

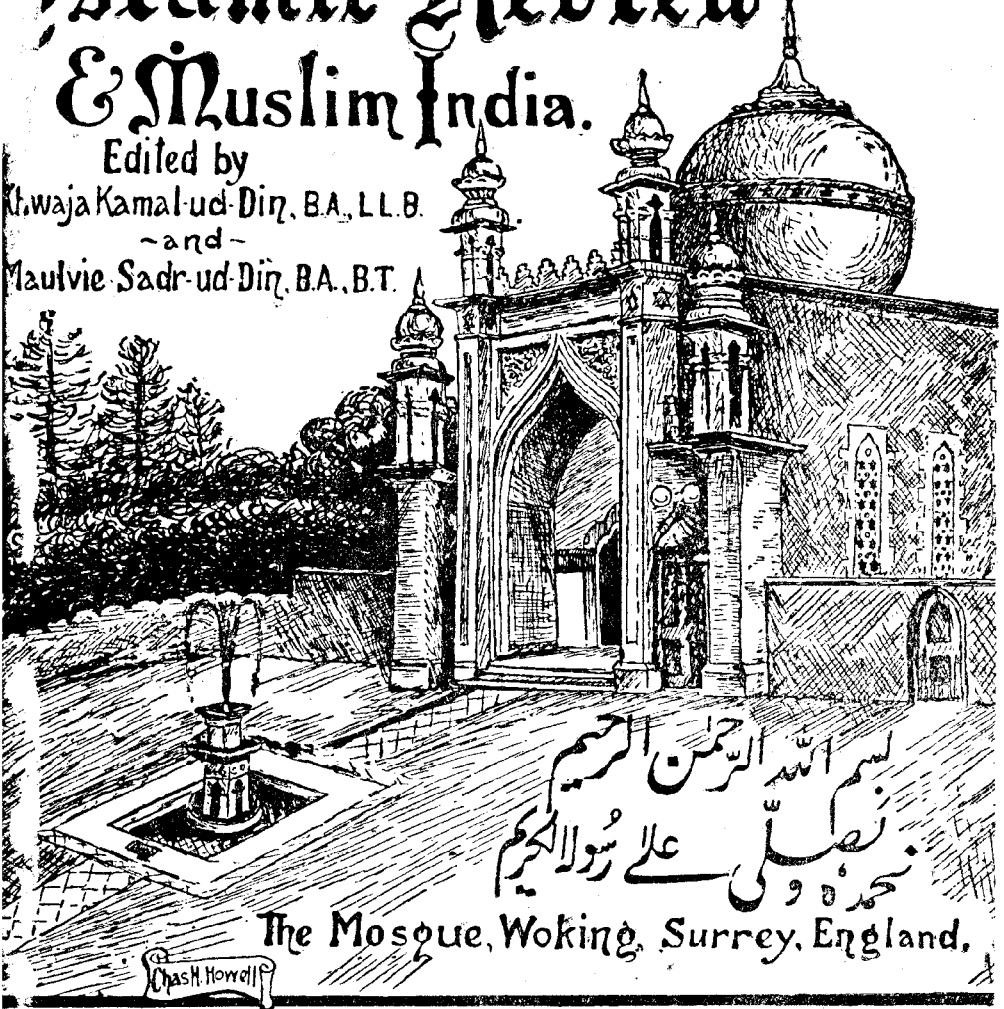
# Islamic Review & Muslim India.

Edited by

Khwaja Kamal-ud-Din, B.A., LL.B.

-and-

Maulvie Sadr-ud-Din, B.A., B.T.



For Contents, see page ii of Cover.

## THE HOLY QUR-ÁN

The Arabic Text in beautiful writing, with English translation, and commentary, of the Holy Qur-án by Maulvi Muhammad Ali, M.A., LL.B., will be out very shortly, and the names of purchasers are now booked by the Manager, The Mosque, Woking (Surrey). The Holy Book will run to about 1,300 pages, will be printed on first-class India paper, and will be well bound.

Price ... .. 20s.

## CONTENTS

### February.

	PAGE
<b>PRAYER</b> (at the Celebration of the Prophet's Birthday in Cecil Hotel), a . . . . . i	
<b>PROPHET'S LETTER TO POTENTATES.</b> By M. MUHAMMAD ALI . . . . . 49	
<b>Address on Prophet's Life.</b> By M. PICKTHALL . . . . . 53	
<b>Muhammad a Towering Personality.</b> By A. YUSUF ALI (I.C.S., Retired) . . . . . 60	
<b>Muhammad a Rational Teacher.</b> By M. ASHRAF (an English Muslim) . . . . . 62	
<b>SPIRITUAL ASPECT OF PROPHET'S LIFE.</b> By AL-VARISI . . . . . 64	
<b>The Law of Retribution.</b> . . . . 76	
<b>Maulood-an-Nabi S'alám</b> (The Celebration of Prophet's Birthday). By KIDWAI . . . . . 81	
<b>FAREWELL TO REV. M. SADR - UD - DIN and M. BILAL NUR AHMAD.</b> By AL-QIDWAI . . . . . 84	
<b>NEW ADHESIONS TO ISLAM</b> . . . . . 87	

