in two different ways. However, there are certain facts in history which remain uncontrovertible.

In the great war between Rome and Carthage we all know that at one time Hannibal by his military genius became the master of the situation, and although the struggle lasted for years and Rome was invaded by the Carthaginians, yet in the end Rome triumphed. How? Through the spirit of the Romans. In the same way the Mahabharat of India was won not through military genius but through the spirit.

Alexander with a comparatively small army conquered mighty Persia and reached India, not because he had better military armament or genius, but because he possessed an invincible spirit.

In the early Muslim days of conquest what was it that gave victory to a handful of such shepherds who had no armour, did not know much of military tactics and possessed no organized commissariat against the well-disciplined, well-clad, and well-fed armies of the Romans? In the battles of Yermuck and Qadsia, when the ratio of the contending armies was almost one to ten, how did the smaller number annihilate the larger number? What was the secret of Khalid's successes? What made his lieutenant 'Darar victorious, although he always exposed his naked body before a well-armoured opponent?

History tells us that Tarik crossed over the sea from Morocco to Spain with only five hundred soldiers, landed his petty army at the point which is still called by his name—Gabal-ut-Tarik, or Gibraltar—sank all those boats in which the little army had crossed the sea, so that there was no idea left of turning back, and conquered almost the whole of the country. He himself cut the line of his communication when he sank his boats. He had not much provisions, not much money. The number of his troops was ridiculously small. His army did by no means possess better armour than the opposing army of Spanish kings. Yet he was victorious. Why? Because he had an unconquerable spirit.

History again tells us that Salahuddeen had to face the combined armies of the whole of Christendom. Even distant

England sent her armies under her lion-hearted king to turn the "infidels" out of the holy land of Palestine. Numbers of invasions were made, some of which were temporarily successful and ended in a merciless butchery and massacre of even women and children, yet all that combination, all that fanaticism failed against the rock of that spirit with which Salahuddeen and his followers were imbued.

All these instances have been taken from history. There is at least one instance of our own days where the spirit of a poor, ill-armed, unorganized nation defied the might of one of the great Powers of Europe. What was it that enabled the children of the Tripolitan desert to so valiantly defy all the military and naval power of Italy? Nothing but their undying spirit.

In short, history enables me to draw the conclusion that this titanic struggle in which mankind is involved to-day shall also be won by the spirit.

Shells are wanted, guns are wanted, silver bullets are wanted, and soldiers are wanted. But above all these a driving power, a strong dynamic is wanted.

This war shall be won by that group which can combine science with spirit. Men and women should be imbued with a spirit to win, and victory will be theirs. Without such spirit it shall be impossible to win this war. Materialism alone can not win it. If there is no spirit to win there will begin internal troubles; the soldiers at the front will also get tired of their arduous life. They might even get frightened by "Jack Johnsons."

Materialism does no doubt supply big guns, Dreadnoughts, submarines, and Zeppelins. But these cannot work automatically. They require human agents to work them. But if the human agents are materialistic—if they believe that there is no soul, no after-life, no connecting link between the present and the future, between the man and his children, then they will not care to risk their life and go to work those machines which materialism has supplied them with. Why should man, if he is materialistic, risk his life for the benefit of others, even though those others be his own children, even though his own country should benefit by his suffering and death. Just as to work the Krupps and the Dreadnoughts human agency is necessary, so is spirit necessary to make that human agency itself work. Materialism no doubt started this war, but materialism cannot

win this war. To win this war is needed an invincible spirit, and that of the whole people.

Let every man and woman ask himself or herself—

Whether he or she has that spirit in him or her as to be willing to sacrifice all to win the war or not?

If the reply be in the affirmative, then there would be every possibility of winning this war, otherwise not.

What is wanted is such a spirit that would defy death, that would give a pleasure in sacrificing one's life and property for the good of the country, the children, and their children's children.

In my next, *Insha Allah*, I will endeavour to show different ways how that spirit was created before in nations and how it can be created now.

AL-QIDWAI.

THE EVOLUTION OF THE IDEAL OF GOD

By PROF. N. STEPHEN.

THIS short article is meant to be simply suggestive, in no sense exhaustive. It is prompted by the fact that much has been written on *God* as seen by various Sects, Religions, and Creeds, but little about the Idea in its embryonic form in the mind of mere man, *sans* Education and Civilization, and the Evolution of the crude *Idea* to the perfect *Ideal*.

The subject is a bold one, and I write in no sense of light thought, but with a desire to show that out of Man's necessity, his weakness, his ignorance, and his desire for knowledge, has gradually been evolved the Ideal God.

I know there are many who may say that from the very beginning of things, *God* was a revelation. I do not argue, but reply, if so, it was a very imperfect and also a very limited revelation, and the thing revealed has grown by Evolution, through many changes, to a more perfect and beautiful Ideal of Unity and Divinity.

Man is the one living Animal to whom has been given Intellect; other animals have instinct, or, as some prefer to say, intuition—the power to understand within certain limits, more or less narrow, what goes on round and about them, and in some instances, notably the Dog, Horse, or Elephant for example,

even to reason from cause to effect ; but only (*note this limitation*) when *Cause* and *Effect* are both VISIBLE at or near the same time. But the Intellect of the Animal *Man* seems to be limited only by the degree of knowledge to which he can attain ; consequently, he is ever trying to comprehend the why and wherefore of all he sees, or feels, or knows ; he is not content to see that Day is day, and Night is night, but seeks to know the cause of the differences in them, and the power that brings them to pass. But, as even human intellect is limited, so soon as man reaches the, to him, unexplainable, he turns for explanation to the Supernatural ; and in so doing brings into his existence and intellect the first idea of *God*, of a *some person*, or *some thing*, having a power beyond any that man could explain, or possess ; and therefore, to be worshipped, feared, and conciliated.

This is the crude idea, but it assumes many and varying phases as man moves up, from purely savage, to civilized state. But the move is always upward, as man attains a truer outlook ; the idea changes, only to become more perfect, more ideal, and spiritual, as man's knowledge of nature increases and his reason is strengthened and educated.

The savage, mere man, requires little—a doll, an idol of wood or stone, or even less ; but the man, plus education, demands something higher and greater than himself, in short a God—spiritual, free from decay, and all-powerful to create or destroy.

I leave out all question of those who say “ There is no God,” looking on them, rightly, or wrongly (if you choose to say so) as those who have stopped short on the path of knowledge, and even as those who, climbing a mountain, turn aside at the pass, and never attain to the full glory of the summit.

I use the word *God*, because it is the English title for the Supreme Being, worshipped by all civilized nations under one name or another, be it Elohim, Adonai, Jehovah, Allah, etc.

God, as the *author* and *upholder* of the universe, a *self-sufficing being*, is a philosophical idea, and belongs only to man in a fairly advanced stage of civilization. No such view of God is to be found among savage tribes. It has been said there is no tribe of men so low as to have no idea of a god of any kind ; but this is not exactly true. Such tribes are probably few, but they do exist (see Lulbach, “ Origin of Civilization

and Prehistoric Man"). Certain it is, however, that the first god of the savage is *what he most fears*, or believes has power to injure him ; in other words, his god is the reflection of himself, only more powerful ; his own likes, his own attributes, his own acts, are all reproduced in his god, who is in every case cruel, exacting, and malignant.

But even this is an advance on Fetichism, which ascribed a supernatural power to the most simple, natural objects, or even to the artificial imitations of them—which is really the first step on the way to the evolution of the idea of a god, the first form of belief in the supernatural adopted by man. Of course such a form could only satisfy the most elementary mind, which then advanced to the god of the savage, already referred to.

The next great step in advance was the recognition of two great principles—good and evil, naturally opposed to each other. This brought into existence Dualism—the deification of two principles, "absolute good" and the "greatest evil," represented in modern religion by the terms "God" and "Devil." Dualism was a faith in Persia long before Zoroaster (Plutarch was a Dualist) ; but as it soon became apparent that the good and evil could not co-exist on an equality, it became an accepted thought that *evil* was originally *good*, but lost its first estate, and so became subject and inferior to good, which will eventually be triumphant when evil will no longer exist.

Alongside of this Dualism we must say a word or two on Polytheism—the belief in and worship of many gods. The popular view that this was a degradation of an earlier Monotheism (identified with Judaism) was first attacked by Hume in 1742, who held that "the mind gradually rises to a higher conception of deity," and not *vice versa*. This view I hold very strongly, and would add, rises also to a more exclusive and monotheistic view in that "God is God," and He can have *no equal*. Polytheism is evidently the religion of a people who could not pin their faith to any god, but, recognizing many powers they could not understand, made them all *gods*, and lest any should be left out raised an altar "to the unknown god," and so avoided any trouble, and felt they had done their duty. Still, it is a landmark in the stages and struggles which mark the evolution of the idea of "God" as the *One Supreme*, for even Polytheism recognized a "god of gods."

We must next notice Pantheism and Judaism, and so bring

our thoughts to a focus. Pantheism is a system which joins together God and the universe. Its creed is—*All is God*, or God is All; but no other religion covers such extremes of thought, from Material Pantheism, "God is simply the gross material universe," to Idealistic Pantheism, which says there is no material universe, what we call matter being merely an appearance, the image or shadow of the *Infinite Being*. Between these two are varied degrees, but the earliest known form was in India, and taught "that the Eternal Infinite Being creates by self-evolution." In the Rig Veda, one of the most ancient books in the world,¹ "Brahm" (He that is) is all things, that is all material forms are simply forms of Brahm, all are emanations from him. The great religions of antiquity, Persian, Egyptian, Greek, etc., were all Pantheistic, and during the Middle Ages, in spite of the exertions of the Church, the prevailing philosophy was Pantheistic, its modern apostle being Spinoza, who held that "the spiritual and material were originally one, the created merely forms of the uncreated." This brings us once again to the One God from whom all that is emanates, and the identity of God and creation.

