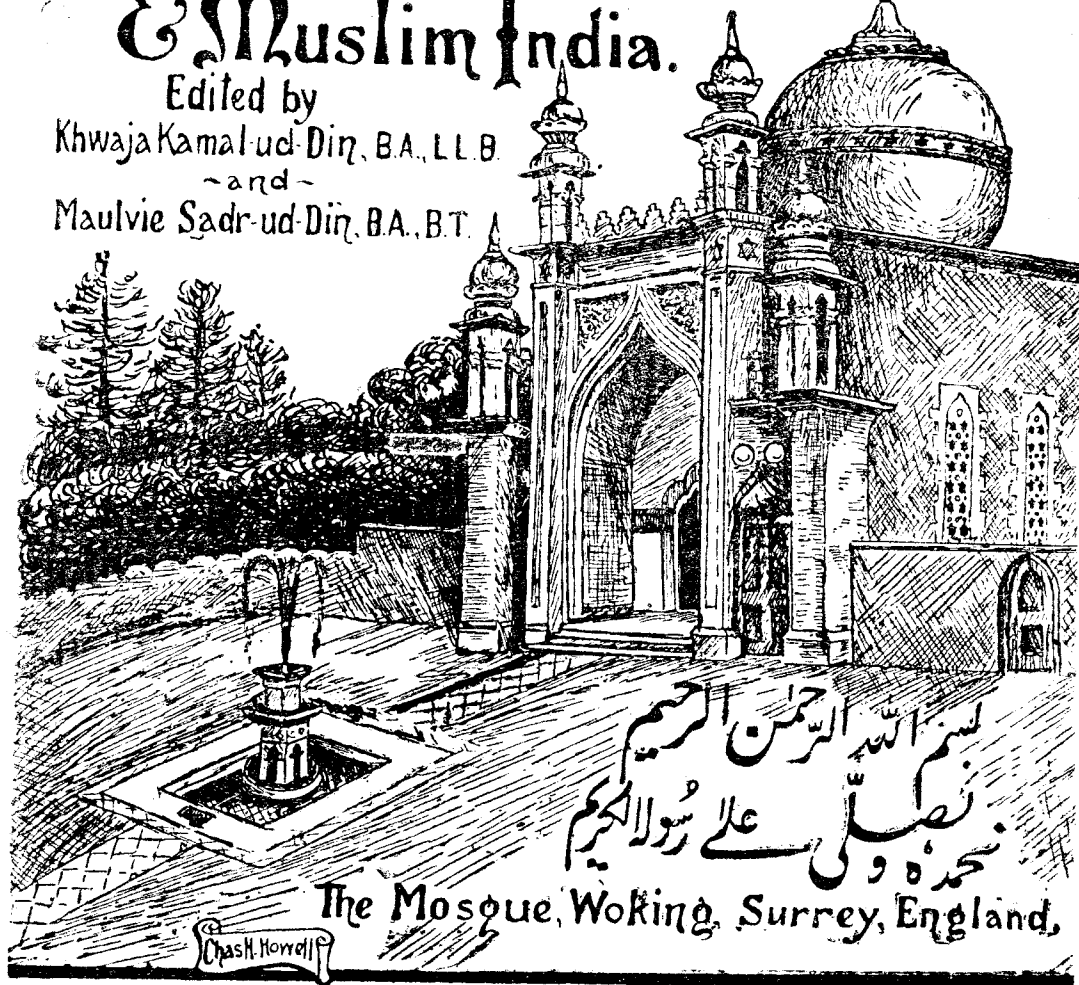


# Islamic Review & Muslim India.

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



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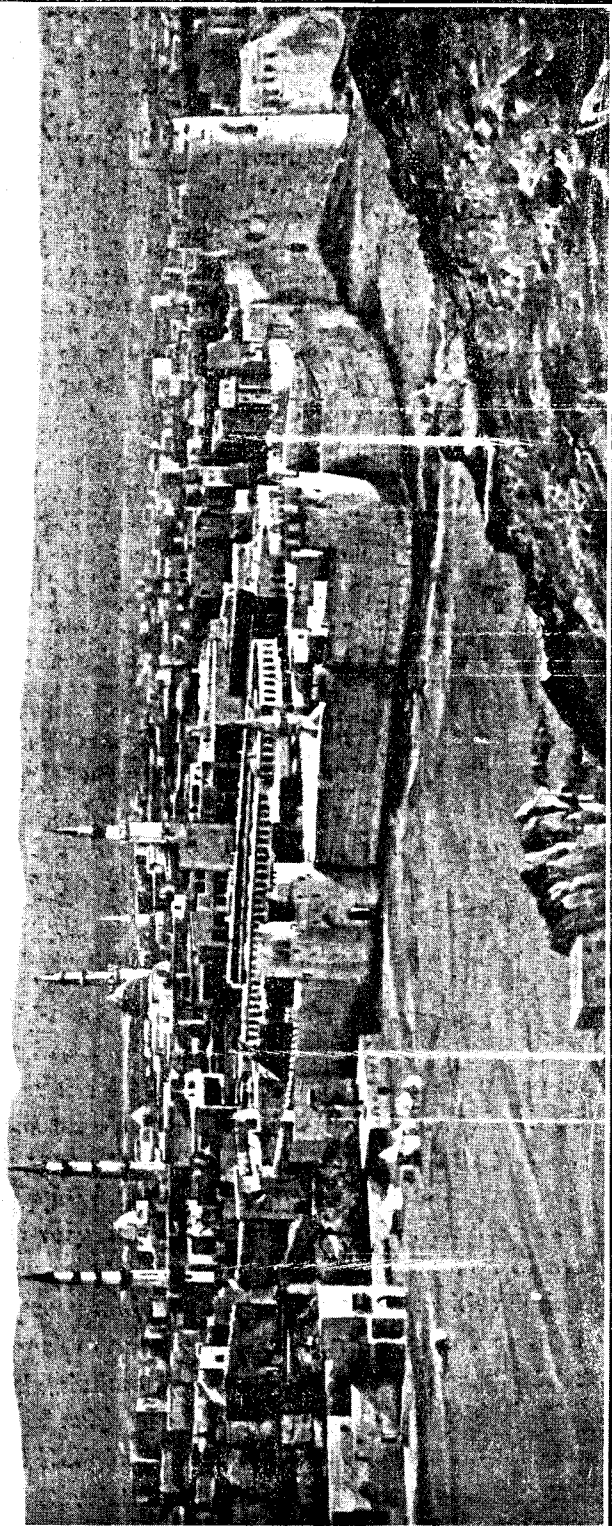
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A VIEW OF AL-MEDINA, THE CITY OF THE HOLY PROPHET.

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 مُحَمَّدٌ وَآلِهِ عَلَى سُبُلِ الْكَيْمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA

VOL. V]

DECEMBER 1917

[No. 12

### THE HOLY QUR-ĀN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready.* Price 20s. Prospectus and sample pages sent free on application. For Press comments see overleaf.

Friday Prayers with Sermon are held at 1.15 p.m. every Friday at 111 Campden Hill Road, near Notting Hill Gate Station, and Lectures are given in English at the Mosque, Woking, and at 111 Campden Hill Road, Notting Hill Gate, W.,\* every Sunday at 3.15 p.m. Muslims and non-Muslims are all welcome.

\* For Syllabus see page 496.

The CENTRAL ISLAMIC SOCIETY is making arrangements again this year for the celebration of the BIRTHDAY OF THE HOLY PROPHET on the same grand scale as in past years. The birthday will be celebrated this year on the 22nd December. As to the time and place of the celebration, inquiries should be referred to Shaikh Mushir Hosain Kidwai, 158 Fleet Street, London, E.C.

## THE HOLY QUR-ÂN.

**THE HOLY QUR-ÂN.** Containing the Arabic text, with English translation and commentary. By MAULVI MUHAMMAD ALI. 10 x 6½, cxv + 1,273 pp. Woking: *The Islamic Review*.

"We have here in an attractive form and bound in flexible leather cover the first English translation and commentary of the Qur-ân by a Moslem theologian, President Ahmadiyah Anjuman-I-Ishaet-i-Islam, Lahore. The Arabic text, written by expert calligraphists in India, accompanies each verse. The commentary is based on the authentic traditions of the Prophet as interpreted by Moslem *savants*. A preface of 90 pages discusses the special features of Islam as disclosed in the Qur-ân and the authenticity of the book. A detailed exposition of the prominent features of the study of the Qur-ân is reserved for a later volume."—*Literary Supplement, The Times*, 25th October, 1917.

### "THE HOLY QUR-ÂN."

"'If men and jinn should combine together to bring the like of this Qur-ân,' said the Prophet, 'they could not bring the like of it, though some of them were aiders of others.' I must confess that, without going quite so far as to accept this view of the matter, I have always found a fascination in looking through occasional chapters of the Koran—'Qur-ân' comes awkwardly from the pen, even though it may be the more correct form—and have often felt that there was something lacking in editions prepared by Christian editors. The lack is removed by the issue of a very fine edition, 'The Holy Qur-ân,' by a distinguished Muslim, Maulvi Muhammad Ali, of Lahore, who has devoted seven years to its preparation, which comes to me from the 'Islamic Review' office, in the Muslim settlement at Woking. It gives the Arabic text (which, I am sorry to say, is of no use to me) in parallel with the translation; the commentary is remarkably full and interesting; the preface is both a summary of Islamic teaching and practice and a history of 'the Book'; and—even in war time—the thinnest of thin India paper, gilt edges, beautiful type, and a limp green morocco binding make the volume an unusually sumptuous one."—*Westminster Gazette*, 12th November, 1917.

### NOTES.

Our activities at the London Muslim House are growing in interest as well as size. Regular Sunday lectures, of which a syllabus is appended to these notes, are being held, attended by an appreciative audience whose numbers are on the increase. A very interesting feature of these last two months' lectures was that they all dealt with a common theme in its different aspects, and as those aspects dealt with religion with special reference to science, this comparative study of both in the light of Islamic knowledge was of great interest. The following is a list of subjects which have been dealt with:—

1. Science and Religion.
2. Science and Revelation.

3. Revealed books of various nations.
  4. Unity of revealed books in the Qur-án.
- 

The Muslim Literary Society is also progressing in its useful work. Its meetings are held every fortnight, and are characterized in subjects of lectures and the attendance at them with its usual interest. The subjects discussed on these occasions are both of religious and secular interest, and it is significant that with regard to the latter the lecturers have always in conclusion drawn pointed attention of the audience to the wonderful harmony that exists between the teachings of Islam and the deductions of modern science. Dr. Sulaiman's learned discourse on "Evolution" was a great effort, and was followed by a long and illuminative discussion. Mr. Isphahani's (who gave us a very instructive historical study of Hazrat Ali) was the result of great research and scholarship. It was listened to with rapt attention.