### March.

	PAGE
<b>SUPERMAN AND AVERAGE MAN</b> . . . . . 89	
<b>THE SUPERIOR MAN.</b> By Prof. N. STEPHEN . . . . . 91	
<b>THE AVERAGE MAN of Virtue According to the Teachings of the Qur-án</b> . . . . . 100	
<b>DEATH AND AFTER.</b> A Poem. By M. W. HYDER . . . . . 102	
<b>TO ALL MUSLIMS.</b> By J. PARKINSON . . . . . 103	
.....The ISLAMIC REVIEW and its Ideals . . . . . 105	
.....Children of the Prophet, Hearken! . . . . . 107	
.....Stand Fast for the Faith. . . . . 108	
.....Duty . . . . . 109	
<b>WORDS OF WISDOM FROM BIRDS.</b> By a Voice from Khairatabád . . . . . 111	
<b>THE RELIGIOUS UNREST.</b> By A. Q. MALIK . . . . . 114	
<b>Creature of Imitation</b> . . . . . 118	
<b>The Great Reminder.</b> By BASHEER . . . . . 123	
<b>"Woman" under Islam.</b> By SHAIKH M. H. KIDWAI . . . . . 125	

## IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the ISLAMIC REVIEW, the undersigned requests them to inform him at once.

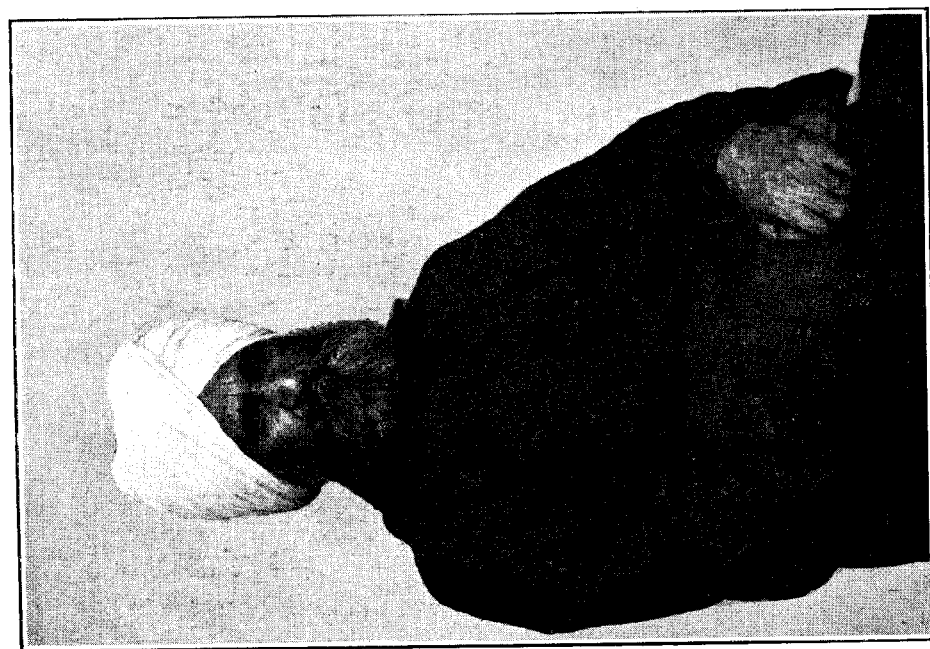
*The Manager.*

THE MOSQUE, WOKING, ENGLAND.

N.B.—Complaints from India to be referred to the Manager, the ISLAMIC REVIEW, Lahore Office, Azeez Manzil, Naulakha, Lahore, India.



MAULVI SADR-UD-DIN.



MUNSHI BILAL NUR AHMAD.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA

---

VOL. V] FEBRUARY & MARCH 1917 [NOS. 2 & 3

---

### PRAYER<sup>1</sup>

O ALLAH! O CREATOR AND RULER OF THE UNIVERSE, Thou art the Cherisher of all nations, the Sustainer of all ages, and the Nourisher of all times. We thank Thee for Thy Universal Providence, which knows no distinction between black and white, and for Thy boundless bounties, which make no difference between a race and a race. All praise and glory are due to Thee, O Gracious Lord. Thy Grace equally encompasses all; if Thy blessings in the form of the sun and the other manifestations of Nature so essential for existences reaches everywhere, so has been Thy spiritual dispensation impartially open to all. Thou hast raised prophets in every nation, and Thou hast revealed Thy will everywhere. There were those days, O Lord, when under Thy will Thy seas and Thy mountains kept us, Thy servants, separate from each other, but Thou hast neglected none even then, physically or spiritually. Every nation was given her own prophet, and every age saw its own warner.

But, O Lord of the East and the Lord of the West, if Thy High Will hath now been pleased to remove all those barriers, natural or artificial, which separated different members of Thy great

<sup>1</sup> Recited by Kh. Kamal ud-Din on the Prophet's Birthday Celebration, at the Hotel Cecil.

*human family from each other ; if Thou hast been pleased to knit the various units of humanity into one big household ; if Thou hast been pleased to create means of mutual intercourse and communication whereby a resident of a country has become a citizen of the world, bring them, O Lord, all Thy votaries, under one tabernacle. May we all pray then in one mosque. May we build one Church with the universe as its parish. May we have one religion, one book, to destroy all these wranglings, divisions, and differences. May we accept all Thy messengers as our own guides, and make no distinction between the one and the other. O Extinguisher of old things and Creator of new things, enlighten Thy creatures of Thy high intention, which was pleased to remove almost all the sacred books of the days past from the memory and possession of those to whose ancestors they were first revealed, and to keep Thy last Book intact. We thank Thee, O Source of all our knowledge, in giving us the Qur-ân. If we badly miss the original book of Moses, the original gospel of Jesus, and the books of all other prophets of the world, we thank Thee for the last of Thy Books, which recapitulates and reproduces what was necessary in them all. We badly want the life-record of those Thy servants whom Thou didst raise in past days for our edification, and we regret the error of those before us for their not leaving us genuine accounts of what they saw or heard of those inspired by Thee for our guidance. It might have been a treasure of light and guidance to us, but we thank Thee, O Preserver of all, with our soul and heart, for preserving us a complete record of the life of Thy Last Prophet, Muhammad, in most brilliant colour.*