Lastly, let us glance at the Jewish view of God. The case of the Jews is an exception to all others. It is impossible to understand the first chapter of Genesis (if it be written by Moses) except on the idea that it is a direct revelation, for no such view of God existed among other or savage tribes, that is to say, no view of God as a primordial being, absolutely self-sufficing, and the Author of all things—a view which grew stronger and more ideal as the nation grew, until the conception of Jehovah became profoundly *spiritual*. This word "God" takes the place of two Hebrew words, *El*² and *Elohim*, or *Eloha* in the singular form, which is very seldom used, the plural being the common form of designation both in poetry and prose. This use of the plural has given rise to much discussion. Some Christian theologians have sought to find in it "an early indication of the Trinity"; others find only "a remnant of Polytheism." But the more thorough knowledge we now possess both of the language and literature of the Jews does not favour either of these views, but seems to establish the conviction that it is used for the purpose of enlarging and intensifying the idea expressed, and accomplishing the same

¹ Rig Veda—Praise Book.

² *El* means strength.

purpose as a repetition of the Divine titles, as "Lord of Lords," "God of Gods," "Holy, Holy, Holy." As Hengstenburg (English translation, page 272) says: "It awakens attention to the infinite riches and inexhaustible fulness which are contained in the One Divine Being, so that if men might even imagine innumerable gods, and invest them each with perfection, these should still be all comprised in the one *Elohim*." And, again, in many instances when using the plural special care is taken to prevent the idea that any multiplicity of gods was implied (Deuteronomy vi. 4—literally translated): "Hear, O Israel, Jehovah (is) our *Elohim*, *Jehovah—One*"; Isaiah xlv. 6—"Besides me there is no *Elohim*"; Deuteronomy xxxii. 39—"Behold now I am He, and no *Elohim* with me." Beyond this I need not go further into Judaism, and must hurry to a close.

The god of the highest civilization of to-day is still a further advance. All his divine nature, all his supreme and self-sufficing power remains in fullest measure, but to them is added a great paternal love for and providential care of his creatures. From the god who was pictured as delighting in cruelty and punishment has been evolved the God of Compassion and Mercy—*Allah-Ar-Rahman, Ar-Rahim*. From the gods of Polytheism and Pantheism we have evolved the Great Ruler and Maker of all that is, the Great I Am, no longer to be approached in dreadful fear, but in loving trustfulness, for "God is beneficent towards all His creatures" (Quran). This is the perfection of the idea of a god, the highest point to which human intellect can attain in its search for the Great Creator, the most perfect ideal of "The All-Powerful," the most comforting vision of "The Most Merciful God," the Lord of all that is created, "the Most Merciful, the King of the Day of Judgment."

Do not associate any deity with God, nor affront intentionally your parents. Never drink wine, for it is the root of all evil. Refrain from vice.

If you derive pleasure from the good deed you perform, and feel grieved for the evil which you commit, you are a true believer.

What does a fault consist in? "When anything pricks your conscience, forsake it."—MUHAMMAD.

THE DEVELOPMENT OF INITIATIVE

By C. H. BETTS, LL.D., PH.B., F.S.P.¹

I THINK we may take it as an indisputable axiom, that if we would understand the action of life we must first of all take our part in the world of action. To take a merely academic survey of life's activities from some remote and secluded points of unobserved vantage is not the most logical and satisfactory method of gaining either help or knowledge. And yet that is precisely what some would-be prophets and teachers are doing. It is not enough to be merely theorizing students of what others are doing, or attempting to do. Both nature and reason demand that we do something ourselves; that we bring our own initiative into play and give some exercise to our own faculties.

Now, in order to do this it is imperative that we be free. Free to think; free to speak; free to act; free to take our own place, and to do our own work—our own predestined work—in the *active*, working world. Without freedom life is meaningless and valueless—is, in fact, a species of living death. If life is to have any meaning or value whatsoever, freedom must be the first condition of existence and of action; it must be our natural atmosphere, copious and unalloyed as the pure air of heaven. Now freedom, as Burke points out, is “not an abstract speculation,” but “a blessing and a benefit.” Coleridge asks the question, in inimitable verse—

“For what is freedom, but the unfettered use
Of all the powers which God for use had given?”

Noble old Epictetus declares that “only the good are free.” And Milton, following up the same line of thought, affirms that “None can love freedom heartily but good men.” Now we have got a foundation of solid rock to build upon. We need freedom—that true freedom which is born of goodness, in order to give a value to our lives, and a personal stamp of nobility to our activities. Unless we have this we have not life's most valuable asset. For without this there is no scope for initiative, and without initiative life becomes a poor, weak, amœboid

¹ A paper read before the Annual Conference of the Société Internationale de Philologie, Sciences et Beaux Arts, held on the 25th June, 1915.

existence. Without initiative there can be no distinctive character, no individuality.

Now, in the words of Dr. Vinet, "Individuality is humanity, is life." Says the doctor: "He who has no individual life does not really live, and only offers to our deluded eyes the simulacrum of a human being." Richter speaks of individuality as "the root of everything good." Without it life is certainly nothing more than "stuff that dreams are made of," and that, like the ghost of Hamlet's father, in very "questionable shape." If our lives are to have even the smallest intrinsic value we must be free men of good moral worth, energetically expanding that wonderful, potential initiative with which the Creator has endowed us in order that we might build up and develop a beautiful, efflorescent individuality. Most of us have met at some time or other those who would have us believe that man is nothing more than a piece of cosmic mechanism: that he is a mere automaton, controlled and impelled by forces over which he has not, and never can have, any control. They never get beyond the point that Leucippus and his pupil Democritus reached 2,300 years ago. All their wisdom, all their initiative, stops with those ancient "atoms." They tell us that man must either swim with the stream, or stick in the mud. Swim *with* the stream indeed! Give me the man who can swim against it. Were the theories of these praters true, their life would lose its freedom in the uncompromising fiat of blind necessity. And instead of meeting here to-day as free men and women, we should meet as imprisoned and atrophied bipedal brutes. Without freedom life has no value; the value of life lies in its freedom. Life is free! Freedom is life! The two are inseparable. Even Nietzsche, that cynical, ultra-egotist, who was in the habit of regarding all men as slaves, talks glibly in his "Beyond Good and Evil" about "the free spirit," and, although he denied the possession of it to any one who differed from him, yet claimed to have it in a super-excellent degree himself. Men, however, are free, notwithstanding. "Liberty," says Michelet, "is not only the life of man, but also that of Nature."

The importance of initiative cannot be overestimated. It is the dynamic of all real progress; the first essential to self-realization; the medium by which life is made intelligible and self-sufficient. Its development is the development of the race. The intelligibility of life is bound up with the development of

initiative. Not merely in the moral sphere of activities is this the case, but also in the higher realms of spiritual values. In respect of both these things man is a free agent. The mechanico-causal conception of nature, so dear to some, cannot be applied to things of the soul. If it could, then there would be no room either for freedom or initiative, and life would cease to be intelligible. The activities of the human life and the emotions and aspirations of the soul are above the domain of mechanical causes. Although a part of Nature, and bound by natural laws, yet man is not *wholly* subservient to Nature. On the other hand, he, on account of his freedom and power of initiative, compels Nature to subserve him. With the moulding of his real life—the development of initiative; the rising out of the natural into the spiritual—Nature has little or nothing to do. As Eucken says: “The true significance of the life-process is not to be sought through any roundabout reference to the external world. The decisive factors are really the phenomena it exhibits and the demands it makes in the course of its own development.” Life is from within, and not from without. Further, life is not the servant of Nature, but her master. And those things which are the special prerogatives of the highest type of life known to us, either on this or any other planet, viz. freedom, initiative, self-realization, are the controllers of destiny and not the slaves of a blind chance. Says Professor Henry Drummond, “If Evolution reveals anything, if Science itself proves anything, it is that man is a spiritual being, and that the direction of his long career is towards an ever larger, richer, and more exalted life.” Now Nature of herself cannot give this “larger, richer, and more exalted life.” It therefore follows that Nature cannot control it. It is something over and above the processes of Nature: the effluence of that Being from whom all life emanates—that Being to whom Nature herself is subject, and from whom even Nature herself has proceeded. But, after all, the intelligibility of life in its entirety is far beyond the grasp of the human mind. Life is so vast. We are but infinitesimal fragments of it. And, being but fragments ourselves, the whole of it can never become fully intelligible to us; for the simple reason that “the lesser cannot contain the greater.”

Life is an Absolute Reality. We need to realize that. Although Sophocles might dismiss it as “an idle pageant of a shadowy dream,” and Schopenhauer speak of it as “altogether

as a dream," and Shakespeare as "Such stuff as dreams are made of." And, great as these intellects were, yet I venture to think that we of smaller minds will be quite justified in disagreeing with them on this point. Life is not a dream ; it is an Absolute Reality—a hard, ever-present fact ; and as Sir Oliver Lodge has said : " Absolute Reality can hardly be knowable by us, but we aim at it and get towards it by steps." We can never know the whole of Reality ; only degrees of it. But the more our power of initiative is developed, the more of reality we shall be able to grasp. What we can know and understand of it becomes, in the process of knowing, a part of ourselves. This is one of the conditions of our existence. That which enters into our lives becomes a part of us ; the most real part. And the greater our capacity of receptivity, the more of reality will there be in our lives. We have to remember that all through life we have to do with real things more than with realistic things. Now, I am not here making any reference whatever to *realism* as opposed to *idealism* as a philosophical system according to Spinoza's conception. But rather in Locke's words, "I mean such as have a foundation in nature ; such as have a conformity with the real being and existence of things." Something ideal, but which at the same time is absolutely real.

Now reality, like everything else, presents different aspects to different minds. It is not precisely the same thing to different minds. No two persons look at anything in exactly the same way. And frequently one person will absolutely fail to notice the same feature which will produce an indelible impression on the mind of another person. Especially is this the case where the one may look at a thing from a purely material point of view, whilst the other employs spiritual insight. But even between the spiritual and material aspects of reality there is a perpetual interaction. The material is interfused with the spiritual. There is a perpetual incarnation at work throughout the whole of nature. Man is the possessor of a dual nature. He has a material organism within which his real self lives. And he has a spiritual nature, or, as Sir Oliver Lodge puts it, "a dominant mind," which controls (when evenly balanced) the material organism. Here we have in co-operation two realities controlled by one *ego*. But the "dominant mind" is the basic reality, without which the other would be, in Shakespearean terminology, "nothing more than a muddy vesture of decay."