---

Our Sunday lectures at Woking continue as usual. Some of the more interesting subjects discussed during the course of the last few weeks were :—

1. "Conception of Hell."
  2. "Is man sinful by nature?"
  3. "Why do we have Revelations?"
- 

We owe our subscribers an apology for the delay and irregularity which attends the delivery of THE ISLAMIC REVIEW to them. We do not say everything wrong these days would find its reason in the European War. But when all the facts connected with THE ISLAMIC REVIEW are explained, it would not be difficult to discover the source of our mutual troubles. We always take care that the REVIEW is posted regularly a few days before the end of the month previous to the month for which the number stands, in order to let our subscribers get it in the latter fortnight. It has often happened that the REVIEW posted this week has only been partially despatched by the Post Office to India, especially that part of it which is sent in parcel form. We are in receipt of information from the Post Office that part of the REVIEW posted in the month of June has been lost at sea through enemy action. We have also been

notified for some time that the carrying of mails to India would be fortnightly and then weekly, and so on. We insert here the order of the Postmaster regarding the despatch of mails to India in one of the recent issues of the *Times* :—

“The Postmaster-General announces that, beginning this week, the Indian mails will be despatched fortnightly. No information can be given of dates of postage.”

This fact accounts for the delay of at least a week at the other end.

But there is another and a greater reason of the failure of the subscribers not getting it in time. In most cases, where change of address has taken place, our Lahore office duly informs us, which alone takes about four or five weeks, and any REVIEWS posted within such time are consequently sent on to the member's old address. We try our best to minimize these cases, but the question of sheer time is beyond our control; and then there are others who would not co-operate with us in letting us have timely information of the change of their addresses. The disappointment caused by this is evidently shared by either side, but its causing is not due to us.

We beg to suggest, in order to lessen these troubles to some degree, that subscribers wait for the arrival of the REVIEW up to the last week of the month of issue. In case it does not come they should be good enough to ask, in the case of Indian subscribers, our Lahore office to send another copy of the same number, and in the case of others refer to us at Woking for the same. This would take a little more time, but we hope it would eventually lead to the removal of all causes of trouble.

Fortnightly Sunday Religious Lectures with service at  
111 Campden Hill Road, Notting Hill Gate, W., at 3.15 p.m.,  
by Khwaja Kamaluddin :

9th December	...	“Religion of Abraham.”
22nd December	...	“Religion of Jesus.”
6th January	...	“Belief in the Unity of God, and its Effect on Character.”

## THE HOLY PROPHET AS EXAMPLE

BY MARMADUKE PICKTHALL

FREE-THINKING critics of Islam are sometimes heard to say :

"The belief in one God is enough. There is no need to believe implicitly and for ever in the teaching of a particular prophet. We object to this fixed human element in your belief."

It seems to me that this objection rests upon a false analogy drawn from other religions which have deified their prophets, or perhaps upon a misconception of the very nature of a true religion. Of a prophet as an intercessor between God and man there is in truth no need, and Muhammad (may God bless him) was the first to say so plainly. But of a prophet as example, guide, and lawgiver, not to one nation only but to all mankind, there is a crying need, as the chaos both of thought and conduct in the so-called Christian world at present indicates. For true religion has two functions, one towards God, the other towards mankind, and only in Islam are both fulfilled.

"God is the Lord of Heaven *and of Earth.*" That is the Muslim's vision. And Jesus Christ (on whom be peace) included in his model prayer this petition :

"Thy will be done on earth."

He was a prophet of the truth, but gave no practical example to the run of men, because his earthly life was, from his birth, exceptional. His followers, regarding him as God incarnate, have used another of his sayings,

"My kingdom is not of this world,"

as excuse for banishing religion from their daily lives, and relegating its fulfilment to another world. But it is clear to anybody who admits that Jesus did not regard himself as God, that the words mean only that the reward he sought was not of this world. The Jews possessed the consciousness of God's kingdom upon earth, but they restricted it to their own race. Jesus pointed out to them their narrowness and various faults in their conception of the sacred law. It was given to Muhammad to reveal that law in its entirety—the only moral and, one might say, natural law (for the laws of nature are the laws of God, as you may read on every page of the Qur-án) which applies to conscious human life in all its phases and in



every clime, and leads to goodness, temporal and eternal. This law is to be found in the Qur-án and in the example of the Prophet. The two appear to me to be inseparable.

The authenticated story of the Prophet's earthly life affords the most complete example to humanity, for he experienced both poverty and wealth, persecution and prosperity, helplessness and the extreme of power ; and in every circumstance he was exemplary. And his example grows more luminous from age to age. If he had never lived, religion would be still for everybody an affair of gross superstitious observance or vague fruitless theory. He showed that it is possible for man to be consistent in obedience to the higher law, while taking part in all affairs of daily life and State necessity. The Muslims of to-day look back from every land to his example, and forget their differences. He was a man like other men, and yet with God's assistance he achieved a work beyond the power of man ; and that work endures, though tarnished by our faults. It is for us, with God's assistance, to restore it to its pristine beauty, and extend it for the benefit of all the world.

Who can imagine an Islam without Muhammad ?

*Islamic Review.*—"The very circumstance which is used as a point of objection by his opponents is the real beauty of the life of the Prophet. A sentimentalist would tell us that as a persecuted reformer at Mecca he offered a noble example, but that as the head of a state at Medina he fought battles, contracted marriages, ordered the slaughter of his enemies, and did many acts of a similar nature which were better left undone. But the object of his advent was not to please sentimentalists by giving some moral precepts quite impracticable in the actual lives of men, and by merely offering a noble example of steadfastness under severe persecutions, but rather to give practicable rules of guidance to men living and working in the world and to illustrate them by his noble example. If he had not led armies he could not have served as a model for a general leading armies into battle ; if he had not fought personally he could not have been an exemplar to a soldier laying down his life in the cause of truth, justice, and freedom ; if he had not made laws for the guidance of his followers he could never have been regarded as an outstanding example to a legislator ; if he had not decided cases he could not have served as a light to judges and magistrates ; if he had not married he would

have left men unguided practically in half of their everyday duties and could not have shown how to be a kind and affectionate husband and a loving father ; if he had not taken revenge on tyrants for the wrongs inflicted on innocent persons, if he had not overcome his persecuting enemies and forgiven them, if he had not overlooked the faults of those attached to him, he could not have been an excellent *exemplar* and a *perfect model*, as the Qur-án pronounced him to be. Indeed, it is the distinguishing characteristic of his life that he not only gave practical rules of guidance in all walks of life, but gave by his life a practical illustration of all those rules.”<sup>1</sup> Can we understand religion without its exponent? If not, Muhammad and Islam are inseparable.

The high morals and the broad humanitarian truths which the Qur-án contains and which give us a true picture of the great mind found their practical shape in the lifetime of the Holy Prophet. The pithy but most beautiful statement of that intelligent lady, Ayesha, than whom none was more familiar with the recipient of the Quranic revelation, remains unsurpassed in depicting the character of the Holy Prophet ; when asked about it she replied, “*Kán Khúlqúhó el-Qur-án,*” i.e. “his character is the Qur-án.” She thus intimated in brief words that all those wonderful pictures of moral sublimity drawn in the Qur-án were pictures of the noble mind to which the Qur-án was revealed. That greatness of the heart which the Book of God depicts wanted its translation into human actions for being more understandable to an average mind, and one is sure to find the same in the Prophet’s later life : (1) “In his praying for the forgiveness of his enemies after their persecutions had reached the utmost limit, while other prophets, as Noah and Moses, prayed for the destruction of their enemies. (2) In his actually forgiving his severest enemies when he conquered Mecca, an incident unparalleled in temporal or sacred history. (3) In the broadness of his morals. (4) In enduring the hardest trials with the greatest forbearance and without ever uttering words of impatience such as are met with in the lives of other prophets, as the words, *Eli, Eli, lama Sabachtani*, uttered by Jesus. (5) In the complete trust which he retained in the Divine Being when facing the greatest dangers. (6) In the great fortitude shown on various occasions. (7) In performing with the utmost

<sup>1</sup> Muhammad Ali, in his English translation of the Holy Qur-án.

exactitude his multifarious duties as a spiritual teacher and guide, as a legislator, as a judge, as a general leading his forces to war, as a king and ruler, as a loving husband, as an affectionate father, as a friend, as a guardian of the interests of the poor and the orphans, and as occupying a number of other capacities."

Two more points are worth noting here. In the first place the Prophet's being an exemplar is a sufficient answer to all those who carp at him, because the very necessity to guide men under varying mundane circumstances and conditions led him through all those circumstances. Secondly, the moral qualities which are latent within man remain in a dormant condition unless they are called into action. Hence no one can claim the possession of a high moral quality unless he has had occasion to display it, acquitting himself creditably.

## THE LIGHT FROM PARAN

### THE FULFILMENT OF THE BIBLICAL PROPHECIES IN PROPHET MUHAMMAD. PEACE BE ON HIM!

"The Lord came from Sinai and rose up from Seir unto them, He shined forth from Paran and He came with ten thousands of saints. From His right hand went a fiery law from them."—DEUT. xxxiii. 2-5.

"God came from Teman and the Holy One from Paran. Selah. His glory covered the heavens and the earth was full of His praise."—HAB. iii. 3.

"I will raise them a Prophet from among their brethren like unto thee, and I will put My words in his mouth, and he shall speak unto them all that I shall command him."—DEUT. xviii. 18.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he will guide you unto all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come."—JOHN xvi.