*Guide us, O Lord, in Thy right and straight path, the path of those to whom Thou hast been gracious, and not the path of those with whom Thou art angry or of those led astray. Amen.*

---

## NOTE

Owing to the inability of our paper-makers to supply the paper in time, on account of the War, we could not issue our February number in time for India, and have been compelled to issue the February and March numbers together.

MANAGER.

## PROPHET'S LETTERS TO HIS CONTEMPORANEOUS POTENTATES

By MAULVI MUHAMMAD ALI, M.A., LL.B.

THAT the divine message of the Holy Prophet Muhammad was universal and not confined to any particular country or tribe, as in the case of all the other prophets of the world, including Jesus, appears from those letters which he wrote to all the rulers of the neighbouring countries. After the truce of Hudaibiah, which took place at the end of 6 A.H., messengers were sent to the royal courts of Syria, Persia, Egypt, and Abyssinia. These monarchs were invited to give adhesion to Islam. The kings of various provinces of Arabia also received similar envoys from the Prophet. Munzar, king of Yaman, was one of them. These letters have been mentioned in the authentic books of the traditions of the Prophet. They also speak of the treatment which the messages and the messengers received in the different royal courts. Bukharee relates of the letter which Dahyah Kalbi, a companion of the Prophet, was commissioned to carry to the governor of Bassrah, who sent it to Heraclius in Syria. The letter was read by the said monarch in the presence of his courtiers and the bishops of the empire when he was at Jerusalem. Heraclius at first proposed to them that they should embrace the religion of the Prophet, but when he found that the chiefs and the bishops were strongly against his proposal, he retracted his words and said that he only intended to test their belief in their ancestors' faith. Chosroes Pervez, the king of Persia, tore the letter of the Prophet in the presence of the messenger with a knife which the king happened to have in his hand when the letter was read to him. On learning this, the Prophet prayed to God that the empire of Chosroes might be shattered. The words were prophetic, and the prayer of Muhammad could not remain without having its effect witnessed by the world. In connection with this event, the historians also relate the murder of Chosroes by his own son Sheroyah, who used the same said knife in his patricidal act. Chosroes in return sent his reply in the form of an ultimatum to the Prophet, asking him for

an immediate surrender to the religion and court of Persia. The messengers reached Medinah at sunset and were presented to the Prophet, who received the message calmly, asking them to wait for reply till the break of day. Next morning, to their great surprise and discomfiture, they were told that God, on the reference of their message to Him by Muhammad, had revealed to him that Chosroes had been stabbed to death by his own son on that very night, and so it was the case, as we find in authentic accounts. But most of the letters of the Prophet were received with great honour, and one of them, to Maquauqis, the king of Egypt, is expressly mentioned in the books of traditions as having been preserved in the royal treasury. The king placed it in an ivory casket, which he sealed and made over to his treasurer. Zurquani, the well-known commentator of the *Mawahib-i-Ludunniyyah*, gives full particulars about it. The bearer of the letter was Hatib, son of Ali Bala'at. He explained to Maquauqis the mission of the Prophet, who, he said, had come to fulfil the prophecy<sup>1</sup> of Jesus as to the appearance of another prophet, and as it was necessary for the Jews to accept Jesus when he made his appearance, though they had holy writs in their hands, so it was necessary for both the Jews and the Christians to accept the prophesied prophet, who appeared in the person of Muhammad. Maquauqis, after reading the letter, said to Hatib, the messenger, that he did not find Muhammad enjoining aught which he should abstain from, or prohibiting aught that was desirable; that he did not consider him a magician or as one in error, nor did he find him a sooth-sayer or a liar, but that he found in him the signs of prophethood.

It is remarkable that the letter to Maquauqis has clearly been mentioned in all the books of the traditions as having been safely preserved. It is this letter<sup>2</sup> that was discovered in the year 1858 by some French travellers at a convent in Upper Egypt, from which it was then removed to Constantinople to the Ottoman custody. It has been declared to be genuine by Dr. P. Badger. At the top of p. 51 is given in the right-hand column the text of the sacred document as deciphered by

<sup>1</sup> St. John xvi. 7-9.—ED.

<sup>2</sup> The facsimile of the original has been given in the frontispiece of the January number of 1917.—ED.

Dr. Badger and in the left-hand column the text of the letter to Maquauqis as given in a tradition in the *Mawahib-i-Ludunniyyah*.