The "dominant mind" is, in Herbert Spencer's words, the "Ultimate Reality," the most real thing in the universe.

But how to conceive it, how to describe it, so as to make oneself understood, is altogether beyond the power of human language. As Spencer himself has said, it is "a consciousness which cannot be put into shape." The most we can say is: We know there is a basis to Reality, because we can feel it. It is, however, beyond human conception and description, and beyond scientific analysis, and yet it is the foundation upon which our whole being rests; the most real of all realities.

Returning now to our main theme. The consummation of the development of initiative is in achievement. Without initiative not even the smallest thing could be accomplished. It is initiative which makes possible, in Eucken's words, "that perfect freedom and spontaneity of self-expression so indispensable in every great creative work." Life is, or should be, a process of incessant creation, a transforming, or a developing of initiative into achievement. Our activities should not degenerate into a series of merely mechanical processes or conventional customs. Such degeneracy would be fatal to the realization of ourselves. On the other hand, we should have a high ideal, a set purpose, a determination to do, or die in the attempt. Life is a period in which something has to be done; a time-process for self-development and self-realization. Were all men to realize that, and, at the same time, do their own duty, then, indeed, earth would be paradise. Unfortunately, too many of us only look for an easy time, and so become conspicuous failures. The average man, especially when it comes to thinking, is a lazy creature. In the mental world he takes the line of least resistance; he "swims with the stream." And when the stream engulfs him, that's the last of him; and the world never misses him, because he never developed any initiative, he never achieved anything. He did nothing! Just simply hung on behind whilst others did the pulling. And then, one day he dropped off, sank into oblivion, and was forgotten. Nobody missed him, because he had never been of any use to anybody. A sad end for one endowed with an immortal spirit, and one who might have been A MAN! We are here for a purpose! We do not possess hands, and eyes and ears, and other useful organs, merely for ornamental purposes. These things are more than mere decorative appendages. They are for use!

They are the tools with which we are to carve out our destiny : the media through which we are expected to lift ourselves into the realm of useful activity : the fulcra by the aid of which we are to establish ourselves on the "ascending scale." Things for *use* in the world of purpose. We are destined to fulfil a higher purpose in life than that of merely showing how a suit of clothes will fit. Our feet are so constructed that they will travel up the hill as well as down it. Our hands were made, not merely to receive, but also to give. We have ears that we may be ready when duty calls; and eyes in order that we may see what our particular duty is. Power of speech is ours in order that we may soothe and comfort, as well as entertain. We have a mind which is akin to the Infinite ; true sign that our destiny is on a higher plane than the mundane. We can say with Monte Cristo, "The world is ours!" May it be all the better for our having lived in it.

Progress is dependent upon ideals. In Kidd's words, it "is the result of selection and rejection." This implies and demands initiative ; or, in Carlyle's words, "living movement." Progress demands individual effort. In the moral sphere, in the sphere of everyday activity, as in the natural, the "fittest" survives. But he can only survive by the processes of selection and rejection. It may sometimes seem that a man can never escape from himself. But for a man to be perpetually imprisoned in the monotony of his own self would be his undoing. His very salvation, his very life, depends upon his escaping from himself. He needs to enjoy communion with the immensity and truth of the universe. Otherwise he becomes overwhelmed with the sense of his own emptiness. It is only by coming into contact with others than himself that he can unfold his own personality and realize himself. From his envioning relationships he has to establish his self-identity, and learn to distinguish within himself that larger life which is destined to transcend those relationships. But that larger life is only possible through individual initiative. Personal effort has to be thrown into our undertakings. "Whatsoever thy hand findeth to do, do it with thy might." Aim at great things! Don't be content with trifles! Put some good practical work into your lives. Have a high ideal, and don't be deterred from its attainment. Unfold your latent initiative and allow it to develop into useful achievement. Ever remember that ideals of the highest order are essential to the highest realization of self.

THE SPIRITUAL BASIS OF ISLAM

By DUDLEY WRIGHT

DEGENERACY, at some point or another, has been a characteristic of nearly all religious systems in the history of the world, although the deviations from the original high spiritual standards have been generally so insidious that their dangerous tendencies have been unobserved until they reached maturity. One of the main characteristics of the influence of a religion upon its followers should be progression. Religion should act as a power or force developing the inner, spiritual life of the individual. We may, by physical methods, develop in a very high degree the physical frame until we become flawless Apollos, but we cannot by any system of physical culture develop our spiritual life and its powers. That is the work of religion, and that has been the aim of all religious systems yet propagated. These systems have, however, frequently been marked by failure, and retrogression rather than progression has often been the result.

There is, however, one religious system in which this downgrade tendency is absent. I refer to the religion or faith of Islam, the tenets of which as taught to-day are precisely what they were when propagated by its founder in the sixth century. This rigidity has, humanly speaking, been the salvation of Islam, and in no small degree accounts for the number of its adherents throughout the civilized world to-day. This immobility of first principles has, strange to say, often been the ground of attack by Christian opponents, who have at the same time lamented the "departures from the faith" among their own brethren.

This rigidity does not set upon the Muslim as a tight-fitting garment, nor does it impede his progress in the spiritual life. In the service of Islam there is perfect freedom, and as one who cannot claim the honour of being numbered among the followers of the Prophet, may I be permitted to say that in following the Islamic rule and practice, as far as environment would permit, I have found joy and delight, and the rule in no way irksome.

Before the Prophet gave the Qu'ran to the world he had learned what many of us have yet to learn and appreciate—the

value of silent meditation, concentration, and communion with the Eternal, the Lord of All the Worlds. It was his custom to retire to the grotto of Mount Hera, where he received those wonderful communications from the Archangel Gabriel.

It is necessary in a study of this character, however slight may be its nature, to differentiate between the incidents and narratives which are accepted by all Muslims as true, and the myths and fables which have sprung up around Islam, and which are rejected by nearly all, if not by all, Muslims. No credence should be given to the many fantastical stories centering round the birth and early life of Mohammed, among others being the one that, at God's command, angels were sent to wring from his heart the single black drop of original sin, and, thus purified and gifted with the prophetic light, he was thus early selected by God to be the channel to men of the last and best revelation of His Will. He never claimed to be above human, although he did lay claim to be the medium employed by God for the revelation of His will. Nor did he lay claim to the power to perform miracles. The Qu'ran he said, was sufficient miracle both for him and for those who accepted him as leader and teacher.

In order to appreciate thoroughly the work which Mohammed did, it is necessary to consider the degraded condition of the world and the constant warfare which resulted from the contentions of the various factions into which Christianity at the time of his mission was divided. Sale admits the "abominable corruption" into which Christianity had fallen, and Prideaux, who cannot by any stretch of the imagination be regarded as holding a brief for Mohammed and his mission, points out that the Christians of that period had lost the whole substance of their religion. The writers of the books of the New Testament had occasion to lament, even before the close of the first century of the new era, departures from the faith, and the number of sects or divisions differing from each other on important basic principles grew with the march of time. The multiplication still continues. At the time of Mohammed, the Collyridians worshipped Mary, the mother of Jesus, as God; the Marianites gave her the honour of a place in a Trinity of their own creation; the Sabellians held a doctrine similar to the Swedenborgians, and made Jesus not the Son, but God Himself, incarnate in human form. There were the Arians, the Jacobites, the

Eutyrians, and the Nazarenes, to mention only a few, all teaching different doctrines, which were held to be fundamentals of the faith. The Ebionites retained their allegiance to Jewish law and observed Jewish customs, but were disciples of Jesus, regarding him as a man only and not as God.

In Syria, Mohammed would have seen in his travels an ornate ritual surpassing almost the gorgeous high festival services in a Roman Catholic cathedral of to-day, and resembling closely the idolatrous services which he had been accustomed to witness. The pagan worship of images had been introduced into the Christian Church.

Into the midst of all this confusion came the word of God, spoken through Mohammed, teaching, as the very name of Islam signifies, submission to the will of God. His aim was to destroy the idolatry into which the nations had fallen, to restore the true worship of God, the recognition of His Unity, and to bring the Pagans to a knowledge of the truth, which he foresaw would be an impossible task until idolatry had been vanquished.

Belief in God is the first of the three fundamental principles of the Islamic faith—God, who is above all tribal deities and national gods. He is the "Lord of the Worlds," and His nature is absolute Unity. "He is not begotten and He begetteth not, and there is none like unto Him." The Unity of God is the great theme on which the Qu'ran and all Muslims lay special stress. Mohammed taught that religion, which inculcated this direct and spiritual worship of the one true and only God, the Creator of the Universe, had repeatedly been corrupted and debased by man, and especially outraged by idolatry. In consequence of this a succession of prophets, each inspired by a revelation from the Most High, had been sent from time to time at different periods to restore it to its original purity. Such was Noah, such was Abraham, such was Moses, such was Jesus, and such was also Mohammed.

He was not, nor did he claim to be, the founder of a new religion. The Qu'ran does not even supersede or supplant the Bible, but is a book "confirmatory of the previous Scriptures and their safeguard." Islam does not deny the mission of Jesus, nor any of the doctrines taught by him. He is acknowledged by Muslims as the Messiah, and his descent upon earth in bodily form is held to be an event precedent to the Day of

Universal Judgment. Jesus is spoken of not only as "the Messiah," but as the "Word of God," the "Word of Truth," the "Spirit of God," "One illustrious in this world and the next," and "One who has near access to God."

Not only Islam, but all religions that prevailed before it were revealed by God. Such is the Muslim belief. According to the Qu'ran, all the preceding religions had Divine revelation as the common basis from which they started.

It was to the presence and assistance of the Archangel Gabriel that Mohammed attributed his success over the idolatrous Meccans. The forces of the Prophet consisted of only 319 men, while the enemy had an army of nearly a thousand, yet the victory was to the Prophet, who sustained a loss of only fourteen men. Mohammed declared that God sent down to their assistance, first a thousand, and afterwards three thousand angels, led by Gabriel on his own horse Haizûm, and, according to the Qu'ran, the brunt of the battle fell, not upon the followers of the Prophet, who, however, fought right nobly, but upon those messengers from the celestial spheres. There is a very similar incident narrated in 2 Kings vi. 15-17.