WHILE Moses promises to the children of Israelites the coming Epiphany of God in the person of a "Great Prophet from among their brethren like unto him," Jesus characterizes the promised one as the Spirit of Truth who will guide them into all truth. The description of the Holy One in the words of Moses and Jesus, however, is strikingly similar: "I will put My words in his mouth, and he shall speak unto them all that I shall command him" (Deut. xviii. 18). "He shall not speak of himself, but whatsoever he shall hear, that shall he speak" (John xvi. 12). These words make the promised one a messenger from God and a Prophet, rather than an abstract and impersonative Divine

Epiphany, and if "The Lord came from Sinai in His revelation to Moses, and He rose up from Seir through His message from the Nazarene, should we not look to some other son of man from Paran to stand for the shining forth of God from the same?—especially when the Prophet Habakkuk calls him the "Holy One from Paran" (Hab. iii. 3). The Prophet spoken of by Moses has, however, wrongly been confused with Jesus in later Christian theology. The House of Jacob always distinguished Christ from the Prophet spoken of in Deut. xviii. 18, as it appears from the following we read about John the Baptist: "What, then, art thou Elias"? and he said, "I am not." "Art thou that Prophet?" and he answered, "No. . . ." And they asked him, "Why baptizest thou if thou be not that Christ, nor Elias, nor that Prophet?" (John i. 21-25). These verses speak distinctly of three different personalities, Christ, Elias, and that Prophet. Jesus himself did not claim to be "that Prophet." If Jesus was the Christ and John the Baptist Elias, as Jesus himself makes him to be, are we not justified to conclude that the appearance of Jesus was not the appearance of the promised Prophet? Even the first followers of Jesus were of the same opinion. "And He shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up to your brethren like unto me. Him shall ye hear in all things whatsoever he shall say unto you" (Acts iii. 21-22). Though the writer of these words looks to the second advent of Christ for the fulfilment of the Mosaic prophecies, so far it is undisputed that the first advent of Jesus is not the advent of the "Prophet like unto me." The second advent of Christ as well cannot be the fulfilment of the words in Deuteronomy. Jesus, as it is believed by the Church, has to appear for the judgment and not for giving the law, while the Prophet like unto Moses has to come with a fiery law in his right hand. Like Moses, he will bring the law; besides, the promised one was to be raised not from amongst the Israelites, but from amongst the brethren of the Israelites, i.e. the Ishmaelites.

In ascertaining the personality of the promised Prophet, the other prophecy of Moses is, however, very helpful, in which he

speaks of the shining forth of God from Paran. In Deuteronomy xxxii. 2 the Lord has been compared with the sun. He comes from Sinai, he rises from Seir, but he shines in his full glory from Paran, where he had to appear with ten thousands of saints with a fiery law in his right hand. None of the Israelites, including Jesus, had anything to do with Paran. Hagar with her son Ishmael wandered in the wilderness of Beersheba, who afterwards dwelt in the wilderness of Paran (Gen. xxi. 21). He married an Egyptian woman, and through his firstborn Kedar gave descent to the Arabs who from that time till now are the dwellers of the wilderness of Paran. And if Muhammad admittedly on all hands traces his descent to Ishmael through Kedar and he appeared as a Prophet in the wilderness of Paran and re-entered Mecca with ten thousand saints and gave a fiery law to his people, is not the prophecy above-mentioned fulfilled to its very letter? The words of the prophecy in Habakkuk are especially noteworthy. His (the Holy One from Paran) glory covered the heavens and the earth was full of his praise. The word "praise" is very significant, as the very name Muhammad literally means "the praised one." Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised a Revelation: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountains, let them do glory unto the Lord, and declare His praise in the islands. The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war, He shall cry, yea roar, He shall prevail against His enemies" (Isa. xlii. 11).

In connection with it there are two other prophecies worthy of note where references have been made to Kedar. The one runs thus in chapter lx. of Isaiah: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . . The multitude of camels shall cover thee, the dromedaries of Midian and Epar; all they from Sheba shall come. . . . All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on Mine altar, and I will glorify the house of My glory" (1-7). The other prophecy is again in Isaiah xxi.: "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye companies of Dedanim. The inhabitants of the land of

Tema brought water to him that was thirsty, they prevented with their bread *him that fled*. For they fled from the swords, and from the bent bow, and from the grievousness of war, for thus hath the Lord said unto me, Within a year according to the years of an hireling and all the glory of Kedar shall fail and the residues of the number of archers, the mighty men of the children of Kedar shall be diminished." Read these prophecies in Isaiah in the light of one in Deuteronomy which speaks of the shining forth of God from Paran. If Ishmael inhabited the wilderness of Paran, where he gave birth to Kedar, who is the ancestor of the Arabs, and if the sons of Kedar had to receive revelation from God, if the flocks of Kedar had to come up with acceptance to a Divine altar to glorify "the house of My glory" where the darkness had to cover the earth for some centuries, and then that very land had to receive light from God, and if all the glory of Kedar had to fail and the number of archers, the mighty men of the children of Kedar, had to diminish within a year after the one fled from the swords and from the bent bows, the Holy One from Paran (Hab. iii. 3) is no one else than Muhammad. Muhammad is the holy offspring of Ishmael through Kedar, who settled in the wilderness of Paran. Muhammad is the only Prophet through whom the Arabs received revelation at the time when the darkness had covered the earth and gross darkness the people. Through him God shone from Paran, and Mecca is the only place where the house of God is glorified, and the flocks of Kedar come up with acceptance on its altar. Muhammad was persecuted by his people and had to leave Mecca. He was thirsty and fled from the drawn sword and the bent bow, and within a year after his flight the descendants of Kedar meet him at Bader, the place of the first battle between the Meccans and the Prophet, the children of Kedar and their number of archers diminish and all the glory of Kedar fails. If the Holy Prophet is not to be accepted as the fulfilment of all these prophecies they will still remain unfulfilled. "The house of My glory" referred to in Isaiah lx. is the house of God at Mecca and not the Church of Christ as thought by Christian commentators. The flocks of Kedar, as mentioned in verse 7, have never come to the Church of Christ; and it is a fact that the villages of Kedar and their inhabitants are the only people in the whole world

who have remained impenetrable to any influence of the Church of Christ. Again, the mention of 10,000 saints in Deuteronomy xxxiii. is very significant. He (God) shined forth from Paran, and he came with 10,000 of saints. Read the whole history of the wilderness of Paran and you will find no other event but when Mecca was conquered by the Prophet. He comes with 10,000 followers from Medina and re-enters the "house of My glory." He gives the fiery law to the world, which reduced to ashes all other laws. The Comforter—the Spirit of Truth—spoken of by Jesus was no other than Muhammad himself. It cannot be taken as the Holy Ghost, as the Church theology says. "It is expedient for you that I go away," says Jesus, "for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." The words clearly show that the Comforter had to come after the departure of Jesus, and was not with him when he uttered these words. Are we to presume that Jesus was devoid of the Holy Ghost if his coming was conditional on the going of Jesus; besides, the way in which Jesus describes him makes him a human being, not a ghost. "He shall not speak of himself, but whatsoever he shall hear that he shall speak." Should we presume that the Holy Ghost and God are two distinct entities and that the Holy Ghost speaks of himself and also what he hears from God? The words of Jesus clearly refer to some messenger from God. He calls him the Spirit of Truth, and so the Qur-án speaks of Muhammad, "Nay, he has come with the Truth and verified the apostles."

This prophecy of Jesus has also been reported in the Qur-án in the following words: "Jesus, son of Mary, said: O children of Israel, surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an apostle who will come after me, his name being Ahmad." Maulvi Muhammad Ali, the learned translator of the Qur-án in English, gives the following commentary to the above:—

"Jesus' verification of the Torah, or the books of Moses, here refers to the prophecy therein about the advent of the Holy Prophet, which is clearly stated in the latter part of the passage, where Jesus is spoken of as prophesying the advent. It should be borne in mind that the Holy Prophet had two

names : he was called Muhammad as well as Aḥmad, both names being derived from the same root *ḥamd*, which signifies *praising*, the word *Muḥammad* meaning *a man praised much or repeatedly or time after time* (LA, Q-LL), and *Aḥmad* meaning *one who praises much*. It should not be supposed that Jesus uttered the very words which are reported in the Holy Qur-án, for he spoke the Hebrew language and not Arabic. Another great difficulty is that the actual words of Jesus Christ are not preserved in the Gospels, and we have to depend on a Greek translation, in which we find the word *paraclete*, which is translated in English as *comforter*. We are well aware that translations are sometimes misleading, and therefore the use of the word *paraclete* in the Greek version, or that of *comforter* in the English version, does not show what the actual word in the language spoken by Jesus was. But all those qualifications which are given in John xiv. 16 and xvi. 7 are met with in the person of the Holy Prophet. He is stated to be one who shall abide for ever, and so is the Prophet's law ; for after him comes no prophet to promulgate a new law. He is spoken of as teaching all things, and it was with a perfect law that the Holy Prophet came. And clearest of all are the words of John xvi. 12-14 : " I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself, but whatsoever he shall hear, that shall he speak ; and he will show you things to come. He shall glorify Me." Now, this prophecy about the *spirit of truth*, which is the same as the *comforter*, clearly stated in John xiv. 17, establishes the following points : (1) Jesus could not guide into all truth, because his teaching was directed only to the reform of the Israelites, and he denounced only their crying evils ; but the teaching of the *comforter* would be a perfect one, guiding men into all truth, and the Holy Qur-án is the only book which claims to be a perfect law. (2) That the *comforter* would not himself speak a word, but that which he shall hear he shall speak ; the words conveying exactly the same idea as those of Deut. xviii. 18, ' And I will put My words in his mouth,' a qualification which is met with only in the person of the Holy Prophet Muhammad. (3) That he will glorify Jesus, and the Holy Prophet did glorify Jesus by denouncing as utterly false all those calumnies which were heaped upon Jesus and his mother. The only Christian



objection to this clear fulfilment of the prophecy in the person of the Holy Prophet Muhammad is, that the *comforter* is here called the *spirit of truth*, and that hence the words cannot be applicable to a man. But it is equally difficult to see why Jesus should call him *another comforter*, as he does in John xiv. 16, thus showing that he would come as a human being as he himself had come; and then, according to all sacred history, the teachers have been always *men*. Moreover, we cannot imagine a spirit not speaking of himself, but speaking only that which he shall hear, which a comparison with Deut. xviii. 18 clearly shows to be a prophet like Moses. And it should be noted that the Holy Prophet is frequently called *The Truth* in the Holy Qur-án, as in 17: 81, 'And say, *The Truth* has come and the falsehood vanished.'

"Another point worth mentioning is that different prophecies about the Holy Prophet really refer to the different phases of his life. The two aspects of the life of the Holy Prophet are *jalál* and *jamál*, i.e. *an aspect of glory* and *an aspect of beauty*, the first finding its manifestation in the name *Muhammad* and the second in *Ahmad*. Each of the two great prophets, Moses and Jesus, prophesied about the Holy Prophet in words expressing that aspect of his life which was in consonance with his own nature: glory finding greater expression in Moses, who was prophet, law-giver, and king at the same time; and beauty in Jesus, on account of the beauty of his moral teachings, while both these elements were combined in the person of the Holy Prophet."

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## THE SUPERNATURAL KNOWLEDGE OF THE PROPHET

"But we will, this day, deliver you, with your body, so that you may be a sign to those after you. And most surely the majority of the people are heedless to our communication."