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمُقَوْسِ عَظِيمِ الْقِبْطِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهَدْيَ (مَا بَعْدَ فَا نِي اِدْ عَوَكِ بِدْ اَعِيَّةِ) اِلَّا سَلَامٌ اِسْلَمَ تَسْلَمُ يُوْتَكِ اللَّهُ اَجْرَكَ مَرَّتَيْنِ فَا نِ تَوَلَّيْتَ فَعَلَيْكَ اِثْمُ الْقِبْطِ يَا اَهْلَ الْكِتَابِ تَعَالَوْا اِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللَّهَ وَلَا نَشْرَكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِنْ دُونِ اللَّهِ فَا نِ تَوَلَّوْا فَقُولُوا اشْهَدُوا وَا بَا نَا مُسْلِمُونَ *</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمُقَوْسِ عَظِيمِ الْقِبْطِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهَدْيَ (مَا بَعْدَ فَا نِي اِدْ عَوَكِ بِدْ اَعِيَّةِ) اِلَّا سَلَامٌ اِسْلَمَ تَسْلَمُ يُوْتَكِ اللَّهُ اَجْرَكَ مَرَّتَيْنِ فَا نِ تَوَلَّيْتَ فَعَلَيْكَ اِثْمُ الْقِبْطِ يَا اَهْلَ الْكِتَابِ تَعَالَوْا اِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللَّهَ وَلَا نَشْرَكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِنْ دُونِ اللَّهِ فَا نِ تَوَلَّوْا فَقُولُوا اشْهَدُوا وَا بَا نَا مُسْلِمُونَ</p>
--	--

NOTE.—We find express mention of the seal, as well as of the letter being sealed, in the traditions.



There is hardly any difference worth the name in the two. The word *Dua'iyyah* in the document now discovered stands for the word *Ddiyyah* in the tradition, while the rest of the two is the same. But both the words give the same meaning. Most probably the error lies in deciphering the document. The translation of the two is absolutely identical, which I give below:—

“In the name of God, the Merciful, the Compassionate. From Muhammad the servant of God and His Apostle to Maquauqis, the Chief of the Copts. Peace be upon him who follows true guidance. After this I invite thee to accept Islam: Become a Muslim and thou wilt be saved: God will grant thee a double reward. But if thou turn back, then on thee will be the sin of the Copts. O people of the Book! Come to a word laid down plainly between us and you, that we will not worship aught but God, and then we will join no



other God with Him, nor take each other for lords rather than God. But if they turn back, then say: Bear witness that we are Muslims."

Seal



The seal to be read from below upwards.

The discovery of this document is an unimpeachable testimony to the truth of all those traditions which tell us that the Holy Prophet wrote letters to the potentates.

The letter written to Heraclius, as reported in Bukharee, seems to have been written nearly in the same wording. Its translation is as follows:—

"In the Name of God, the most Merciful, the Compassionate. From Muhammad, the servant of God and His Apostle, to *Heraql*, the Chief of *Rûm*. Peace be upon him who follows true guidance. After this I invite thee to accept Islam: Become a Muslim and thou wilt be saved: God will grant thee a double reward. But if thou turn back, then on thee will be the sin of *Yarses* (i.e. thy subject). O people of the Book! Come to a word laid down plainly between us and you, that we will not worship aught but God, and that we will join no other God with Him, nor take each other for lords rather than God. But if they turn back, then say: Bear witness that we are Muslims."

The only difference between the above and the one discovered is that in the former the letter is "To Heraclius, the Chief of the Roman Empire," while in the latter it is "to Maqauqis, the King of Egypt." And further, while Heraclius is warned of the sin of the "*Yarisis*," i.e. his subjects, Maqauqis is warned that in the case of his rejection of the message the sin of the "Copts" will be on his head. The difference arose from the necessity of addressing the letters to the rulers of two different countries. The letter addressed to Munzar, ruler of Yaman, as I am told by the Editor of *THE ISLAMIC REVIEW*, has also been preserved. The original was shown to Khwaja Kamal-ud-Din by the present head of the Ayyobi family<sup>1</sup> at Damascus, where the former went in September 1914 in search of

<sup>1</sup> The descendants of Slahuddin Ayyobi, the great Saladin of the Crusade fame.—Ed.

the ancient MSS. of the Qur-án belonging to the early centuries of the Muslim era, in order to refute the baseless charges of Dr. Mangana. The Khwaja had in his possession a facsimile copy of the letter to Maqauqis, and on examination he not only found that the substance of both the letters was the same, with the only difference arising from the necessity of addressing the two letters to two different rulers, but that both the letters seemed to come from the same handwriting and in the same character. The letter to Munzar has also been mentioned in the books of our Prophet's traditions. This wonderful preservation of the exact words of the letters, which the discovery of their original in Egypt and Syria proves, shows clearly that the reporters of the said traditions generally reported, not only the subject-matter in their own words, but the very words they heard.

---

## **ADDRESS BY MR. MARMADUKE PICKTHALL ON THE PROPHET'S BIRTHDAY**

**ON THE 6th JANUARY, AT THE HOTEL CECIL**

BRETHREN,—The Prophet Muhammad is a historical character. There is no doubt but that he really existed; and the things that I am going to relate are facts of history.

Muhammad, son of Abdullah, son of Abdu'l-Mutallib, of the tribe of the Kureysh, was an Arab, a native of Mecca, and his parents were idolaters. His father died a few days before his birth. Though of good family he was left poor, and when he came to man's estate he found employment in the service of a wealthy widow named Khadijah. On her business he travelled into Syria, and even further, in charge of trains of camels bearing merchandise. In these journeys he no doubt fell in with Jews and Christians more enlightened than the Jews and Christians he had known at home in Mecca. No doubt he pondered much upon the subject of religion, and inquired especially about the faith of Abraham, because the Meccans claimed Abraham for their father and the founder of their temple, which was still called Beytu'llah (the house of Allah or the One God), although the objects chiefly worshipped there were a multitude of idols, which they called the daughters of

## 54 GLIMPSES FROM LIFE OF THE PROPHET

God and intercessors. No doubt the young Muhammad thought upon this subject, and early came to the perception that the Eternal Mystery is One and indefinable in human terms; that the Prophets—Abraham, Moses, Jesus—had proclaimed this truth to men; and that wherever God had been defined in human terms or represented as a number of deities, that was the result of human error and misguidance. These subsidiary mysteries were in the interests of priests and rabbis, a means of mystification and extortion whereby they made themselves the jealous guardians of the Source of Spiritual Life, which should be free to all. To the evil influence of these inventions Muhammad attributed all the senseless bloodshed, cruel rites and superstitions, all the disgusting orgies, which disgraced his people.