Angels were created by God before the creation of the World. God uses many of them as His messengers to mankind. One Tradition asserts that there is not a particle of matter in the Universe which is not guarded by an angel specially appointed for that purpose. In the Qu'ran the Hebrew word for "angel" is used, which, like the Greek word, means "messenger," and, according to the teaching of Islam, several thousand of these messengers of Allah were sent down to take part in the Prophet's battles, and they were thought of as mounted on heavenly steeds.

In the battle of life we should often succumb if it were not for the support and succour rendered to us in our time of need and trouble by the angels of God. The trouble and the pity of it is that we have not disciplined ourselves to exercise that faith in God which Muhammed possessed.

In Islam the term "belief" means not only the conviction and expressed acceptance of a truth, but that acceptance must form the basis of action. Beliefs are not formulæ for repetition but formulæ for action, axioms on which are based not only the spiritual but the moral aspects of human life. Islam is essentially a practical religion and is adapted, notwithstanding its

rigidity, to the requirements of all ages and of all nations, enabling man to fulfil his duties towards his fellow-creatures as well as his duties towards God.

Belief in the Divine revelation is the second fundamental principle in the Islamic belief. The Qu'ran recognizes no limit to Divine revelation, either in time or nationality. It regards all people as having at one time or another received Divine revelation, and it announces the door of it to be open now or in the future in the same manner as it was open in the past.

Mrs. Warburton, who in her work "The Crescent and the Cross" cannot forbear from calling the Prophet by that name which is so dear to all who cannot give credence to the claims of the Teacher of any religion other than the one they profess—"impostor"—is, however, forced to pay a tribute to Mohammed in the following words :—

"In two instances," she says, "he displayed a reliance on himself or his destiny inconceivable to ordinary minds. It was not only in times of security that he preached his divine mission, and promised Paradise; but in the hour of battle when all seemed lost, when death appeared inevitable and the soldier's courage was of no more avail; then started forth the power and resources of the daring soul, and he authoritatively called on God to send angels to assist him; and, strange to say, those angels came—they came in the shape of Hope to his friends and Panic to his foes. The Prophet's life was saved and his faith became immortal. Again, in the more trying hour of illness and decay, when the glow of battle and of bravery was over—the light of the past quenched in the darkening future—dissolution close at hand, and kindred and believers assembled round his carpet to see their Prophet die—he held out unfalteringly for his divine mission; his last act was to dictate the substance of a recent revelation from his friend the Archangel Gabriel; his last words: 'God! I come to Thee!'"

Does that read like a record of the acts and sayings of an impostor?

SALUTATION TO INDIAN SOLDIERS

20 PARK ROAD, WIMBLEDON, S.W.

3/7/15.

DEAR SIRs,

The enclosed "Salutation to Indian Soldiers" may perhaps find a place in your pages and show, in words, something of the high appreciation which stirs *us*—an appreciation which perhaps, too, may gladden *them*.

Faithfully yours,

ERIC HAMMOND.

The Editors, ISLAMIC REVIEW.

OUR hearts are yours. Your hardihood has won
Our praise, our pride, our deep and wide esteem.
We knew you true and loyal as the sun,
Whose light illumines your mountains and the stream
That flows through London to the swaying sea
That links our lands together. Now we know
The priceless value of your chivalry,
The splendid service that you freely throw
Into the equal strife for you and us.

Our salutation to you, India's sons,
In this great struggle fierce and piteous;
For you have draped the Empire in a robe
Of glittering glory. Through the boom of guns
That grumbles round the surface of the globe
Your prowess and your courage strike the sight
Of all men living. You have won your right.
Our Empire needs, and has, the circling band
Of steadfast union, part to part. Our ways,
Our hopes, are one; and onward, hand in hand,
We tread, invincible, our imperial strand.

ERIC HAMMOND.

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*.—MUHAMMAD.

MUHAMMAD AND CHRIST

By AMEENA (AN ENGLISH LADY)

ABOVE are the names of two men whose impression upon the world has been deeper than that of any other two persons. But with this difference, that the teachings of the Prophet of Arabia—may his soul rest in peace—have remained intact. Muhammad has done more for the welfare of humanity—and more for the peace of the world—than any other man either living to-day, or dead. The prophet of Nazareth's teachings have been so altered and so changed from what they were and from what he meant them to be, that they can no longer be considered to be his teachings at all. Dogma, priestcraft, superstition, and false doctrines have sprung up around them—cloaking them in gross error and blasphemy, and taking from them their original purity. The Christianity of to-day, and as taught in the Churches, is an invention of man—and not the simple doctrine taught by Christ. No religion has caused more intolerance amongst men than that religion which goes by the name of Christianity these days. Although Christ came to remove the differences of the Jews and Gentiles, his followers have raised innumerable barriers of class, nation, race, sect, and colour between man and man. There is visible now a vast difference between the teachings of Islam and Christianity—even the characters of the two prophets are depicted differently. The picture of Muhammad—may his soul rest in peace—is that of a man healthy in mind and body, firm of step and resolve, with a keen and fearless eye and fine carriage. He stands forth as a man, a man in the best sense of the word, a true, faithful, sincere, courageous man, a hero as Carlyle has said of him. The prophet of Arabia knew what it was to be an orphan son, a loving husband, an affectionate father, a bold soldier, a great legislator or administrator. He was in the position, therefore, to judge different aspects of human life, and to guide it on the right path. On the other hand, Christ was unfortunately during all his career in subjection. Even by his own followers Christ is always painted as a man of sorrows; with sad eyes looking on the hopelessness of the world, with tender pity for its sins, but without the slightest

hope for its alteration or improvement. The very images and pictures of Christ tend to exhibit him in an unhealthy way—with sunken cheeks, pain-drawn lips, and a pale and livid complexion—his was the figure of frailty, humility, and subjection in every stage of his life, even before he reached the climax of failure—the crucifixion. Is it any wonder that men who are told they are “worms of earth,” “miserable sinners,” and other equally degrading titles should cease to be inspired by the religion that calls them so. If God made man, what an insult to Him to call His handiwork “worms of earth” and “lost sheep.” How much better to awaken man to all that he is, all that he can do. Since God made him after His own image, and made him His own vicegerent he has a sinless soul and possesses great potentialities. How much more inspiring is the figure of the Prophet of Arabia—strong and active, with the flush of health. With the kindly smile of the sympathetic human being offering practical help, not the wistful, mournful sympathy of the ascetic; with the ready word to cheer and encourage, allowing no injustice or oppression. There is a pathetic beauty no doubt in the sufferings of Christ, but it tends rather to spoil any model which humanity wishes to copy. The true type of man should be radiant with possibilities, joyful in his own power to overcome wrong and evil. With strong, brave eyes, able to take in the beauties of life in all their detail, with hands ready to lift in the cause of those around him in the present, not in some dreamy and unpractical hereafter, to make up for all the evils of this life. He should make earth smile with his labour, and be proud of his skill. The very fact of Christ being the oppressed sets a low and poor example to the Christian ideal. It is the model of the crushed, the miserable. How long will the world growl under priestcraft? How long will it allow the Church to think for it instead of thinking for itself? Islam is a religion of hope, it does not ask its followers to believe impossible theories, or weird and extraordinary doctrines. There is nothing in its simple, beautiful teachings that man cannot carry out and put into practice every day of his life. It provides and arranges for every emergency and every extremity. It is not a religion founded on a dismal crime, it is built on the foundations of hope, faith, and last but *not* least, charity to all.

AN OUTLINE OF THE LIFE OF MUHAMMAD

MUHAMMAD, the son of 'Abdullah and Aminah, of the noble family of Kuraysh, was born at Mecca in the year 570 of the Christian era, a few months after his father's death. It is said that his mother had learned in a dream the name to be given the child, and that this was the reason why 'Abd-ul-Muttalib called his orphan grandson Muhammad—the Praised. Grief having dried up the widow's breasts, the infant, according to custom, was handed over to a foster-mother—Halimah, a woman of the Bani Sa'd family; and for this nurse Muhammad, when he had grown to be the spiritual and temporal monarch of Arabia, entertained the greatest gratitude and affection, which he extended to her offspring. After five years the child was restored to his mother, but had the misfortune to lose her when he was but six, and the care of the orphan devolved first upon his aged grandfather, and two years later, when 'Abd-ul-Muttalib also died, upon Abu Talib, Muhammad's uncle and the father of 'Ali. The Prophet thus had but little experience of parental love; yet in after-life he always urged his followers to the greatest filial piety, reminding them, with one of his happy expressions, that "Paradise lies at the feet of mothers." Muhammad, who grew up very strong and healthy, is said to have taken no interest, even as a child, in frivolous pursuits, telling his companions on one occasion that man was made for a higher object. He soon won the love and admiration of his fellow-townsmen, who, as has been said, named him the Trusty. At the age of twelve he had accompanied his uncle to Syria, and in his twenty-fifth year he was given charge of the goods sent to Damascus by Khadijah, daughter of Khuwaylid, of the house of Kuraysh; a lady fifteen years the senior of the Prophet. He showed great aptitude for business, and brought back large sums to Khadijah, whose appreciation of his ability and personal charm led to their marriage. Her love grew day by day as she became better acquainted with his sterling qualities, while he was no less fondly attached to her. As her husband, he was less successful in the management of her interests than he had been as her agent, but this did not in the least diminish the harmony between them.

When thirty-five he saved his country from a bloody war

which was on the point of arising out of the fixture of the sacred Black Stone; but with this exception his life, though spent usefully, did not bring him into prominence. It was not until his fortieth year that he began that public career which has left its mark for ever upon the history of the world. He was in the cave at Hira', in the Month of Ramadan, when he received the command:

"Read! in the name of thy Lord, Who hath created [all things]; Who hath created man from a clot of blood. Read, for thy Lord is most generous, Who hath taught the use of the pen, and teacheth man what he knew not. . . ."

The above is the first of the series of revelations that were made from time to time to the illiterate prophet, the first step towards preparing his spirit for the gigantic task which was to be allotted him. This, when the mandate of the Almighty came, he accepted with humble submission, and set himself heart and soul, with an iron will, to carry it out.