THE above we read in the tenth chapter of the Qur-án, verse 92. It speaks of the Pharaoh of Moses when he was nearing his death in the Red Sea. In these words, the Egyptian King has been informed that after his death his body will be cast ashore and preserved as a testimony to what befell him when pursuing Moses and the Israelites. "We will, this day, deliver your body, so that you may be a sign to those after

you." The words are too clear to need any comment. They refer to three facts. Firstly, Pharaoh died ; secondly, his body was not lost in the sea, but cast ashore ; thirdly, that the body will be preserved and will come to the notice of the coming generations.

The Bible makes no mention of it, nor is there any account of it in any history book in the world. But the facts have come to light in this century, which corroborate word for word this statement in the Holy Qur-án. Among the mummies in Egypt, the body of Rameses II has been discovered preserved, and identified as the body of Pharaoh of Moses.

The discovery has recently been made and could not be within the knowledge of the Holy Prophet. Is this not a clear proof of the supernatural knowledge which was granted to the Prophet Muhammad, through the revelations of the Qur-án.

If knowledge of the things unseen has been accepted as a cogent proof of the Divine mission of its possessor, is not the piece of knowledge disclosed in the above quotation more than sufficient to substantiate the claims of the Holy Prophet as to his mission from God? The whole sacred record of Christendom, or of any other religion, fails to refer to any personage who possessed such supernatural knowledge.

Most of the prophecies in the New Testament are merely generalities, and can be made by any person. Similarly, other prophecies of the Bible, especially when read in the light of the interpretation forced upon them for their fulfilment, are not free from oracular ambiguity, and are enshrouded in mythological utterances.

On the other hand, the verse quoted above speaks of certain facts in terms most clear, and admitting no other interpretation. So much so, that the Book of God, the Qur-án, was put to task for this very verse by its adverse critics, before the body of Rameses was discovered. It was said that the Qur-án was, after all, a book of ingenious stories with no historical truth in them, and the verse was quoted in illustration. The world, however, has become a bit wiser, and should know that the words of God were simple truths.

## “THE ROCK IN THE WAY”

By N. STEPHEN

IN these times, when so much is done by way of compromise, of give and take by mutual arrangement, rather than what is strictly right and just, as when one man says this is right and another that, and failing to come to a decision, agree together to a mixture of both sides, the result being, as a whole, not entirely right, nor yet entirely wrong, but a puzzling mixture of the two, leading to endless disputes and misunderstandings, it is refreshing to think for awhile on a man who, holding strong views, said in straight words what he meant, in a way that could not be misunderstood.

Such a man was Muhammad. This is not to be a paper on his life, but I may say, so far as we know, he was not physically a strong man, while in temperament he was nervous and retiring; so it was no easy matter for him to declare his views in such a fearless and direct way as he did; it would have been much easier to temporize, or even to keep silent, but he felt the force of right convictions and had the courage to declare them. His views on matters both religious and social were the result of thought and observation, and he was rarely influenced by the mere expediency of things; he applied to them all the test of Right and Justice, and having settled that point to his own satisfaction had faith in himself to the full measure of fearlessness. His justice was tempered with mercy, but mercy never blinded his judgment, it always came, as it should, as an after-thought, as if the judge said, “This man has done wrong, he hath earned punishment,” then came the after-thought; having shown clearly his fault he showed him mercy, not because it was deserved, but because it was the free gift of one who sought to follow God in all things and to uphold the honour and dignity of justice by showing that it is sought not to avenge only, but to teach, to temper punishment with love; as one knowing that “God is not merciful to him who is not so to mankind” (Muhammad).

So he spoke plainly, having no sympathy with the school of diplomacy which took for its motto, “Language was given us to conceal our thoughts”; his view and his declaration was, “Say what is true, although it be bitter and displeasing to people.”

Concealment, or secrecy, were not to his liking, for on one occasion when a follower came to him for advice and began by saying it was on a matter which was most secret, his reply was, "If thou hast ought to hide keep silence, that which is whispered to the birds is sang to the stream."

Herein, I think, lay much of his power over his followers, he was always direct, whether in reply, advice, or reproof; so even those who were not satisfied felt that they knew just what he meant, and that he had spoken honestly the conviction of his own mind.

I know many of his early biographers will not admit this, but IT IS TRUE, and "Truth will live," so more modern and careful research has done him more justice, and shown that most of the ill names cast at him were the result of prejudice, or worse still, intentional lies. Let me quote Thomas Carlyle, who was also a fearless speaker, who says, "He was a man of truth and fidelity; true in what he did, in what he spake, in what he thought; he always meant something; a man, rather taciturn in speech; silent when there was nothing to be said, but pertinent, wise, sincere, when he did speak, always throwing light on the matter."

It takes a strong man to gain such a reputation, and a stronger still to live up to it. And thus Muhammad stood in in his day, "A Rock in the Way," where all around was drifting sand.

To stop, so far as he might, this drifting to destruction was the task he felt called upon to take up, but no half-measures could do it, so there he stood a rock, and some resting against him at first gradually gained strength to stand alone; others sheltered from the wind behind him and gained time for rest and thought; but most drifted on, driven by the wind here and there and found no resting place.

Consider for a moment the conditions by which he was surrounded—infidelity, drunkenness, immorality, oppression were rampant, and the people were in no temper to stand any interference with their pleasures (as they thought them). The real influence of religion was dead, and amid its ruins a mixture of idolatry, fetishism, Nature worship, Judaism, Christianity, sun worship had grown up. Here was seemingly a hopeless task, and many would have given it up, or at best said it was a case for careful diplomacy, for a gradual infusion of new thoughts,

without any great interference with things that were already there.

Never surely had any man a better excuse for half measures, for expediency, etc., but Muhammad would have none of them. These things were wrong, wrong to the very core of them, and must be treated as such should be; you cannot mix oil and water, and he knew no half measure would avail, so he declared for ONE GOD and none other. There was no possibility of mistake, no choice in the matter, it was this or nothing; if God was over all, above all, He could have no equal, He must be, nay, He was, THE ONE; all others were spurious and of no value, there could be no divided authority. Here you had a plain declaration which could not be misunderstood, and which admitted of no argument. Drunkenness he treated in the same whole-hearted way; it was evil, so he went to the root of it and dug it up trunk and branch. There was no plea for moderation, for gradual reform, no tinkering with it. No, he preached prohibition, total and complete, and for all Moslems, in all lands, there was no pandering to the weak, no excuse for indulgence; if the thing was evil it was evil alike in small degree as in great, so away with it entirely. So again he stood a Rock in the Way, and no man could move him.

Take another instance.

There was, even thus early, a great attraction to many in the idea of vicarious punishment and the influence of saintly prayers on behalf mostly of very unsaintly people. Your coward is ever ready to lay his own sins on some one else's shoulders, or to think he can influence God Himself to favour him, not because he deserved or asked for such favour, but because some one better asked in his behalf. Such ideas are very human; we see them at work in our daily life, where success comes not often to the best man, but to him who can bring the influence of others to work for him, and very often this is an influence bought by a bribe of some kind, while very rarely indeed is it quite disinterested. Ah! yes, it is very *human*—but is it *divine*? Is it not, in fact, very like an insult to God Himself to suppose His gifts depend, not on right or justice, but can be influenced by the requests or prayers of some paid or unpaid third person.

There is justice and mercy in forgiveness, but neither the one nor the other in punishing me for another man's sin, no

matter how willing I may be to stand his substitute ; so also there is no justice in granting pardon for my sin because some one less sinful asks it.

So here again Muhammad spoke plainly and taught the full *personal responsibility* of every man for his own acts, and said that "none can come between man and his Maker."<sup>1</sup> There was no exception, even he himself could not influence Allah on behalf of another. "Wouldst thou have a favour from Allah thou thyself must ask it." This was not the most popular or profitable view to take, but it was Truth ; so again we meet that thoroughness which never descends to subterfuge.

I think one of the most beautiful, as well as characteristic, stories I ever read of Muhammad was that of a wealthy follower who called upon him to ask for his influence and prayers (you may be sure such a man did not go empty-handed) ; after a sharp reproof the Master said, "I can get for thee nothing from Allah thou canst not get for thyself, go you and ask by prayer." "But," urged the suppliant, "I know not how or what to ask." "Then go thou and stand before Allah, with thy hands clean and open, and say, 'Allah, thou knowest, and thy servant waits.'"

Here again you find him steadfast and immovable, a model of sincerity and fearlessness.

May I again quote Carlyle, who says :—

"From of old a thousand thoughts, in his pilgrimings and wanderings, had been in this man : What am I ? What is this unfathomable thing I live in which men name universe ? What is life ? What is death ? What am I to believe ? What am I to do ? The grim rock of Mount Hara, of Mount Sinai, the stern, sandy solitudes answered not ; the great heaven rolling silent overhead with its blue-gleaming stars answered not. There was no answer. The man's own soul and what of God's inspiration dwelt there had to answer" (Carlyle's "Hero Worship").

So it was, and so it did ; his soul answered to himself, as directly as he did to others, left him no room for doubt on the matter, and because that was so he was invincible. He said not I THINK, but I KNOW with a certainty and finality that

All quotations where not otherwise marked are from Muhammad.

permitted no after doubt ; and so he stood, a weak man in some things, but always with a faith in God for strength, and a modest unassuming demeanour, for, said he, "Verily, God has made me a humble servant, and not a proud king." So of himself he is equally outspoken, he left no doubt as to the position he himself held, and if some unwise followers have claimed more for him than he did himself he at least is not to blame. Nothing can be plainer than his own words, "I am no more than man." There is no room for argument, it is a plain statement of fact which all can understand, and so here again he stood for Truth amid a concourse of evil and doubt, without an "if" or a "but," declaring his belief to all men in no uncertain terms.

Others are to tell of him in other phases, so I must not say much more.

Remember, in all his years he was a man in deadly conflict with what he knew to be wrong, but what was as certainly popular with the majority of his contemporaries. Think how often he must have been tempted to take the easier way, to drift with the times, not caring where they carried him, so that he might take his ease. But such a course was not for him ; his nature and convictions alike made him stand firm, no matter what others might do, no matter what the cost might be, he must stand firm for right, and thus we see him when all around was drifting sand a Rock in the Way. The wind might buffet him, persecution might come against him, his friends might leave him, what mattered it compared with what he stood for? And so he stood firm and immovable, and many to-day are proud to point to such a Rock in the Way, a monument of sincerity, perseverance, and humility combined which has outworn persecution and stood for Truth even to this day.