One can only conjecture that Muhammad thought in this way, for we have no access to his thoughts in those days, and the record of his early life is meagre and obscured by legends. We know that the rich widow, his employer, married him, her servant; that their married life was radiantly happy, despite the fact that she was fourteen years his senior; that this marriage raised him to a good position in the city; that it was his custom to withdraw into the desert for a month of every year for meditation, and that his conduct earned for him the surname Al-Amin (the trustworthy). And really we know very little more until he reached the age of forty.

Then he had a vision. He was in the desert place of his retirement; it was night; he was entranced. He saw a strange light in the sky, and heard a voice commanding him to cry aloud in warning to mankind.

What were his feelings on the occasion? Not those of a man who wished to be a Prophet; not those of an impostor, certainly! When he awoke out of his trance, with the words which had been spoken to him graven, as it were, upon his heart, still trembling, he went home to Khadijah and cried: "Cover me with cloth! Cover me with cloth!" And they covered him as he desired. And when the fear left him he spoke to Khadijah and told her what had happened. And he said: "I am afraid for my life."

Khadijah replied:—

"God is my protection, O abu'l-Câsim. He will surely not let such a thing befall thee; for thou speakest the truth,

thou dost not return evil for evil, thou keepest faith, art of a good life and kind to thy relations and friends. And thou art not a babbler in the market-place. What has happened to thee? Hast thou seen anything terrible?"

She urged him to be glad instead of sorrowful, for she believed with all her heart that he was called to be the Prophet of his people.

Then she took him to her cousin Waraka, an old, blind man, who "knew the Scriptures of the Jews and Christians," and he said:—

"I swear by Him in whose hand is the life of Waraka that God has chosen thee to be the Prophet of this people. The Namûsu'l-akbar—the message from on high—has come to thee. They will call thee liar, they will persecute thee, they will banish thee, they will fight against thee. Ah, that I could live till those days! I would fight for thee."

Waraka died soon after, and there was a long period during which the Prophet, working for the cause of God and conscious of his mission, longed for the heavenly voice to speak again.

At length it came; the blessed vision was again vouchsafed to him, and for the remainder of his days it counselled him, with the result which the world knows as the Qur-ân, the miracle to which Muhammad himself so often appealed as proof of his divine mission. And a miracle, indeed, it seems, for the Prophet, though cultured, was illiterate, and there is no reasonable room for doubt that a large part, at any rate, of that strange flood of eloquence, so purely sane, came to him in states of trance. The book is like no other book on earth. Explanations of the mystery of its existence have been suggested by the sceptical, but none explains it. It remains a wonder of the world.

From the moment when he realized his mission Muhammad lost all thought of his own private interests. Thenceforth he was the messenger and slave of God. No other man in the whole history of the world, however mighty his enthusiasm for a cause, has ever served that cause more single-heartedly than did the Arab Prophet. In the hour of triumph as in that of adversity, he was the faithful slave of the Most High, doing his Master's work without a taint of private motives.

The first thirteen years of his mission were years of persecution and distress. The progress of the Faith was slow, the

Prophet suffered. Then came the Hijrah for Flight, the date from which the Muslims start their calendar. Muhammad, escaping from the daggers of the men of Mecca who had planned to murder him, fled, the last but one of all the Muslims, to Medinah, where the people hailed him as their ruler. He had now a little kingdom and an army. He was fifty-two. In the ten years remaining of his life he succeeded in reforming all Arabia; he destroyed idolatry, raised women from the utmost degradation to an honoured and assured position, abolished senseless bloodshed, made strict rules for war, and for the first time in the history of the world made universal brotherhood a principle and fact of common law.

Some people would persuade us that all this was accomplished by the sword alone—by violence. That is impossible. The works of violence are never permanent. The Prophet's work—God's work, he would correct me—endures until this present hour. The personal love with which his followers, in their ever-growing multitude, revered the Prophet suggests no thought of violence. The Muslims only fought in self-defence or for the punishment of treachery and wrong; and Muhammad's rules of war were far more merciful than any known to men before his time.

The Prophet was not pitiless nor overbearing. He was no mad fanatic, cruel through excess of zeal. Indeed there never stepped upon this earth a kinder man, nor one more sensible. Innumerable are the instances of his forgiveness. He forgave the Jewess who prepared for him a poisoned meal, from which one of his companions died and he himself derived a painful illness which eventually caused his death. He forgave the man who, by an act of brutal rudeness, killed his daughter. He forgave Hind, the wife of Abu Sufiân, who devoured the flesh of true believers on the field of Ohod like a ghoul, when she declared repentance. He forgave the men of Mecca, his most cruel persecutors. He forgave, so far as I know, every one who ever wronged him personally. He never struck a human being in his life.