As charity begins at home, Muhammad told his own family, before all others, of the light that had been vouchsafed him, with the result that those who first believed in his Mission were they that knew him best. I let Gibbon speak for me.

"The first and most arduous conquests of Mahomet," he says, "were those of his wife, his servant, his pupil and his friends; since he presented himself as a prophet to those who were most conversant with his infirmities as a man. Yet Khadijah believed the words, and cherished the glory, of her husband; the obsequious and affectionate Zaid was tempted by the prospect of freedom" [what warrant had Gibbon for this insinuation of a base motive, especially in one whose previous and subsequent record show that he was not a man to be influenced by selfish considerations?], "the illustrious 'Ali, the son of Abu Talib, embraced the sentiments of his cousin with the spirit of a youthful hero; and the wealth, the moderation, the veracity of Abubekr confirmed the religion of the prophet whom he was destined to succeed. By his persuasion, ten of the most respectable citizens of Mecca were introduced to the primitive lessons of Islam; they yielded to the voice of reason and enthusiasm; they repeated the fundamental creed, 'There is but one God, and Mahomet is the apostle of God.'"

Not once during the lifetime of Muhammad or of these early believers did any shadow of doubt cross their mind as to

the truth of what their great Teacher had told them, or as to his sincerity. The more they knew him, the more they believed in him.

Well may Right Hon. Ameer Ali argue, from such facts, that "If these men and women, noble, intelligent, and certainly not less educated than the fishermen of Galilee, had perceived the slightest sign of earthliness, deception, or want of faith in the teacher himself, Muhammad's hopes of moral regeneration and social reform would all have been dashed to pieces in a moment."

For the next few years Muhammad was subjected to constant insult by his fellow-citizens, and his handful of followers was tortured and persecuted, so much so, indeed, that some of them had to fly to Abyssinia. Thus Bilal, afterwards the first Muezzin of the Muslims, was stripped naked by his master and laid upon the burning sand with a heavy load of stones over him, and commanded to recant if he wanted his sufferings put an end to, but so strong was the influence of his faith that "Ahadun, Ahadun" (One, One) was the only word heard to issue from his parched lips.

The enmity of the Meccans towards Muhammad increased as time went on. One hundred camels, with a large sum of money, were offered for his head by Abu Jahl, an implacable foe of Islam. 'Omar, son of al Khattab, pledged himself to kill Muhammad, and set out for the purpose, armed with a naked sword. On the way it was pointed out to him that he had better first look at home, where his own sister had become a convert. Betaking himself thither, he found her and her husband reading the Kuran. So furious was he that he threw his brother-in-law to the ground, and did not scruple to strike his sister when she interfered to save her husband's life; but she, nothing daunted, owned that she had embraced Islam, and defied him to do his worst. 'Omar, abashed, asked to be told what this new religion was, with the result that he was deeply affected by the words of the Kuran, went straight to Muhammad to make his profession of faith, and became one of the bulwarks of Islam.

His conversion with that of another leading man and valiant soldier, Hamzah, showed the Kuraysh that matters were growing serious, and greatly added to their fury. Having failed in their endeavours to tempt Muhammad, they now tried, under

pain of exterminating him and his followers, to get him silenced by Abu Talib. They were again unsuccessful, and the Prophet, in spite of their threats, went on denouncing idolatry and calling the people to the worship of one God, to righteousness and civilization. The Kuraysh grew ever more enraged, and, as Abu Talib had called upon the whole of the House of Hashim to protect his nephew, they retaliated by putting the family under a ban until it should give up Muhammad to be killed. Not only intermarriage, but all social and civil intercourse and even business communications were put a stop to, and the ostracized clan, in order to save itself from violence, had to withdraw to the Shi'b, where it endured all the privations of a beleaguered garrison. The children of these people were famishing, their business was at a standstill, their sufferings, in a word, were very great: yet they persevered in their friendship to Muhammad, and he himself, whenever the holy months of truce afforded him an opportunity, would sally forth to propagate his faith among the pilgrims. The ordeal lasted three long years, but at last, in the tenth year of Muhammad's proclamation of his mission, the steadfastness of the clan had its reward, the excommunication coming to an end. About this time the prophet was bereft of his dearly beloved wife Khadijah, and of his generous and powerful protector, Abu Talib. The death of the latter encouraged the enemies of the Prophet to redouble their persecution, and he was forced to leave Mecca for Ta'if. But the Thakifites were no less bitter against him than the Meccans, and he had ere long to quit their city, bruised and bleeding.

Mut'im, one of those who had obtained the removal of the ban against the Bani Hashim, took pity on the wanderer and brought him to Mecca under his protection. The idolaters now adopted a new device for thwarting Muhammad: they forbade all and sundry to listen to his teaching. A man named 'Abdullah determined, however, to make the Meccans hear the Kuran, so placing himself in their midst, he cried its words aloud.

The Meccans attacked him, but he continued his recitation, in spite of the blows rained upon his face and body, until they threw him out of the holy place, exultant at having forced them to give him a hearing. Such acts, which showed how firm was the conviction of those who had embraced Islam, increased the

spleen of the Kuraysh, and further fuel was added to the flame when Muhammad, in the course of two successive pilgrimages, obtained the conversion of seventy-five Medinans, and when, as Mr. Gilman says, "The Jews even begged Mohammad to send them a teacher to give them instruction in the new faith that had worked so remarkable a change in the community." A consultation was held, and, after much discussion, it was resolved that each of the chief families should choose a representative, and that all of the latter should together plunge their swords into the body of Muhammad, dividing the guilt of his blood. Thus the Hashimites, unable to exact vengeance from the whole city, must content themselves with pecuniary compensation, the burden of which, shared amongst all the families, could be borne with ease. But God did not allow Muhammad, like some of the great prophets before him, to be cut off in the middle of his career: he escaped at night with his bosom friend Abubekr, and the conspirators found the person lying on the Prophet's bed, and covered with his own green mantle, to be 'Ali, another of his most devoted followers. The fugitives had to hide for three days in a cavern, an incident thus alluded to by the Kuran: "God helped him already when he was exiled by the unbelievers, when he was one of two in the cave, and said to his companion, 'Be not downcast! Verily God is with us.'" They were pursued, but the protection of Providence accompanied them, and they reached Medina in safety. Such was the Hijrah, or Flight, from which the Muslim era dates.

At Medina a brotherhood was formed between the Muhajirin, who had fled from Mecca, and the Ansar, who gave shelter to the refugees. This tie, which was closer than that of blood relationship, laid the foundation of the wholesome democratic equality that exists in Islam between man and man. Muhammad was now among friends, but his responsibilities had increased. He had to protect his fellow-citizens, who had suffered such great trouble and lost so much for the faith, as well as the Medinans, who, in giving them hospitality, laid themselves open to the attacks of its enemies; to infuse a common national spirit into his divided countrymen, and make a reality of what Plato and Aristotle had attempted in theory; to complete the unfinished work of his predecessor, not only leading people to righteousness, but also giving a concrete form to the "Kingdom of Heaven," and teaching his followers that

religion was not merely an abstract mysticism, fit for the ascetic alone, but something that brings with it happiness of mind and comfort of body, and is a guide to piety in this world and to its reward in the next. And, in spite of his want of schooling, he proved equal to the tasks demanded of a great general, administrator, and statesman, of "the only man mentioned in history who was at once legislator and poet, the founder of a religion and of an empire" (Gilman). He valiantly repulsed the enemy's attacks, made effectual counter-moves, carried out social reforms, established legal discipline and began the fusion of the clans, at the same time that he proclaimed the Unity of God and inculcated the principles of morality.

Muhammad was forced to have recourse to the sword in order to defend his followers and their common faith; had he not done so his disciples, to all seeming, would have been annihilated, his religion suffocated in the cradle, and he himself treated in the same manner as his illustrious predecessor. Nothing appears more natural, if God in His mercy meant to humanize the barbarous inhabitants of Arabia and raise them from the abyss of immorality and superstition into which they had sunk down, than that His choice should fall upon a man full of determination and of unswerving fidelity to the task with which he was entrusted, a man endowed with a genius equal to every change of circumstances, capable of enduring hardship and of serving others without regard for his own interests, and ready to resist the oppressor even physically, if necessary, on behalf of his people. Gibbon reminds us that "in the state of nature every man has a right to defend, by force of arms, his person and his possessions, to repel, or even to prevent, the violence of his enemies, and to extend his hostilities to a reasonable measure of satisfaction and retaliation." In the case of Muhammad it was not to defend himself, but his followers and their freedom of conscience, that he had to use the sword; and this appears from the following passage, amongst others, in the Kuran: "Permission [to fight] is given to those who are fought against, because they are wronged . . . who are turned out of their dwellings without other reason than that they say: God is our Lord."

Muhammad's life at Medina greatly differed from that in Mecca, but the one was not less admirable than the other, as will be apparent to every impartial observer, capable of taking

into account the nature of the people Muhammad had to deal with, the task to be accomplished, the peculiar circumstances, etc. He had to carry out the great work of civil and social legislation and organization, to bring order out of chaos, to reconcile the conflicting elements in the character of Meccans and Medinans, believers and unbelievers, to superintend a ceaseless resistance to the enemy, and often himself to take the field against him. Yet throughout all this Muhammad never lost sight of his first and foremost duty. He was soldier, law-giver, president of the commonwealth of Medina, but he was above all a prophet, appointed to put an end to the worship of idols, phenomena, and human beings, to turn men towards the one and only God, to lead them into the path of righteousness ; and in fulfilment of this mission he sent embassies to Abyssinia, Syria, Persia, Egypt, Damascus, and Yamamah, inviting rich and poor, kings and their subjects, to embrace Islam. And it was this duty which was again foremost in his mind when at length, as the Kuran expresses it, truth came, and falsehood, being perishable, disappeared ; when, eight years after he had been forced to fly for his life from Mecca, he re-entered it at the head of ten thousand devoted followers, according to the Kuranic text : " When the help of God cometh, and victory ; and thou seest men enter the religion of God in troops." His first act in this hour of triumph was to proclaim the Unity of God and to destroy the idols which defiled the temple.