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## A MULTITUDE OF CHARACTERS

BY AN ENGLISH MUSLIM

*"Verily I have fulfilled my mission. I have left amongst you a plain command, to wit, the Book of God, of which if ye take fast hold ye shall never go astray."*

It was the last of his pilgrimages to Mecca when the Holy Prophet Muhammad uttered these words. In the elevated

plains of Arafat, the seat of pilgrimage, he went, ascended a hillock, and delivered his last sermon. With his eyes uplifted towards heaven he cried, "Oh Allah, I have delivered my message and discharged my ministry." With one voice the people shouted, "Yea, verily, thou hast." Then the Prophet said, "Bear thou witness thereunto. Oh Allah, I beseech thee."

Here is a successful character which inspires one with action, perseverance, and patience. A man only a few years before persecuted, subjected to every kind of torture, and an exile. A man who comes with a message to his people, whom he finds fallen down to the lowest ebb of degradation and vice. A man who meets with rebuffs and persecution in each of his attempts to reform them. A man who has no one to look to for any help, but so confident in the righteousness of his cause that no amount of trouble and hardship would swerve him an inch from his pursuits. A man who year after year sees no sign of success, so much so that he has to fly from his home as an exile. Yes, the same man comes after vicissitudes of life to the same place of his persecution and seeming failures, and among thousands of men shouts, "Verily, I have fulfilled my mission." If great characters in history act as models for mankind and inspire others with the fire of perseverance to achieve their goal, here is a most successful and unique character among the class which has been admittedly taken to be the best of all. I mean the prophets. In vain we search in the whole sacred history of the world for a successful character. Moses, the builder of the House of Jacob, could only see the walls of the Holy Land, and that even from a great distance. Take Jesus. What you will, but success in life never fell to his lot. "How often would I have gathered thy children together, even as a hen gathers her chickens under her wing, and you would not" (Matt. xxiv. 37), is his own testimony to the results of his own work. There is a heartfelt desire in these words—a wish of the hen to gather her chickens under her wings; and there is a sense of absolute failure in actualizing that wish. The blame may go to the children of Jerusalem, who would not listen to his call. But the fact remains that the Messiah to the House of Jacob could not deliver them from the degradation in which he found them. He leaves the world quite hopeless of his people. Unfortunately, no other prophet in other parts of the world seems to have had the fortune to see his efforts crowned with success in his own



lifetime. Ramchundra, Krishna, and Zoroastra more or less leave the world without brilliant hopes after them. Muhammad is a unique character and the only model of success as a prophet and teacher of humanity. If a prophet lives after his death through his words and actions, Muhammad again seems to be the only character in sacred history entitled to everlasting life. "I leave amongst you the Book of God and my ways, of which if ye take fast hold ye shall never go astray," are his words, and they stand true this day. In vain we look to what was revealed to Moses, Jesus, and other prophets, and in vain we search for their precepts through their actions. History has been so unfaithful in preserving their true records, and whatever we have in our hands savours more of myth and fiction than reality. The great need of man is clear practical guidance on religious, social, and moral matters. The Qur-án not only claims to supply the same, but it has got its translation through the actions of the Prophet. Muhammad has set the seal of practicability to all the tenets laid down in the Qur-án. Besides many of the prophets led the secluded life of an ascetic, and had little experience of the everyday life and trials of the people. The record of their lives is so scanty and too often so unauthentic that most of what we know of them is mere conjecture. On the other hand Muhammad is all in all with us. He can truly be said to be a multitude of beautiful characters. We see him as orphan, servant, trader, husband, preacher, refugee, soldier, king, judge, etc. His variegated life presented him different occasions which brought forth his noble character to serve as a guiding model in diverse walks of human life. Unfortunately Jesus was not given time enough to be a husband and father, and can hardly set an example to mankind upon one of its most vital questions. Can a father find any guidance in the life of Jesus as to the conduct of parents towards children? Jesus may have preached, but is not the Muslim source of advice better? In the Qur-án we have injunctions concerning paternal duty, and also we have the example of Muhammad, who was a father himself. In the midst of this world war Christians are asking themselves what is the real teaching of Jesus on this subject. The truth is that nothing on the question of fighting was ever really taught by Jesus. True, we have the well-known injunctions contained in the Sermon on the Mount, but never was Jesus able to prove the practicability of them except in small matters relating to

the safety of the handful of followers which he had. As war is an item in human society, the Qur-án logically provides guidance as to its use and conduct. But also we Muslims can look at our Prophet, who was forced to use the sword of self-preservation, and thus had opportunity of putting Quranic teaching on war into practice. I could multiply these instances, but all lead to the same conclusion, that Muhammad is the first and best commentary on the Qur-án and stands unique among the great characters of the world, inasmuch as he lived the life of all his people, thereby showing the practicability of the teachings presented through him. One great result of this is that Muslims have their unity further strengthened, because, instead of vague ethical precepts on matters of daily life which may give rise to great divergence of opinion, they have their teaching explained in the best possible manner by one man. This was the purpose of the life of Muhammad, and this is why I have such great reverence for him. Muhammad is my guide to the Qur-án, and what better guide do I need than he whom God chose to be the means of conveying the Divine Message to mankind.

SALMAN.

## THE TYPE OF ELIJAH

WHEN we use the word "Prophet" in English to describe the Apostle of God, we are sometimes apt to forget that it may convey to other minds a meaning slightly different from the meaning we have in our own minds. The word "Prophet" is derived from a Greek source, and means originally "one who speaks beforehand," "one who speaks forward." In this sense "prophecy" corresponds exactly with the Persian word "*peshin-goi*," which is fortunately used in one sense only, and implies nothing more than foretelling future events. The Arabic word of which "Prophet" is a translation as applied to Muhammad is *Rasûl*, "the one who is sent," "the Apostle" or "Nabî," "the Evangelist," and "one who brings book from God." In Christian theology the word "Apostle" is specialized for the Disciples who carried the message of Jesus after the close of His ministry on earth, and the word Evangelist is specialized for the four whose written Gospels have been preserved in the accepted canon of the Western Churches. In this term I include the Greek Church; the antithesis in

my mind is that of some of the obscure Eastern Churches, which have preserved other Gospels not considered canonical in the West.

After all, it is unnecessary to dispute about words, so long as we understand clearly what we mean by them. The phrase "the Prophet Muhammad" is accepted by well-established usage. We would not quarrel with this usage, but we must remember that in other contexts the word has a different connotation, and we must not let our minds be confused by such a connotation.

In the Old Testament Moses stands as the type of the law, and Elijah as the type of the Prophets. In the New Testament, John the Baptist, the voice "crying in the wilderness," is referred to the type of Elijah.

In the Qur-án there are two references to Elijah. The Arabic form of the name is "Ilyās," which is much nearer the form used in both Greek and Hebrew than the English form "Elijah." In each case Elijah is referred to among a group of righteous men of God. In Qur-rán, vi. 85, the reference is brief: "And Zacariah and John and Jesus and Elijah all were righteous ones." The grouping is significant; all these Prophets lived a life of retirement. They were in the world, but not of it. In an unheeding world they bore unremitting testimony to God, amid sorrow and persecution.

A fuller account of Elijah is found in the Surah "Sāffāt:" Qur-án, xxxvii. 123-132. The whole Surah is a closely-reasoned argument, based on nature and history, to show how great and good men, men of undaunted courage, were raised up by God in all ages, how they bore witness to truth in different forms and circumstances, and how their burning zeal was never quenched by persecution or apparent failure. There was Noah and the story of the great Flood: everything seemed to be against him, but the deliverance came through righteousness and truth. There was Abraham, the great ancestor of the Semites; he rooted out the false gods and their worship; he was tried by fire, and even the impending sacrifice of his son; but he loved God above all, and feared no man. There was the marvellous story of Moses and Aaron, their wanderings and their final deliverance. There was Elijah, of whom more presently. There was Lot, who was saved from destruction, while a wicked world was either callous, indifferent, or in doubt. And there

was Jonas and the story of the whale, the Prophet who, true to the light from above, redeemed the world from darkness.

This brief analysis shows the setting for the story of Elijah. Let us now look at the story itself. I will translate it from the text.

“And verily Ilyās was of the number of Apostles.

Behold, he said to his people :

‘Have ye no fear ?

Ye call unto Baal, and forsake the best of creators ;

God, your Lord, and the Lord of your fathers, from the beginning.’

And they spake falsely against him : verily they shall be called to account ;

Except the servants of God, whom He hath redeemed (*mukhlasin*).

We have preserved his memory to posterity.

Peace to Il-Yāsīn.<sup>1</sup>

Thus do we reward the righteous ;

For he was of the number of our servants and believers.”

Here is a beautiful story, eloquent in its very simplicity. What are the salient features of Elijah’s life and career? Did he withdraw from his people because they forsook God? No, his mission was to them, and he preached to them. Did he flatter them? Did he seek honour among them? Did he compromise with the false gods, and tell the people smooth tales in order to win influence, perhaps endowments, from King Ahab,<sup>2</sup> in order to enable the Prophet to put his spiritual work on a firm basis—of property and comfort? Ahab was a king in Israel ; not a bad king from a worldly point of view. He had married a queen who protected the Syrian ritual, and

<sup>1</sup> I do not discuss here the meaning of what looks like a plural form of Ilyās.

<sup>2</sup> The dates of Ahab’s rule were approximately from 875 to 853 B.C.

he compromised with the worship of Baal, whose cult could put up at least 450 prophets against the solitary Elijah, the Prophet of Yahwé. What Ahab did for Baal he would surely have done for Yahwé—and a great deal more if only Yahwé's representative had been as accommodating as the priests of Baal.

Ahab wanted no disturbance in Israel, but Yahwé's Prophet refused to sit still and sacrifice righteousness to policy. No glittering dreams of "splendid feasts of sacrifice" to Yahwé could blind his eyes to the spiritual death which was implied in their pursuit. He would have Yahwé and none other. Yahwé's service was righteousness, and he must stand before Him with clean hands, a pure heart, and the lamp of truth burning bright, neither quenched in falsehood nor obscured by cunning phrases. The priests of Baal might slur it over; they might think that a judicious silence here and there might further their cause and glorify Baal. But the Prophet of Yahwé must have the whole naked truth, even if it involved an exile from the seats of authority—even if it compelled him to plough his lonely furrow in a waste of sand. For his faith was undimmed.

But he would speak to the people, argue with them, remonstrate with them. He would warn them of the consequences of their policy. "Have ye no fear?" He would show Israel its heritage and appeal to their history. God was their God, the God of their fathers, who had shown His hand in nature and history. He was their Creator, not only powerful but good—the best of all possible Persons they could think of. Were they forsaking Him for false ideals which they had picked up from the Tyrians? Were they going to dress their own religion in the trappings of a fleeting fashion?