No, it was not by the sword alone Islam prevailed. The Prophet's cry to men was: God is One, the Merciful, the Friend of all who trust in Him and do good works. Use your minds which have been given you for judgment. Forsake

your superstitions and abominations and do right. All who believe are brothers, whether slave or free. Cast down your idols, leave your lying priests: God the Most High is One and altogether indescribable, accessible to all who truly turn to Him. This is the faith of Abraham and Jesus and all the Prophets since the world began. Trust in God and He will lead you out of darkness into light.

It was the light of human progress and emancipation—the light of free intelligence uplifted towards communion with the universal, all-creative Mind—divine light, truly—which led men in their thousands to embrace Islam. The priests and sooth-sayers, the vulgar-minded and ambitious rulers, were alarmed. They tried to crush the movement by the force of arms. The Muslims fought against them, were victorious, and each fresh victory brought crowds of willing converts, won over by the unexpected mercy of the conquerors.

Now, I could speak to you at any length about the Prophet's charm of character, his mercy, his gratitude to those who loved and helped him, his forgiving spirit, his sweet manners, patience, wisdom. My mind is full of all these things, for, from my reading, I have come to love him as one loves a friend. But supposing he were present in this room to-day, I know that he would be ashamed and grieved to hear such praises. His only pride was in the service of his Lord. He had no personal ambition and no self-conceit. He would say: "I was a man much like another. Praise God Who guided me and raised me in His service." So, in the spirit of his life and teaching, I leave the charm and virtues of his private character and dwell on his fidelity, his self-surrender. Though he rose to be, in fact, the Emperor of all Arabia, he never made himself a potentate. His position was that of the Imam before the congregation, foremost in obedience to the law which he himself announced. In the plenitude of his power he scorned those personal advantages which for most men are the charm and use of power. It was possible for him to gratify his every wish, to surround himself with pomp and luxury, to heap up riches. The people were prepared to worship him. Think of the temptations to a man of common mould. He never even saw them. He remained the faithful messenger and servant, bent only on obedience to his Lord's commands. He claimed the honour of a deputy, and nothing more.

Much has been made by his traducers of the fact that he did exact some measure of reverence from his people, that he did claim certain privileges. You have only to read in the Qur-án the injunction to the Muslims not to raise their voices loud in conversation with the Prophet, and not to throng his house unless invited, to realize how unassuming was the state he kept. That he allowed himself to have any number of wives while his followers might have but four at most has been produced as evidence of self-indulgence. That is most unfair. If he had announced his special privilege to have more wives than four and then proceeded to avail himself of that privilege, the charge might lie. As a matter of fact, the Prophet had already burdened himself with the charge of a number of women, mostly widows, left in need, when he was inspired to bid the Muslims marry only four at most. A relief was thus accorded to his followers which he himself, as head of the community, having the care of all its widows and the conduct of its policy, could not enjoy. He was not the sensualist portrayed by Christian writers of a bygone day. He was a man with all the passions of a man, a man of wonderful virility ; yet for twenty-five years of his life—throughout his prime of manhood—he had one wife only, Khadíjah, to whom he was devoted, although she was a great deal older than he was, and he remained devoted to her memory.

When Ayeshah, a young girl, the daughter of his closest friend, whom the Prophet married after the death of Khadíjah, said to him coaxingly :—

“What was she but an old woman? God has given thee a better in her stead,” Muhammad answered :—

“No, by Allah ! God has not given me a better in her stead. She believed in me when men derided. She gave me all her wealth to spend when men opposed me. So kind and generous was she to me.”

Ayeshah, frightened at his vehemence, murmured, “I will never speak of her again but with respect.”

The story comes from Ayeshah herself.

When Khadíjah died, the Prophet was fifty-one. His numerous later marriages, with perhaps two exceptions, were acts of charity or policy.

The privileges which he claimed, as head of the Muslim State, if you look into them, are really either cares of state or common

courtesy. He was accessible to small and great, was hospitable, charitable, generous—within the limit of his means, for he was never rich. The public income he expended for the public good. Authority he held not as a weapon of ambition, but a sacred trust to benefit mankind. He restrained the people from regarding him with too great reverence, and frequently rebuked their superstition. On the day when little Ibrāhīm, the son of his old age, died, an occasion of great grief to all the Muslims, there happened to be an eclipse of the sun. What an opportunity for an impostor or for one puffed up with spiritual pride! The people were all saying, "It is for the death of Ibrāhīm." Muhammad chid them for their foolishness. He said: "The sun and the moon are two signs of the signs of God. They are not eclipsed on account of the life or death of any one." Again and again he told them he was nothing but a man, deserving honour only as God's messenger. It was owing to this perfect self-surrender—which is the meaning of Islam—that when he spoke to the assembled tribes from Mount Arafāt on the occasion of his "farewell pilgrimage" to Mecca, and saw the wonderful devotion and enthusiasm of those thousands who, but a few months or years before, had all been conscienceless idolaters, the Prophet was able to exclaim:—

"O Lord, I have delivered my message, and my errand is accomplished."

The multitude below made answer with one voice:—

"Aye, that thou hast!"

The Prophet said: "O Lord, I beseech Thee, bear Thou witness to it."

The faithful servant had performed his task.

No man ever served humanity as this man did, whose sole aim was to serve God. And his example shows us that to serve God truly is to serve humanity. Personal ambition, national ambition, tribal jealousy—all the passions which compose what we call patriotism—he abjured as criminal. Instead he preached the brotherhood of all believers.