The conquest was also remarkable for his magnanimity towards the vanquished foe, whom he gave free pardon although they had caused him greatest pain and trouble. Two years later the Prophet, who, out of gratitude for the kindness shown him at Medina in the day of his tribulation, had gone back to live there, performed the pilgrimage, it is said, with a hundred thousand Muslims ; for the soul-stirring *Kalimah* was now heard far and wide, echoing among the mountains as well as the plains, in the desert and the pasture-ground as well as in cities.

His work was now finished. He had weaned Arabia from idolatry, infanticide, legalized immorality of all kinds, unlimited polygamy and divorce, drunkenness, gambling, and a host of other evils : the simple creed of Islam was that of the whole country, the God of Muhammad was the God of its people. Hence tears filled the eyes of his disciples when they heard the

verse, "This day have I perfected My ordinances for you and accomplished My grace in you, and chosen Islam for you as your religion;" for they felt that the Prophet's mission was ended and that the time for him to leave them was come. Of this he himself was also fully convinced, and warned them of it during his farewell pilgrimage, telling them that he knew not if he should ever be able to speak to them in the same place again, urging them to treat one another as brothers, and bequeathing to them the law of the Kuran, which, he said, would always preserve them from error. Moreover, at the end, he exclaimed: "O Allah! I have fulfilled my mission": then, as the mighty shout, "Yea, verily thou hast fulfilled it," went up from the multitudes, he added, "O Allah! bear witness, I beseech Thee!"

He was in his sixty-third year, the tenth of the Hijrah and the 632nd of the Christian era, when the end came. He had seen it draw near without anxiety, for he had nothing to fear from death; he enjoyed the satisfaction of having given his work its finishing touch, and he left behind him a people of whom he had no reason to be ashamed. Up to his last hour the leading traits of his character were selflessness, magnanimity, sincerity, and a humility not forced upon him by circumstances, as it had been upon another well-known prophet, but adopted by him of his own free will, when all Arabia was at his feet. "If there be any man," said he a little before his death, "whom I have unjustly chastised, I submit my own back to the scourge. If I have aspersed the character of any one, let him put me to shame in the presence of all. If I have taken what belongs to another, let him come forward and claim his own."

He considered his sufferings to be a proof of God's Mercy and Love, which he saw in everything. "By Him in whose hand is Muhammad's life," said he, "there is not a believer afflicted with calamity or disease, but God thereby causes his sins to fall from him as leaves fall from the trees in autumn."

Tenderly cared for by those he loved, and with the hearts of a whole population beating in sympathy for him, he died full of yearning to meet his Creator; and his last words, spoken after he had for some time, with uplifted eyes, silently communed with God, were, "O Allah! be it so . . . among the blessed on high!"

He wished his followers to say at his death, as they do to this day whenever they hear of a calamity, "Verily we belong to God, and verily to Him we shall return."

The eventful life of Muhammad, as may be imagined, was full of trials and temptations, and a glance at some of these may not be amiss, as they help us to appreciate his character.

On one occasion the dignitaries of the tribe of Kuraysh threatened that if Muhammad was not silenced they would take arms against Abu Talib, and not lay them down until their party or his was exterminated. Abu Talib was naturally alarmed, and besought his nephew to stop preaching, as this had already led to troubles that were becoming unbearable, and would now cause bloodshed and ruin. But Muhammad, though grieved at the idea of being abandoned by his uncle, who had always protected him, did not waver for a moment. "Though they should array the sun against me on my right hand and the moon on my left," said he, "to draw back from my undertaking, yet would I not do so until God shall carry it to a successful issue, or I give up my life for it" (Abu-l-Fida).

Bribery proved no more successful than intimidation. The Meccans sent one of their number to Muhammad, whom he addressed thus: "O son of my brothers! It is strange indeed that thou, who art of distinguished birth and whose qualities are admired by all, shouldst stir up the land, sow dissension amongst our families, denounce the gods, and tax our ancestors and wise men with impiety. If it be thy ambition to acquire wealth by this strange conduct, we will collect a fortune for thee that shall make thee richer than us all; if honours and dignities be what thou desirest" [and be it noted that the guardianship of the Ka'bah, which gave its holder the control of Mecca, was almost certain, had he not preached Islam, to fall to Muhammad's share on the death of Abu Talib] "we will make thee our chief and obey all thy commands." Muhammad was not shaken for a moment by the temptation, but immediately replied by quoting the Kuranic command to turn to God and ask forgiveness of Him.

In prosperity Muhammad showed himself as far above petty motives as he had been in adversity. The surrender of Mecca, for instance, offered him ample opportunities of revenge: the haughty chiefs who had sought to destroy his religion, who had persecuted his adherents and ill-treated and

attempted to murder himself, were now completely in his power. "What can you expect at my hands?" he asked them. "Mercy, O generous brother and nephew!" they besought him. Tears came into the eyes of the Prophet when he heard them. "I will speak to you," he continued, "as Joseph spoke to his brethren. I will not reproach you to-day: God will forgive you, for He is Merciful and Loving. Go; ye are free!"

If we try to imagine all the personal suffering and injury caused him by these people, their unrelenting persecution, the ostracism at Shi'b, their murderous pursuit when he fled for his life to Medina, their brutal treatment of his family and followers, we may indeed ask ourselves whether history affords any similar example of forbearance and magnanimity in one *able*—for this is the point—to take vengeance for all the wrong done him.

We Muslims are commanded by the Kuran to make no distinction between any of the prophets, and Christian writers have taken advantage of our prudence to claim that the spirit shown by Muhammad differed widely from that of Christ, who, when he was reviled, reviled not again. The only answer such people deserve is one in imitation of their own polemical methods—that Christ, according to the accounts of him to which they appeal, did not even wait till others reviled him, but was the first to have recourse to invective, calling his opponents a "generation of vipers" and the like. It is as well to go a little deeper into the matter, however. The story that Christ prayed for his murderers, used as a proof of great mildness on his part, leaves an opening for the sceptic to object that meekness and resignation were the only things left to him under the circumstances. The pardon by Muhammad of his enemies, who had done their utmost to murder him and had more than once nearly succeeded, stands upon an entirely different footing, for they were in his power, not he in theirs.

AL-QIDWAI.

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.

—MUHAMMAD.

THE HOUSE OF ARKAM

"It was probably about this time—the fourth year of his mission—that, in order to prosecute his endeavours peaceably and without interruption, Mahomet took possession of the house of Arcam (a convert already noticed), situated a short distance from his own dwelling, upon the gentle rise of Safâ. Fronting the Káaba to the east, it was in a frequented position; and pilgrims, in the prescribed course between Safâ and Marwa must needs pass often before it. Thither were conducted any who showed a leaning towards Islam, and there Mahomet expounded to them his way more perfectly. Thus of one and another of the believers, it is recorded that 'he was converted after the entry into the house of Arcam, and the preaching there'; or, that 'he was brought to Mahomet in the house of Arcam, and the Prophet recited the Corân unto him, and explained the doctrines of Islam, and he was converted and embraced the faith.' So famous was it as the birthplace of believers, that it was in after times styled the House of Islam."¹

"There is nothing to show on what footing Mahomet occupied this building; whether continuously with his family, or officially and only as a place of retreat from observation and annoyance. From several incidental notices of converts remaining there concealed during the day, and slipping away in the evening, the latter appears to be the more probable view. Omar, converted at the close of the sixth year of Mahomet's mission, is said to have been the last brought to this house; for his influence enabled them then to dispense with secrecy."²

MYTHS are wonderful things. They ramify the whole superstructure of human thought. Things of to-day as well as yesterday. That is if we take the word myth in its widest sense as standing for all stories and legends which grow and circulate round a misread fact or facts or statement, and do not confine it to those legendary personifications of material movement which through time come to be looked upon as the actual deeds and records of a god or demi-god. We had an instance of the growth and development of a myth in the wider sense a short time ago in the story of the passing of Russian troops through Britain into France. You met men who saw the trains passing with drawn blinds. You met men who had been travelling in trains which were held up to allow the troop-trains to pass. A friend of mine even met a man who was connected with the shipping company whose steamers brought them over from Archangel to Scotland. The story circulated through the whole of the British Isles. Yet there was nothing in it. It was simply a splendid example of how a myth grows and develops, circulates and is believed in. Like certain fungi, denizens of the darkness, from small beginnings they multiply into structures of enor-

¹ "Life of Mahomet," by Sir W. Muir, p. 68.

² *Ibid.*, Note.

mous size. The same human faculties were active in such a story as were active in the making of the legends which gathered and circulated round the gods of paganism.

I am not sure that in the quotations from Muir given above we have the actual beginning of the myth to which I wish to draw attention; we have at least an early stage. It is bound up with an interesting period in the life of the Prophet, when the first converts were joining the Faith, when Islam was making initial headway against the bulwarks of paganism and in the hearts of many the old beliefs were giving place to new.

Had the statement of Muir been the only one on the subject current in "western" Oriental literature the matter might have been allowed to rest there for one reason, a reason evident even to the casual reader. But at least one later commentator of some standing has developed the subject enormously, and made it worth while dealing with some of the statements thereon. The principal point is that raised by Muir in the note quoted and contained in the suggestion that it (the House of Arkam) may have been occupied "as a place of retreat from observation and annoyance," and that finally, after the conversion of Umar, "his influence enabled them then to dispense with secrecy." It is to be particularly noted that just previously Muir describes the House of Arkam as "Fronting the Káaba to the east, it was in a frequented position."

Here we are asked to accept the suggestion that the Prophet, wishing to be free from observation and to carry on the propaganda in secret, took up his abode in a house situated in a commanding and frequented position. The pity of it is the writer does not seem to see the contradiction and absurdity of his statements. The contradiction might have settled the matter so far as Muir was concerned had not his suggestion of secrecy formed the foundation for others to build still more striking "historical" legends thereon.

It has been said that if you start a story at one end of a street, by the time it has reached the other end of the street by way of a myriad repetitions that it has not only grown enormously, but changed to such an extent as to be almost unrecognizable as the same story. In historical literature a similar process often occurs, so that a suggestion by one writer, taken up and extended by others, blossoms lavishly, addition after addition being made to the first suggestion until what at the

start was a mole-hill has become a mountain that even the intellect of the age has a difficulty in removing, by so many has it become accepted as truth.