Perhaps here he touched them on the raw. "And they spake falsely against him." They could not rake up his past, which had been righteous. They could not accuse him of ambition, for he despised what they prized. The charge they got up against him was one that should go down with the people. They imputed false motives to him—motives of which Elijah was innocent, but which the vulgar crowd would recognize at once because such motives swayed them. The Old Testament (1 Kings xvii–xix) tells us something of the kind of charge that was made, in the expectation that it would stick. "Is it thou," says Ahab, "thou troubler of Israel?" In Mendelssohn's Oratorio, which is a fine rendering into music of the Old Testa-

ment story, the effect of the charge is shown very dramatically. After Ahab's speech, "Art thou Elijah, he that troubleth Israel?" the chorus bursts forth from hundreds of voices, strengthened by the organ accompaniment and varied and accentuated in echoes of many forms and suggestions: "Thou art Elijah, he that troubleth Israel!" Every man of that crowd must have had a different grievance in his mind when the collective voice shouted the vague accusation, "he that troubleth Israel!"

Elijah vindicated himself with dignity and truth: "I never troubled Israel's peace: it is thou, Ahab, and all thy father's house." In the Biblical narrative it needed two great miracles, the miracle of the burnt-offering and the miracle of the rain, to justify Elijah. But even then the justification was short-lived. For the "troubling of Israel" continued, and the phrase stuck in the mind of the people and made the vague charge live as they saw Elijah uphold his solitary fight for righteousness. Elijah was apt to be discouraged, and prayed, "Now let me die, for my days are but vanity!" But the inner light of God sustained him; though he had to seek safety in the wilderness and in the mountains, he never forsook the message.

We see that the Quranic narrative says nothing of the miracles. A miracle may be a sign, but a miracle is powerless with a stiff-necked generation if even a righteous man fails who has heard "the still small voice within." Even in the version of Elijah's story in which stress is laid on miracles, the miracles eventually fail. So do the prophecies which merely foretell events. The famine, and then the drought, which Elijah foretold, did not shield him from persecution. His mission had meant the slaying of the false prophets of Baal, and the sentence passed on him was, "Elijah is worthy to die." This sentence of Jezebel's was no more just than the judicial murder of Naboth, who refused to sell his ancestral vineyard.<sup>1</sup> Elijah cried in his agony, "though stricken, they have not grieved." But the dark moments of Elijah's life were a mere passing phase. For the glory of God was to appear and shine on him and sanctify him, and he was to celebrate the praises of the Lord, as did one greater than he<sup>2</sup> fourteen hundred years after him. Elijah anointed new kings and Elisha his own successor. As long as he lived he was an outspoken witness, not to miracles and pro-

<sup>1</sup> 1 Kings xxi. 1-18.

<sup>2</sup> Qur-ân cx. 3.

phacies, creeds, doctrines, or priestly authority, but to the religion of righteousness, justice, and love, to which the seal was set by our Prophet Muhammad. And this is the type of true Apostleship.

A. YUSUF ALI.

*November 6, 1917.*

### MOTIVES.

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

HOLY PROPHET MUHAMMAD.

### ADVICE TO MUA'Z.

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

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

HOLY PROPHET MUHAMMAD.

# MUHAMMAD THE SIGN OF GOD

By SHAIKH M. H. KIDWAI

## THE IDEA OF GOD AND HIS SIGNS

THERE have been stages in the life of man—stages of darkness, of infancy—stages of light and progress. During all these stages, as far as we know, the idea of God, in some form or other, has been present in the human mind. Man has always been conscious of a Being or Beings higher and more powerful than himself. He bowed to that Power either in fear or in gratitude. At first the prompting idea of reverence to God or gods was fear. Anything mighty and grand appealed to human nature and inspired an awe. Mountains were worshipped, also trees, rivers, and planets. All these were supposed to represent gods or goddesses. The most perfect mythology is that of the Hindus. They believed that every element, every power—physical or mental—represented a god or goddess. Be it said to their credit that, unlike the Christians of our day, they believed not only in man-gods but also in woman-goddesses. Music had its own goddess, War its own, Peace its own, and so forth. Music was the sign of one goddess, physical beauty the sign of the other; fire of one, water of another, and so on. Later on, when great Hindu Rishis were born and tried to purify the Hindu mythology, as did Socrates try to improve Grecian mythology, the Hindu polytheism developed into a sort of monotheism on almost the same principles as the Christians consider their trinitarian conceptions to be in fact unitarian. The Hindus began to consider all the various manifestations, all the different signs to be in reality those of only one deity—Brahma or Om.

In the infancy of human intellect anything novel, grand, or powerful and useful became the sign of some god or goddess behind it.

Not long ago some Hindus, with of course very crude intellect, took the steam engine when they first saw it, to be a sign of some deity. The Halley's comet when it appeared last was taken to be an ominous sign by natives of Europe in certain parts of the Continent. But on the other hand there have been scientists and philosophers who have argued and asserted that even this whole of the universe is not a sign of any deity. The number of such scientists and philosophers has not been very



large—it is not very large even to-day; but they have been always using logic, philosophy, and scientific knowledge to deny, or at least to throw doubt on, the existence of a God or gods. To a certain extent the issue has been narrowed now.

#### ONLY ONE GOD.

Due to the great purifying influence of Islam the idea of multiplicity of gods is being rejected by all thinking theologians as by philosophers. The Hindus of to-day are turning towards Brahmo Samajism, their Christian brothers towards Unitarianism. As regards the philosophers, even they admit:—

“The reason, then, why monotheism may be accepted as the representative of theism in the abstract is not so much because it is the theism of all the more improved portions of the human race, as because it is the only theism which can claim for itself any footing on scientific ground. Every other theory of the government of the universe by supernatural beings is inconsistent, either with the carrying on of that government through a continual series of natural antecedents according to fixed laws, or with the interdependence of each of these series upon all the rest, which are the two most general results of science.”<sup>1</sup>

From this it must not be inferred that the philosophers and scientists accept God. They find it difficult, almost impossible, to definitely deny the existence of God. Huxley has said something to this effect, that it was difficult to prove the existence of God but it was more difficult to prove that He did *not* exist. The philosophers and scientists simply demand an undeniable sign of God.

#### DEMAND FOR THE SIGN.

Those who are not very religiously inclined, those who find no time or no inclination to enter into spiritual exercises, say that if God was omnipotent He could have given some such unmistakable and permanent sign that the most sceptic of His creatures could not close their eyes to it. If you say that all nature is a sign of God's existence, His power, and His love to mankind they bring out arguments to deny it. The credit of creation they give to atoms or electrons. Against the argument of First Cause they say that the First Cause argument is in itself of no value for the establishment of theism: because no cause is needed for the existence of that which has no begin-

<sup>1</sup> Mill's "Three Essays on Religion," page 60.

ning; and both matter and force have had, so far as man's experience can teach him, no beginning—which cannot be said of mind.

The argument from the general consent of mankind is also set aside on the basis that to a thinker the argument from other people's opinion has little weight.

Mill denies that the argument from consciousness can be supported by any "logical process."

The most powerful argument which theologians have with them to prove the existence of God and His attributes is from the marks of design in Nature.

Mill concedes that the adaptations in Nature afford a large balance of probability in favour of creation by intelligence. But by later day scientists and philosophers even that much is denied. They argue from those theories—and they are nothing more than theories which do not fully satisfy unbiased minds—which were shaped by Darwin like the "survival of the fittest" and the influence of heredity, that even the masterpiece of the work of nature—man—is but an evolved cell set on its way to evolution by some unfathomable accident and worked up by certain laws which they seem to have diagnosed and given the name of "natural selection," "survival of the fittest," etc., to reach the stage of a kind of ape, and from ape to Darwins and Haeckels, etc.

The arguments of these philosophers and scientists are not in themselves unanswerable. There is no doubt that no scientist, no philosopher, no atheist has yet been able to give such a substitute for God as would satisfy even an atheistic mind. It is for that reason that atheism is on the wane. An avowed atheist would most probably be laughed at by his own scientific and philosophical confrère. Sceptics nowadays call themselves Agnostics. Agnosticism had existed before also. It seems that Agnosticism is a sign of the weakening of the obstinacy of denying the existence of God. It is only a stage separated from the belief in the existence of God. But from the very nature of God Himself it is difficult to definitely change the want of knowledge of the agnostics into knowledge.

These persons want a proof of God to be as definite as that of  $2 + 3 = 5$ . They forget that  $2 + 3 = 5$  is correct only when we take it for granted that two represents one particular quantity and three another.

Euclid built up a very useful and exact science, but the basis of that science was only such definitions of point and line as can hardly even be conceived. If they be rejected as absurd the whole science falls to the ground.

#### GOD CAN ONLY BE KNOWN THROUGH SIGNS.

It is not in the power of any person to take another by the hand and draw him into the presence of God so as to convince him on the evidence of his own eyes as to the existence of God. Man is finite. He is physical. Even his soul is not quite so refined, ethereal, immaterial, as that Infinite Being who is omnipresent, omniscient, and omnipotent, without beginning and without end. It is difficult to prove the existence by argument alone because human power of expression is limited ; it is even defective. God is absolutely unique. There is nothing like unto Him. Man can find no analogy to convey the idea of His attributes. Even ordinary spiritual matters, as the continuance of life after death, cannot be explained by words. Sometimes even that which you know to be the truth you cannot prove in a law court. Able lawyers have many a time substantiated facts by their powerful arguments which were not really true. Maulana Rumi says that the feet of those who depend upon verbal arguments only to establish some truth are wooden, and wooden feet, after all, are not very desirable.

It is true that there are some spiritual means through which man becomes more convinced of the existence of God than of his own. He, as it were, sees Him, hears Him. His heart feels for Him a love which it does not feel for anything else. Ali—the fourth Khalifa of Muhammad—said that if the veil that conceals the Author of the universe were to be removed that would add nothing to his conviction because he was already fully convinced of the existence and sublimity of God.

But spiritual conviction alone is not a sufficient sign because it is not general, and it cannot be general. Nor can supernatural signs give complete satisfaction to everybody.