---



## MUHAMMAD A TOWERING PERSONALITY

Presidential speech made by Mr. A. Yusuf Ali, (retired) I.C.S., at the celebration of the Birthday of the Prophet at Hotel Cecil, 6th January 1917.—ED.

IF we were celebrating the birthday of a personal friend we might have before our minds three different aspects. We might contemplate another milestone passed on the dreary way of "slow-footed Time"; we might dwell with loving care on the charm and worth of our friend's personality; and we might recall with affection and gratitude all that that personality meant to us in our lives. Muhammad was a towering personality in the world's history; and yet, as the sublimest is often the most accessible to the humblest, we feel as if we had in him a close associate and friend. On the anniversary of his birthday, therefore, we could with profit address ourselves to all the three aspects of the celebration of a friend's anniversary.

Thirteen hundred—aye, many more than thirteen hundred—years had passed in the procession of history since that noble life came into being on earth. What changes, what developments—of triumph and disaster, of glory and shame—had come to pass since then! Divided Arabia, despised Arabia, was united into a Power that commanded respect for its manly vigour, intellectual catholicity, and moral steadfastness. Corrupt Byzantium was swept away; the pride of Persia and the mystery of Egypt gave place to a simple, open, straightforward way of life that added a fresh chapter to the evolution of humanity. Fragments of Greek and Roman civilization and of the civilization of the Mediterranean, the Nile, the Euphrates, the Ganges, and the Oxus, and even of the distant Yangtse, were welded together into a compact and living system of thought which triumphed because it worked on realities and was true to itself. The foundations of modern science, art, and industry were laid, because respect for tradition was qualified by the spirit of research. When these living forces ceased to work, the dead mass showed signs of toppling over. Jerusalem was not only in Palestine; God can raise up "seed unto Abraham" even among the Gentiles. But it was something to have planted the spirit of brotherhood among the nations, and that spirit was exemplified even to-day on the five continents.

Mr. Pickthall has given a vivid picture of the Prophet's personality. Through all the phases of his life he showed an example of living faith, unflinching courage, and uniform gentleness and kindness. Whether we see him as the orphan boy who was respected by his relatives; or as the honest merchant who dealt with scrupulous faith both in his relation to his employer and in his relation to those with whom he did business; or as the mystic who communed with nature and the spirit of man; or as the devoted and unselfish householder, the husband of the Lady Khadijah; or as the persecuted Reformer cast out by his city of Mecca and welcomed by another city, which cherishes his tomb to this day; or as the fearless Preacher and Warner, who spoke out of the gifts of his inspiration, and spared neither himself nor his friends; or as the Prince who lived as the lowliest of those whom he led, the leader who based his claim to a hearing on the test of service; or as the organizer of victory, the founder of a State, the new Jerusalem of men's dreams; or as the old Sage, who to the last days of his ministry refused to be elevated above the dust of the crowd whom he taught as a Brother among brothers—in all these aspects we find his life full of meaning and profitable instruction.

But how do we translate all these precious gifts into our everyday lives? Unless we do so, they are without meaning as far as we are concerned. We should be unworthy of them if we do not use them to make other people's lives brighter and happier. Do we act on the principles of brotherhood which we profess? Are we gentle to an erring brother? Or helpful to one in distress? Or brave in affliction? Or steadfast under temptation? Or trustworthy in the hour of danger? Or united in the unselfish pursuit of noble ends? We have to put these questions to ourselves, and let our hearts overflow with gratitude, because in spite of our unworthiness we had a Guide and Apostle who can show us the way and give us the message of Truth. In sober earnestness we must rejoice in the gifts of his personality, and be glad that we are heirs to his teaching.

---

**MUHAMMAD :****A RATIONAL TEACHER AND PROPHET**

By MUHAMMAD ASHRAF (an English Muslim)

BEING a student for the last thirty years of Christianity as expounded in its numerous creeds, I sought to harmonize my reasoning faculties with its doctrines, but I found to my despair that the most valuable gift of God to man—his developed and evolved power of reasoning and intellect—was considered to be the greatest enemy of Christian doctrines. My priests, pastors, and ministers gave me plainly to understand that unless I reduced my thinking and reasoning capabilities to that of an infant I should be “damned” in attempting to discriminate in religious matters. Reason had no place in the so-called Christian theology. What was wanted was faith—blind, ignorant, almost stupid faith. My mind revolted against such blasphemy. For God to condemn Reason—to punish us for our ancestor’s love of knowledge and of their partaking the fruits of the “tree of knowledge”—was to my mind an insult to Himself and to the reason evolved in us. It was just as if man was forbidden to use his eyesight in his everyday life.

My mind hankered after a religion which would encourage rational scrutiny, would have reasonable and practical ethics—a religion that would have withstood the ravages of time and could be as pure and unalloyed to-day as it was when it came down to guide humanity—a religion that had no mystery to act as a drug upon my intellect, no priest to place himself between me and my loving Maker—a religion that would not rest salvation on mere belief, but on good acts—a religion which would be in harmony with Nature—my own nature as well as that of the whole world. Where was such a religion to be found? I was taught that the only religion worth the name, the only religion which could be adopted by civilized people, was Christianity. The followers of other religions were heathens. Islam I found to be the most reviled religion; and now I know the reason why our priests and parsons do not like their “sheep” to come across to Islam—the religion preached by Muhammad. They are afraid of Islam because it satisfies the cravings and promptings of a sane, sober, and sound heart and brain both. The life of Muhammad as well as his teachings are free from every mystery. Fullest possible glare of reasoning