Professor Margoliouth, thrilled apparently by the suggestion of Muir and hypnotized by the writings of Beckworth and the results of modern spiritualism, with its séances, necromancy, clairvoyance, and hypocrisy, has raised thereon an elaborate structure, outvying in intricacy, audacity, and imagination the most complicated legends of the cults of ancient mythology. According to Margoliouth, the Prophet (on whom be peace) was a hypocrite and fraud of the first class, all the devices known to modern mediums being familiar to him and practised by him. The House of Arkam was a meeting place where séances were held and Margoliouth only knows what else. The whole argument is sheer assumption, not a fact of any value being offered in support of the fantastic theory. If such things were the common elements of the early propaganda of Islam, then it becomes practically inconceivable that nothing definite concerning those practices has descended to us. The Meccans, who were at that period the inveterate enemies of Muhammed, would have been sure to have utilized those very practices as a strong point in their criticism and ridicule which they poured out unstinted on every occasion, especially as the paraphernalia of modern spiritualism would be a new thing in Arabia at that period. Besides, if the Prophet at that stage had initiated mediumistic practices, including séances, he would, on the face of such performances, have been compelled to continue them throughout his career: the medium who once fails, loses power, and generally collapses.

Margoliouth may, of course, reply by his argument that the mediumistic part was carried on in secret, and the Meccans of that period, when they were pagans, knew nothing about them, for he asserts:—

“Publicity was expressly discouraged by him,”

and that he was:—

“Bent on maintaining the secrecy of his mission.”

The whole contention of the writer is, that during this period “Islam was a secret society,” carrying on its propaganda in a secret, underhand, and cunning manner, the machinery being manipulated by the Prophet in a masterly manner for his

own ends, and that he foresaw the whole course along which he steered to the sovereignty of Arabia.

Margoliouth gives a number of "facts" as supporting the theory put forward by him, and I propose taking a few of those to show that quite a different meaning can be attached to them, and that instead of confirming his position they completely overthrow it; I do not propose going outside of his own statements for matter to refute his whole position.

He refers to the case of 'Amr, son of Abasah, a Syrian who came to the Prophet, and on whom he is said to have impressed the secrecy of his mission. It is plain that if the news of the Prophet's teachings reached 'Amr there could be nothing secret about them, or they would not have travelled freely to such a distance. 'Amr lived in the midst of a community holding other religious beliefs, and the Prophet no doubt would impress upon him the necessity of being circumspect and dignified, and not to be fanatical or forcible in criticism of others and in denunciation of their beliefs, and so bring down upon himself the wrath of the people. All this without in any way implying secrecy in the sense affirmed by his modern biographer. The next instance given by him is that of "Abu Dharr, afterwards a famous ascetic," who "came from a great distance to learn about the Prophet's view." Here again we have the case of a man who lived at a *great* distance hearing of the Faith of Islam, and coming to receive it from the fountain head. Does that lead to the conclusion there was secrecy in the movement? If so, how are we to account for the teachings being known over such a wide area, and knowledge of the teacher himself bringing inquirers to hear and learn from him?

Margoliouth writes:—

"In a few cases families were converted wholesale: three sons of Jahsh, three sons of Al-Harith, four sons of Al-Bukair, three sons of Maz'un, and etc."

Not much proof of secrecy there! In fact Margoliouth himself seems to have been in doubt when he reached that part of his investigation, for he suddenly breaks out as follows:—

"That conversion could be concealed for any length of time is rather surprising, for, even if the positive part of the new system could be performed in secrecy, the negative part would speedily give evidence of itself."

If the writer had thought out such a point as the above clearly and at an early stage of his researches it might have saved him the trouble of writing his chapter on "Islam as a Secret Society," unless he was writing merely to fill space so as to work up his volume.

He finally draws attention to what he calls the freemasonry by which the members of new sects knew each other, and surmises that the salutation, "Peace be unto you," may have been invented at this time. Also pointing out that "the Moslems let the end of the turban hang down the back, whereas the Pagans tucked it in." In a community such as Meccan (in fact in any modern community, cosmopolitan and all as we are to-day) such public symbols would have at once attracted attention. People would have at once inquired: "What is the meaning of those words?" "Why do you salute each other after that fashion?" "Why do you wear your turban in such a manner?" The writer himself sees the weakness of his suggestion in regard to salutation, and immediately after tries to recover his ground by saying that:—

"If this greeting was not at first permitted in public perhaps the Moslems could recognize each other by some slight peculiarity in their attire."

and follows by the reference to the end of turban. In such a place and time the one would have been observed as readily as the other. In such circumstances there could be no secrecy. It seems evident that in the first few years the Prophet went about quietly, holding his views, speaking of them to those he came into contact with, and making converts; until finally the Meccans, finding his following growing in numbers, broke out into ridicule of his ideas. This was probably, indeed the likeliest factor in bringing about what has been termed the period of publicity, as distinguishing it from the period which preceded it, but to which the term secret cannot be legitimately applied, any more than it can be applied to those of us who do not haunt the street corners expounding our beliefs. Islam was known and preached, the Muslims were recognized and persecuted, and the opposition of the Meccans was in full swing while the Prophet still held meetings in the House of Arkam.

The fire that was kindled on Hira was aglow in the heart of the desert, and the firmament was red with the flame, a

flame that was destined to spread from continent to continent in flashes of splendour and glory, enflaming the valleys and bathing the hills on the verge and the rim of the world.

JOHN PARKINSON.

ISLAMIC REVIEW.—While thanking Mr. Parkinson for so ably exposing a malicious representation about Islam, we have to add that not Margoliouth alone, but almost all the Christian writers on Islam, have tried their very best to malignantly misrepresent Islam and to distort historic facts of the life of Muhammad. They have considered that to be the only means to strengthen the superstition of Christianity against the truth of Islam. But Islam does not depend, like Christianity, upon a belief on this man or that man, upon this myth or that myth. The very existence of Christ is doubted by many *savants*, and those are but ill-educated and credulous folks who believe that Christ really died on the cross for the sins of others. Take out the existence of Christ or his crucifixion from Christianity and the whole structure of Christianity will collapse. That is not the case with Islam. Islam depends upon ever-living Truth—it lives with the conscience, with the soul of all humanity. As long as the belief in an Allah (God) Almighty, all Merciful, Omnipresent, Omniscient, Impersonal, Infinite, Eternal, without a co-partner or co-sharer, the sole Creator and Fashioner of the worlds, the only Cherisher and Sustainer of all that exists, the First Cause, the Endless, the all-good and free from all frailties, remains ingrained in human souls, as long as the moral and social basis of human life remains founded on the principle of the brotherhood of man, and as long as good deeds of men secure harmony in this life and happiness of the soul, Islam will endure. In spite of all Christian misrepresentations Islam shines forth as the noonday sun on a clear day, and it will continue to do so even when the present solar system gets changed and the sun gets dark. Islam is Nature's own religion. Those ignorant people, who, in their pious zeal, try to distort facts of its glorious history or of the life of its great and unique Prophet, should know that it is impossible to distort Islam even through that means. Islam is self-supporting—it exists upon its own resources, it draws its life from none but He who is Imperishable and Inexhaustible. It is a rational faith, has no mysteries, no myths, and is open to all. It has ever been so and shall ever remain so.—*Insha Allah*.

“SOME OF THE SAYINGS OF MUHAMMAD”

I HAVE just received a small work under the above title, issued by the authorities at the Mosque, and containing a foreword by our brother Kamal-ud-Din. Critics are not likely to put this little brochure down as representing not Islam but something or another termed, in the critic's vocabulary, Indian Idealism. It is neither materialism nor idealism, but what I would prefer to call meliorism, practical precepts as a guidance for conduct under about one hundred different headings, such as Islam, Motives, Sympathy, Charity, Manners, Women, Death, Ascetism, Humility, and many others. As the author of the Preface puts it :—

“The pages will afford an occasion for a study of the heart of that great Exponent of Islam who commands the allegiance of millions of people scattered all over the world.

“A perusal of these useful precepts will make it evident, too, that one manifest object of Muhammad's mission was that we should all live religion.”

Now all writings have a purpose, so have all sayings. In case some reader asserts that all writings and sayings are, at least nowadays, for the purpose of making money for the writer or the speaker, I will put it another way : All writings and sayings have a value ; how are we to assess that value ?

The answer is simple : the value is a moral one, the writings or sayings must be judged from the standpoint of ethics, from its effects on the readers. Its abiding value, its moral purpose, must be measured by the pressure it exerts on the character of the reader, re-moulding that character, elevating and expanding and ennobling it, and its effects or likely effects in guiding the conduct of humanity. Those sayings are not only of that standard but the basis of it, the rules on which it is founded, by which it is measured. The precepts are, as the Preface, says :—

“Not for one race or a particular epoch in the world's history, but apply with the same vigour and truth to all mankind in every age and clime.”

Let us take one or two examples from subjects on which Islam has often been said by its opponents to be deficient

and as often charged with being antagonistic. Many are content to admit that Islam inculcates charity and piety and faith, but few allow that it also upholds education and learning of all kinds, and advises the accumulation of and the search for knowledge.

Saith the Lord Muhammad :—

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

Every Muslim is charged with the obligation of obtaining education, of seeking knowledge, even though the sources are remote and the difficulties to be overcome great. What think ye of this gem ? :—

“ He dieth not who takes to learning.”

Here we are face to face with the grandest fact in the universe of things, in the region of mentality, the realm of pure form. The Prophet did not profess to teach philosophy—that is, any dogmatic kind of philosophy, either materialistic or ontological ; he set down rules of conduct on which a philosophy may be based. Yet in the above he founds a precept on the great philosophical synthesis that is bound to follow any homologous conception of the world : the conception of the immortality of learning and of the learned. No thinker, so far as humanity is concerned, ever dies in this world : he lives on in the hearts or thoughts of men ; he lives by his thoughts, the example he set, the ideals he taught, the aims and aspirations he impressed upon others.