#### MIRACLES NOT SATISFACTORY SIGNS.

In days gone by when any messenger came from God he worked some miracles as a sign of his messengership. But the effect of the miracles could not but have been very transitory

and the scope of influences extremely limited. Besides this, miracles might have proved the messenger's credentials, but they could not even at their best be convincing signs of the existence of God. When all these wonderful natural things in the universe do not satisfy sceptics how could supernatural things? What could be more wonderful than man himself, his whole organism as well as individual organs? The lines on the thumb of every man are different. Is this not a miracle? Or what miracle can be more wonderful than human thought? If human thought cannot satisfy persons of the existence of God, how can any miracle? Miracles were only meant to convince the people of the place and of the age of the spiritual powers and purifications of the man who was sent for their guidance for the time being. Jesus is said to have been a great wonder-worker, yet what was the effect of those miracles? Not very appreciable at all. People, instead of getting convinced of the existence of God, rejected Jesus himself in spite of his curing the lepers and raising the dead. Nay, the most wonderful part of it all was that those persons who were already convinced of the existence of God—of one almighty God—opposed Jesus most in spite of his miracles, and insulted him, abused him, and ultimately crucified him. Jesus, who was said to raise the dead to life, could not save himself from the cross. Jesus himself is said to have given up "the ghost" with the cry of "Eli, Eli, lama sabachthani" on his lips.

If God had meant miracles to be His signs then He would have gifted one of those miracle-workers eternal life in human flesh and blood to be present in every age and to go to every people to convince them of his spiritual power and of the existence of God. But He has not done so. Even Jesus, who is said to have himself been raised from death, hid himself in celestial regions instead of remaining on our terra firma to be of some help to us who have come 1,900 years after him and to whom he has become nothing much more than a myth—so much so that some European savants deny his very existence.

Another objection in making miracles as signs is that why God should neglect human reason—which is the best gift given to man? Why some such sign be not sent which would satisfy human reason? Why He would not send a speaking, living, guiding sign—a sign which would manifest not only the exist-

ence of God but also his mercy and might, which would demonstrate that a belief in God secures for man not only some spiritual edification but also his physical and material progress, his moral and mental elevation?

There was a time when an earthquake, a comet, or, simpler still, some abnormally developed cow or bird was considered to be a sufficient sign of the Deity. After this came men with miracles as signs or credentials from God. But now even the miracles fail to satisfy man. Many old-time miracles can be performed by ordinary men. Solomon's miracle was to be able to fly about on a sort of throne. We have our aeroplanes and zeppelins. We have our telegraphs, telephones, electricity, gramophone, very effective medicines, etc., with which we can do many such wonders that would have been taken to be greatest miracles a generation back.

Lately in Zanzibar a fish has been found on the tail of which the Arabic words *shan Allah* (glory of God) are clearly discernible. But if a man cannot be impressed of the glory of God by seeing the glaring sun over his head every day, how can the writing on the fin of a fish impress him?

And suppose for a minute that we did come to believe by means of some miracle in the existence of a superior power which can work supernatural wonders, what difference can that mere belief make in us—or why should it please God if one of His handiwork believed in Him. God cannot gain anything Himself by our belief in Him. He, if He is Almighty God, should not profit by our “burnt-offerings,” our adorations. If God wants us to believe in Him, if He sends signs for us to be able to believe in Him, it is simply because by so doing we are perfected and elevated. If we invent a machinery for a certain object we can only be satisfied if that machinery serves that object. God sends us His signs to enable us to serve the object for which we have been created or evolved, to make use of our organs and passions rightly. A miracle cannot teach us, guide us on that path which would help us in attaining the object for which we were created. Man can best understand man, man can best guide man.

#### MAN MUST BE THE SIGN.

Thus after considering the whole question one is forced to come to the conclusion that if God meant an effective, universal,

guiding and permanent sign in this world to convince human beings of His own mercy and might, He could not but select a man for it. Only a man could be intelligible to his fellow beings. Only a man could exemplify in his person and by his actions those attributes of God which have great influence upon humanity. Only a man could demonstrate that the Author of this world has given man such potentialities that he can himself be the vicegerent of the Almighty Creator on this earth, and that human beings could find everything to their satisfaction on this very globe if they rightly understood the object of their creation and if they worked on the way which He had revealed to him whom he meant to be His sign.

Incarnations of God or sons and daughters of God cannot be the right sign. These would rather be marks of His degradation and would turn the minds of sensible people from God more than towards Him. There is no reason why the Almighty God should make a sign of Himself by degrading Himself and adopting the shape of a man or begetting a son or daughter? God would rather elevate man and endow him with spiritual and physical as well as intellectual gifts to make him His sign than lower Himself down to the level of man—His creation.

#### REQUISITES OF BEING THE SIGN.

Among men also that man alone could be the sign of God who was the greatest.

The necessary requisites might be given thus :—

(1) The man who is to be the sign should proclaim that he has come for all mankind, for the world, to establish a belief in the existence, unity, might, and mercy of God.

(2) There should be no mystery about the man, and he should not try to impose the belief on his brothers by exciting their superstition, but should appeal to their reason and succeed in his own life and by his own example in making nations worshippers of God.

(3) The man should himself prove to be the greatest man by his worth ; should be the best model for others ; should leave some uncorrupted and permanent guidance for the coming generations, and should be universal.

(4) He should give practical demonstration that by the belief in God and by treading in His way as shown by him,

man could achieve not only a spiritual edification but also physical, mental, and moral good—good for the individual, for society, for nation, for the whole of humanity.

#### FOUR MEN OF GREATEST INFLUENCE.

The world has seen four men whose influence upon mankind has been deepest and most lasting. They are (1) Buddha, (2) Moses, (3) Jesus, (4) Muhammad.

Buddha was, no doubt, a wonderful man. He had raised himself almost to the highest point. He had achieved *Nirvana*, or oneness with God. He taught high and noble ethics, no doubt. He excelled Jesus in this respect, that while Jesus only preached, he practised himself what he preached. He left his kingdom, his wife, and his relatives for his self-elevation. His was a great sacrifice. He devoted himself wholly and solely to self-elevation and succeeded in reaching a high plane. But he could have never been meant to be the sign or model for the whole humanity. If all mankind were to follow him there would be no mankind left. His life of celibacy and detachment from the world, without which he himself could not achieve his end, if followed by all of us our race would be finished in a very short time. Man might or might not get to Nirvana, but he would lose this world without any doubt. Man has been allotted the duty of improving this world as well as of reaching his ideal. If all of us went up to Nirvana, this world would lose its masterpiece. Surely God could not mean this, and Buddha could not be the sign for all humanity.

Moses could be certainly a better sign. He taught the people to worship God—only one God. He laid down rules for their guidance. He demonstrated practically that by worshipping God, man could profit himself. But the mission of Moses was very limited indeed. He claimed to be the Prophet of only one race. He was the sign for that race alone. He was not universal, and the effect of his teaching was too worldly, too rigid, and very restricted in its beneficence.

Of great men he who could represent God the least of all was Jesus. Jesus was the most excellent type of a humble, meek man, full of love for God and for man, but he could by no means be the sign God meant to send to the world to impress the people with his Omnipotence. Christ could not represent the All-Powerful King, the Universal Ruler, the Creator, the

Master. A man who is vanquished by his enemies, a man who is forced to leave his mission unaccomplished, a man who at his last moment felt convinced that God had forsaken him, a man whose incompetence and helplessness was mocked at and railed at while on the cross with a crown of thorns on his head, his head stooping, his ribs pierced, his hands nailed, could not be the sign of God.

The triumph of Moses was limited indeed, yet it was a triumph. He faced his enemies. He triumphantly carried his fellow-Israelites and brethren from bondage and slavery. Jesus could not even restore the greatness and the kingdom of the nation to whom he was sent.

The scope and mission of Jesus was even more limited than that of Moses. He preached what he did not or could not practise himself. While he himself could not spread his Gospel even among the Jews, he is said to have charged his disciples when he himself was going up to heaven, to spread it to the tribes at large. His mission in his own words was very restricted. He said :—

“I was not sent but unto the lost sheep of Israel” (Matt. xv. 24). We do not know whether he found those lost sheep of Israel or not, but this much we do know, that in the eyes of that sheep of Israel, which was not lost, he was worthy of crucifixion, and that he failed to restore any tribe of Israel or of any other race to greatness in his own life.

God's object of making man the sign is vitiated, it is altogether lost, if occasion is left for men to take him to be above themselves—a God or Son of God. The mystification in which the birth and the death and the life of Jesus are involved is in itself a proof that he was not meant to be the sign. He has left no permanent record of himself or of his teachings. He might have convinced people of the existence of God or of His mercy by doing miracles 1,900 years ago, but he cannot satisfy anybody now.

When we come to Muhammad we find that he and he alone fulfilled in its entirety in his own person, by his own deeds, the requirements of the sign of God. If man is the masterpiece of God, Muhammad was the masterpiece in that masterpiece. He was the most perfect man, the greatest man, the best man, and if a man was to be the sign of God he could be no other than Muhammad (peace be upon him). He combined in him



and in his life the best that had been possessed and that could be possessed by all the great men and mighty geniuses of the world. Muhammad (may peace be on him, his friends and followers!) is the grandest and most unique personage in history. As a Prophet, a reformer, a monarch, a statesman, a legislator, an aristocrat, a friend, a husband, a father, a soldier, a recluse, a shepherd, an humble orphan—a man full of physical vigour and spiritual power, Muhammad stands head and shoulders over all men of all ages, of all times. There has been no person the details of whose life have been so minutely investigated and chronicled, and there is no man who, in spite of that close scrutiny of even the most private incidents of his life, has so commanded respect and admiration even from bigoted and prejudiced people. Men with far less qualifications, with no trustworthy record of their life, in spite of that mysteriousness which surrounds their life and life-work, have been deified; but mighty Muhammad—one who without doubt can be called super-man, one who in his person represents most of the attributes which humanity assigns to God—he through his own imperative wish and command has remained up to this day, even to those of his millions of followers who love him more than they love anybody or anything in this world, a mere man. If there was ever a man who deserved to be worshipped by his fellow-beings he was Muhammad—and Muhammad alone of all the men known to history. But he himself proclaimed *Innama ana basharum mishukum*: "I am only a man like you." Muslims cherish those words as they cherish every other word which fell from those adorable lips.

Muhammad was not like a meteor which shines for a moment and illuminates the sky. He was like a glaring sun—more brilliant than a sun—a sun that began to shine, day and night, thirteen centuries ago, a sun that shines to-day, night and day, a sun that shall continue to shine as an undying sign of the glory of God even after the material luminary we see every day over our head gets dark for ever and ever.

#### MUHAMMAD'S PROCLAMATION OF HIS MISSION.

Muhammad had passed full forty years of his earthly life before the call came—before he was selected to be the sign of God to represent His goodness to humanity and to demonstrate His greatness and might.