It is practically correct to say that the present is but a continuance of the past. The present generation inherited from its ancestors its material body and empirical form, and with it a certain set of feelings, some weak and some strong. They remain, whatever their intensity, their similarities or differences, the dominant factor in the making of character. With those the present generation also inherited the mental activity of the past generations—inherited habits and customs ; inherited beliefs, ideas, and ideals. By tradition, oral or written, from our parents, from our comrades, from books, from writings or pictures on papyrus, rock or clay, we

have received the experiences and beliefs of the vanished generations of the past. Through them they still live, still speak to us and teach us. We have built and are building on the foundations they left beneath our part of the mighty mansion of knowledge, the fabric of which has been raised during the ages, not by one race or one nation or faith, but by the united effort of all mankind. All peoples and races and tribes have added their quota to the sum of human knowledge, some more and some less: built it up by their struggles and activities, by hardship and labour and pain, generation after generation, from the dawn to the noon-day glow.

The famous Muslims of past centuries—Al-Ghazzali, Az-Zamakshari, Harriri, and a host of others—live with Islam to-day even as they lived and taught in the days gone by. We often hear of the immortality of the poet, but the great prose writer is equally immortal—"he dieth not." Yet we have to distinguish, even in the poetry or the prose of genius. Only Truth is immortal; Truth alone can never die. What is error in my writings, what is error in all writings, will be wiped out as humanity grows from more to more and fresh discoveries; new experiences rush upon us, as grander vistas open out before the eye of man, and his mind and hands wrest deeper secrets from the matrix of nature and untrodden avenues of the Universe.

Verily says the Lord Muhammad :—

"The ink of the scholar is more holy than the blood of the martyr."

Again he says :—

"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."

On reading such outpourings a person can imagine the Prophet, amid the solitudes of Hira in those early days of mental travail, contemplation, and emancipation, dreaming

such dreams, seeing such visions, forming such ideals, and thinking such thoughts. There, amid the wild, barren rocks overlooking the waste and the wilderness; there, in the silences broken only by the wind's voice moaning in the hill-path, and with the stardrift sailing noiselessly overhead through a cloudless sky, the thinker became lost in the majesty of his surroundings and the ideas formed thereon in contemplation of the grandeur and awfulness and the beauty of creation, and the strong vein swelled and the spirit of the Creator thereof stirred and dawned and quickened in the "camel-driver's" soul. He saw, as by a light from the altar of the Eternal, and knew, as by a flash of celestial inspiration, those eternal truths which guide and control the destinies, the souls, and the activities of men.

"Speak to people," he said, "according to the level of their intellectual capacities."

He followed the rule laid down by himself, drawing the attention of his hearers to Nature for illustrations to his text, always with simple meaning so the children of the desert might hear and understand.

"God interchanges the night and the day; verily in that is a lesson to those endowed with sight."

Yes, there is a lesson in every aspect of Nature for us, a story in every tree and flower and rock and rushing stream, in the great throbbing heart of humanity itself with its ceaseless activity, its moving ever onward from point to point, climbing ever higher and higher on the plane of mentality and the path of progress, becoming more moral and approaching nearer and nearer to the ideal that borders the Divine.

J. PARKINSON.

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.—MUHAMMAD.

رَدَّهَا فَاثْمًا كَافِيَةً لِرَدِّ نَفْسِهَا وَنَزَّاهُمْ قَائِمِينَ عَلَى فِرْعَوْنِهِمْ
وَهُمْ مِنَ النَّصْرَى وَمِنَ الْكَبِيرِ عَصَبَتُهُمْ بِلَمَى حَكْمَائِهِمْ لَا كَمَثَلِ
هَؤُلَاءِ مِنَ جَهْلَتِهِمْ وَتَجَدَّ كَثِيرًا مِنْهُمْ مَبِينٌ دَاعِي إِلَى الدِّينِ
أَفْضَلُ الرِّسَالِ وَغَيْرِ الدِّينِ وَخَاتَمُ النَّبِيِّينَ

(شَعْرًا)

تَرَكْتُمْ آيَاتِهَا النَّوْحِيَّ طَرِيقَ الرِّشْدِ تَرْوِيرًا -
عَلَى عَيْسَى افْتَرَيْتُمْ مِى ضَادَّ لَكُمْ دَقَارِيرًا -
فَقُلْتُمْ أَنَّهُ الْمُخْتَارُ أَحْيَاءُ أَوْ تَدْمِيرًا -
هُوَ اللَّهُ الَّذِي قَدْ قَدَّرَ الْأَشْيَاءَ تَقْدِيرًا -
تَدَّ اغْتَاظَ الْإِبْرَاهِيمَ فَحَاقَ الْإِبْرَاهِيمَ تَدَّ كَثِيرًا -
فَمَا نَفَعَتْ نَصَائِحُهُ فَقَبِلَ الْإِبْرَاهِيمَ تَعْزِيرًا -
أَحَبَّ إِلَهُ الْمَغْتَالِ أَهْلًا كَا وَتَحْسِيرًا -
فَجَاءَ الْإِبْرَاهِيمَ كَالْمُنْجَى وَنَادَى الْخَلْقَ تَبْشِيرًا -
وَقُلْتُمْ أَنَّهُ رَدَّ الْأُمُورَ إِلَيْهِ تَوْقِيرًا -
هَكَانَ أَبَاهُ قَدْ شَاخَ وَنَابَ الْإِبْرَاهِيمَ تَحْنِيرًا -
وَقُلْتُمْ أَنَّهُ الْحَامِي وَنَبِيٌّ مِنْهُ تَفْهِيمًا -
وَهَذَا كُلُّهُ شَرِكٌ فَدَعِ كَذِبًا وَتَحْسِيرًا -
وَمَا فِي نَوْرِنَارِيبٍ وَلِيَّ الْخَفْوَةِ تَغْيِيرًا -
فَهَلْ حَرَّ تَخَافَ اللَّهُ لَمَا قُلْتُمْ تَحْذِيرًا -
وَهَذَا قَوْلُنَا حَقٌّ وَطَهْرُنَا تَطْهِيرًا -
وَكَلَّمَ النَّصْرَى آثَرُوا خَبْرًا وَخُسْرِيرًا -
مِنْ تَبْلِيهِمْ تَدَّ حَرْفُ الدِّينِ تَفْسِيرًا وَتَدَّ بَانَتْ ضَلَالَتُهُمْ وَلَوْ لَقَدْ لَمَّازِيرًا -
(الْمُنَاقَا، مُحَمَّدٌ عَبْدُ اللَّهِ، الْحَمْدُ لِلَّهِ)

من كل جانب ومكان أما لا حظت أو ما سمعت من
ذوي العرفان كأنهم كانوا انخطوا إلى التحد وتكثروا كل
ما عاهدوا من العهد وأكلتهم فلا تهم كليت الكلتة
الدود ورم آيمانهم كمثله ما ينخر العود أما قرأت
أحوال تلك الزمان الست تذكرها وعيناك
تهدون فإني شيء نذر الزمن بعد الظلام وذكر
الله تعالى شأنه بعد ذكر الأصنام وجاء بشر به
في تسنيم بعد حميم داع إلى الحمام فاعلم أنه هو
القرآن الكامل المكمل المبارك الذي نبى الخلق
من موت الجحرام وأنشر الأموات من الرجام
وانزل الجود بعد أيام الجهام في حين انفسهم
ضرورة القرآن ومنافعه لنوء الإنسان لا اناجيلهم
الموجرة التي هي غبار وتبار ودمار وليس بمعلمي
الحكمة بل هي كسامر مهذار فتنزبه ومدحه عار
وجرحه جبار لا تالانجد فيها خيرا بل شررا وضيرا
ونعزذ بالله من شرها وكمال ضررها وخولق على غفل
الما دحين كتب مصلة تدعو الناس إلى المحظورات
بل المهلكات وتفتح عليهم ابواب الهنات والسيات
والد باحات وعبادة الأموات وتجعلهم من المشركين
وأنشأت في بعض المقالات وأيمنت في الأخرى
وما تألكت أن تقصيد في مشيها وتحتار
وسطا كذوى انتهى ولا جل ذلك طعنوا فيها فلا سفة

وببعدني من سلكك العرفان اتظنيتم البحر سرايا
 مستورا - مع كونكم عميا وعمورا لا تعلمون حرفا
 من العلوم العربية - ولا تملكون فتيلة من البساتين
 الادبية - بل نراكم كاخى عيلة - الماشين في ظلام
 ليلة - ثم تلك الدعاوى مع مفاقر الجهل والضلال
 والادكار من شمس العلوم بانواع المكائد والاحتيال
 كبر عظيم وفسق قديم فسبحان ربنا كيف يهمل
 الفاسقين - ايها الجملاء انتم تصولون على كلام
 قد اودعت سر المعارف اسرته وما ثرة سمعته
 وشهرته ومشهورة عصمته وطهارته وسلم
 نضاره ونظرته واشتهرتا شيروا وقوته فلا ينكره
 الا من فسد فطرته - الا ترون الى قصر شادة
 القرآن والعلوم كلها الفرقان - والى انوار
 انزع فيه الرحمن - فوالله العظيم لا نظير له في
 احياء الاموات - ونفخ الروح في العظام الرفات
 جاء في وقت قد انقضت حبال الصالحاء وظهر
 بعد اكفهار الليلة الليلاء ووجد الخلق كمعروق
 العظم واخ العيلة او كنا ثم في الليلة فنور وجهه
 الناس ولا كانهارة النهار وناولهم مالا كثيرا من
 درر العلوم وانواع الانوار فانظر هل ترى مثله
 في تاثير ثم ارجع البصر هل ترى من نظير انسييت
 ظلمة ايام الانجيل اما جاءك خبر من ذلك الجبل

بسم الله الرحمن الرحيم —

نحمده ونصلّي على رسول الكريم

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وجاؤا بمكر مبين فقال بعضهم ان القرآن فصيح ولا
نكر الفصاحة - ولا تختار الدقاعة - ولكن تعليمه
ايى بطيب ونظيف - ولا يوجد فيه من وعظ لطيف
بل هو يا مري المنكر وينهى عن المعروف - وكلما علم
فهو سقط كالمريض المأوف - ولا يصلح للصالحين
اقول كلما قلتم فهو كذب صريح - ولا يقول كمثل الآ
الذى هو وقيح - او من المفترين - انكم لا تستطعون
بعبون الصدق والسداد - ولا تسلكون الا مسلك
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