The wordings of the call, which can be but poorly translated as follows, are significant :

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. . . .<sup>1</sup>

This was the first lesson to an untutored man of forty in an age when it could not be guessed at all how "the use of the pen" and teaching "man what he knew not" would be the most potent and marvellous signs of God's generosity to man, and how Muhammad himself would be the greatest and best instrument for that progress which man was destined to make through the use of the pen and the advancement of his knowledge.

Three years later the mandate given to Muhammad was this :—

O thou, enwrapped in the mantle !

Arise and warn !

Thy Lord—magnify him !

Thy raiment—purify it !

The abomination—flee it !

And bestow not favours with a view to receive more in return.

And for thy Lord wait thou patiently.<sup>2</sup>

Muhammad was to call men to the worship of the God of not any particular tribe or race but to the worship of the *Rabbulalamin*—the Lord of the worlds. Muhammad was to be the sign of God, not for any single race or country, but he was to be *Rahmatullilalamin*—the mercy for the worlds.

Muhammad proclaimed the Unity of God, the beneficences and mercy of God and the omnipotence of God, and when threatened by his countrymen, who demanded of him to stop his preaching, he defiantly said :

"If they bring the sun on my right hand and the moon on my right, still I shall not stop in the mission which has been assigned to me."<sup>3</sup>

Muhammad after the proclamation of his mission, was

<sup>1</sup> Al-Qur-án, chap. xcv.

<sup>2</sup> Al-Qur-án, chap. lxxiv.

<sup>3</sup> "Islam, its Genius and Mission" : J. J. Lake and Abulída.

persecuted most terribly. Many a time he almost lost his life. His own relatives and tribesmen put a heavy price on his head. He was single-handed, and the whole country was against him. Even when he got a few adherents from those who knew him best, and even his secrets as his own wife Khadija and his cousin Ali and his slave Zaid and his friend Abu Bakr, the odds against him were tremendously great. But Muhammad was meant to be a sign of the greatness and might of God. He was to demonstrate that God is all-powerful and can work out deliberately and designedly His object, even through such an insignificant instrument as man is. J. J. Lake admits: We do not believe Muhammad to have been a Prophet,<sup>1</sup> but we cannot help acknowledging that he was an instrument raised up by Providence to check the idolatry, pagan and Christian, then prevailing so universally.

Muhammad, whose father had died before he was born, whose mother died when he was only six years old, Muhammad who was born in a barren country which had been inhabited by most uncivilized peoples, who worshipped 365 idols, Muhammad who had against him even the elements of nature, proclaimed that he was sent to establish the doctrine of the Unity of God on this earth, and to guide people to greatness in every respect, and he did not die until he had fully accomplished all and more than all what he had proclaimed.

#### NO MYSTERY ABOUT MUHAMMAD'S LIFE.

Muhammad's birth was not involved in any sort of mystery as was that of Krishna or Buddha or Jesus. He was meant to be the sign of God to man, to impress upon men the goodness of God to them. Man alone could be best teacher to man. If a man wants to take lessons in running, he engages a man to teach him, not a horse, although the horse can run much faster than the man. So when it was designed to teach goodness to man a man was sent to do it not an angel, nor a son or daughter of God, nor did God Himself come down.

<sup>1</sup> One wonders what a queer conception of prophethood is in the mind of this author. If Muhammad was raised by God to work out the reformation admitted by Lake, and succeeded in his mission, does it not sum up what prophethood entirely means?—ED.

It was demonstrated in the person of Muhammad that a plain man could be a much better sign of God, and could do more good to his fellow-beings than a mystified demi-god or a supposed God-incarnate. Muhammad was a plain man—a plain warner.

He was born in Mecca, in April, in the year 569 of the Christian era. He was of the valiant and illustrious tribe of Quraish. Hasham, the progenitor of Muhammad, was a great benefactor of Mecca and the guardian of Ka'aba, the great shrine of Arabian pilgrimage and worship, the custody of which was confided to none but the most honourable tribes and families.<sup>1</sup>

In fact the guardianship of Ka'aba was connected with civil dignities and privileges, and gave the holder of it the control of the sacred city. Even the family of the wet-nurse of Muhammad, the Banisad, dated from the most remote antiquity.

On the seventh day of the birth of Muhammad his grandfather, Abdul Muttalib, gave a feast to the principal Quarai-shites, at which he presented the child as the dawning glory of their race, and gave him the name of Muhammad—the praised one.

Fortunately even the pre-prophetic life of Muhammad is before us. The life of great men generally begins to be reckoned from the moment that their greatness is acknowledged. That was not the case with Muhammad. His early life and character is also well known. His travels with his uncle and as an agent of the lady who later became his wife, have all been recorded. We know that his moral worth gave him great influence in the community and country. The historian Abulfeda says that Allah had endowed him with every gift necessary to accomplish and adorn an honest man. He was full and sincere; so free from every evil thought that he was commonly known by the name of AL-ALMIN, or the Faithful. The great confidence reposed in his judgment and probity caused him to be frequently referred to as arbiter in disputes between his townsmen.<sup>2</sup>

Historians relate the following remarkable incident:

The sacred temple of Ka'aba once caught fire and had to be

<sup>1</sup> "Mahomet and his Successors," by W. Irving.

<sup>2</sup> "Mahomet and his Successors," by W. Irving.

repaired afterwards. Dispute arose among the people as to which person should be given the great honour of replacing the Black Stone that was highly revered by all. At last they agreed to abide by the decision of the first person who entered by the gate, Al-Harâm. It so happened that the first person to enter was the universally respected and trusted Al-Amin-Muhammad, and Providence thus arranged in that early period of his life to lay down the principle of representation and to make the sacred stone an emblem of constitutionalism. When Muhammad heard what the trouble was he directed that a great cloth should be spread upon the ground and the stone laid upon it. Then he asked every tribe to elect one person each from among them. When that was done he directed those elected persons to carry the cloth with the stone upon it to the place where it was meant to be fixed. Thus all the tribes were equally represented in the ceremony of carrying the sacred stone. Then they elected him as the representative of all the tribes to place the sacred stone in its new place.<sup>1</sup>

#### MUHAMMAD ESTABLISHED THE "THEORY OF DESIGN" AS A FACT THROUGH HIMSELF.

If we study Muhammad's life and work we cannot then refuse to believe that the world was created and is controlled by a Designing Power. We may go so far as to say that the solar system is no proof positive of the designing powers of God because we were not told with what object the system was being established nor do we really know its genesis. Scientists have formed a theory of the solar system having been automatically and undesignedly evolved, and when they said that even the solar system with its wonderful arrangement and working was no proof of design it was hard to find any better proof. But Muhammad did become a better proof—an undeniable proof of the designing powers of the Creator. Study the history of the whole world at the time when he was born and it will be found that it was the darkest epoch in every respect in human life. All religions had been debased and corrupted.

Prof. J. J. Lake says:—

"It was not in Christendom alone that what is popularly

<sup>1</sup> I wish that all those Muslims who go to pilgrimage and kiss the sacred relic should remember that that stone is an emblem of constitutionalism.—M. H. K.

misnamed philosophy had done its worst, the evil culminating in idolatry. This so-called philosophy, which has developed itself afresh as Spinozism, had already overpowered the earlier revelation in the East. The results in the Semitic races of Central and Eastern Asia were most corrupt systems of idolatry, so that between these and Christendom, to which may be added the northern tribes of Europe, the known world presented one vast scene of idolatrous abominations, and, as was afterwards discovered, the then unknown world was in the same condition. . . . Even some of the Jewish tribes failed to escape the general contagion, joining in the idolatrous observances, and sending offerings to the heathen worship in the Ka'aba at Mecca."

"The Persian religion was thoroughly degraded when Artaxerxes Mnemon, the brother of Cyrus, introduced the worship of Mythra and the Phallic cultus. But the height was not, perhaps, reached until the sixth century, when Mazdak instructed all men to be partners in riches and women, just as they are in fire, water, and grass; private property was not to exist; each man was to enjoy and endure the good and bad lots of this world. Better minds in Persia revolted at this frightful communism, and Mazdak was ultimately put to death; but his doctrines had taken root and spread to the West."

Idolatry in Arabia had reached its most degraded depth. "Nature was deified, and amongst the objects of worship were a stick, rocks, stones, even a piece of dough, and objects unfit to name. Each tribe had particular idols and temples, and human sacrifices were not unknown."

The political, social, moral, and intellectual condition of Arabia was not any better than that of the other part of the world. Perhaps it was the darkest spot in that darkest age. The temper of the Arab people, armed against mankind, was doubly inflamed by the domestic license of rapine, murder, and revenge.<sup>1</sup>

"Drink, adultery, and gambling were common: there were no moral, religious, or social restrictions, no limits to marriages, no restraints on divorce. A son inherited a father's wife with the rest of his chattels: a man would marry an orphan for her money, and leave or illtreat her as soon as he had secured it. A divorced woman was not allowed to re-marry, as this might

<sup>1</sup> "The Miracle of Muhammad," by M. H. Kidwai.

have seemed a slur upon her husband. Revengeful women did not feel satisfied until they had made their teeth meet in the heart of their enemy or had dyed their garments with his blood. Slaves were treated like beasts. Not only human sacrifices and the burying alive of children, but suicides were frequent, while bloody quarrels were an everyday occurrence and death was often the penalty of a single rash word. In short, to quote Gibbon, 'In this primitive and abject state, which ill deserves the name of society, the human brute without arts or laws, almost without sense and language, is poorly distinguished from the rest of the animal creation.'

Such was the condition of the world in general and of Arabia in particular. How was it altered? Not by any sudden natural phenomena which could be taken to be accidental. Not by any supernatural miracle which might be considered as a superstition. The condition of Arabia and of the world through it was bettered in *all* its aspects through a *set design*. A man was selected to be the instrument of it—a man of matured age well known to the people—a man without any mystery attached to him—a man who refused to make any miracles the means of the reformation—a man who elaborately worked the reformation himself under the guidance, through the inspiration, of God. The reformation was absolutely perfect. Its influence was universal and lasting, but every step in its achievement was deliberately taken, so that nobody in his senses could deny that all that was done was through a design. Even the inspiration was not sudden, though it was of permanent value and of universal efficacy.

How complete was the reformation can be judged from the following quotation from Christian and biased authors. After dealing with the hopeless condition of Arabia for generations immemorial Washington Irving says: "The time at length arrived when its discordant tribes were to be united in one creed, and animated by one common cause; when a mighty genius was to arise who should bring together these scattered limbs, animate them with his own enthusiastic and daring spirit, and lead them forth, a giant of the desert, to shake and overturn the empires of the earth."

(To be continued.)

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