has been thrown upon them. Muhammad is a historic figure. He lived the life which man lives. He never allowed any mystery to be attached to himself. He proclaimed at the top of his voice that he was a man—a plain warner. The same miracles have been attributed to him of curing the deaf and blind, etc., which have been attributed to Jesus Christ—but he never himself encouraged them. On the other hand, the Qur-án has boldly announced that wonder-working can be no criterion of the truth of any teachings. When Muhammad's only male child died there was a solar eclipse. His followers were ready to believe that even the sun was mourning the loss of the Prophet's son. But Muhammad instantly rebuked the idea. He never encouraged superstition. There is no miraculous transmutation, no vicarious atonement, in Islam. There is no puzzle like that of "Three in one and one in three." Nor was Muhammad ever dogmatic in his teachings. The Qur-án is the only religious book which has appealed to our understanding and reasoning to convince us of its principles. The noblest and greatest theme of the Qur-án is the Unity of God—it has convincingly brought arguments to uphold that theme and to impress it upon our minds. Evidences have been produced of the Oneness of God, of His supreme rule and power, love, mercy, etc., not from miracles but from natural phenomena. How different it is from other religions—specially Christianity. John Davenport has accurately gauged the difference between Christianity and Islam.

"It must be borne in mind," he writes, "that whereas the hold the former has over its professors is naturally referred by them to its dogmas, thus causing religion and morals to be regarded as distinct from each other; in the latter it is, on the contrary, not the dogmatic, but the practical portion which has influenced the moral, social, legal, and political ideas and circumstances of its believers. So that, to the Muhammadan mind, patriotism, legality, tradition, constitution, right, are all included in that one word—Islam. . . . The religion thus established by the Qur-án is a stern and severe Monotheism: it has nothing abstract and indistinct in its primary notion of the Godhead. Allah, so far from being a mere philosophic first cause regulating the universe by established laws, while itself stands aloof in unapproachable majesty, is an ever-present, ever-working energy. It is a religion, moreover, stripped of all controversy, and which, proposing no mystery to offer violence to reason, restricts the imagination of men to the being satisfied with a plain, invariable worship, notwithstanding the fiery passions and blind zeal that so often transported them beyond themselves. Lastly, it is a religion from which all worship of saints and martyrs, relics and images, all mystery and metaphysical subtlety, all monastic seclusion and enthusiastic penance is banished; and which bears internal proofs of having been the result of long and

deep meditation upon the nature of things, upon the state and condition of the nations of the world at that time, and upon the reconciliation of the objects of religion with those of reason."

## THE SPIRITUAL ASPECT OF THE LIFE OF MUHAMMAD

By AL-VARISI

IT is not far from truth to say that when Muhummad came there was no real spirituality left in the world. Even the first stage of spiritual evolution—ethical and moral evolution—was at its lowest. The teachings of the great spiritualists of India had become absolutely distorted. Even Buddhistic spiritualism had been degraded into a sort of atheistic humanism. Judaic spirituality had also been misunderstood, and the spirituality of Jesus had degenerated into grossest Trinitarianism, including a deified man. The Arab life itself was very much near the animal life. It is undeniable that here and there in the world there must have been individuals living in caves or monasteries who had cut themselves off altogether from their fellow-beings and from all their affairs, engrossed in self-evolution and self-edification; but spirituality as a universal means of elevating humanity—a human consciousness of its original soul, whence it came and where it went—was unknown when Muhammad came. Some true souls in Arabia itself had got sick of the gross idolatry, and their souls tried to soar aloft to the One and Only Real Existence. But the way to reach that goal was lost. Muhammad was born among idolatrous Arabs, where even God, the Spirit of all spirits, was represented by 360 idols. But Muhammad himself had a pure soul. Even when his people were steeped in vices and immoralities of the worst type he was straight. He was the Al-Amin, the Trusty. His soul could not be satisfied with its environments. What am I? What is this mysterious and unfathomable thing called the universe? What is life? What is death? Who is the author, sustainer, and cherisher of all that exists? What is man? What relation has he with his Creator? The sun, the moon, the elements, what are they? Are they really gods? Such were the questions put by Muhammad's inner self to himself. Who was to answer them? Carlyle says that the grim rocks of Hira, of Mount Sinai, the stern, sandy solitude answered not. The great heaven, rolling silently overhead, with its bright glancing

stars, answered not. There was no answer, says Carlyle. Yes, there was no answer I also repeat. Even the oracles of India, of China, of Palestine, of Nazareth answered not. The spirit of Krishna, of Buddha, of Moses, of Jesus may have sent a telepathic answer to the spirit of Muhammad, but to all outward appearance there was no medium, no answer. Even the spirits of the great departed had become voiceless, speechless. They seemed to have become indifferent to the world. The only answer to these and thousands of other questions like these came from Muhammad himself. Carlyle beautifully puts it, "The man's own soul, and what of God's inspiration dwelt there, had to answer." Yes, it was only the spiritual self of Muhammad that solved all the problems which his thinking and inquisitive soul put to him. Muhammad had prepared his soul by years of exercise, introspection, and communion to give the answer. For years after his marriage he used to go to a cave on Mount Hira, sometimes with his faithful wife, sometimes all by himself. There he engaged himself in meditation and in communion. Solitude, at that time of his life, had become a passion to him. He was engaged in the study of self—in the conquest over his physical body, his human sentiments. He used to spend night after night in that solitary cave far away from all the turmoils of the world. He was a recluse. He began to see visions. He began even to hear voices—voices from mouths his eyes could not see. The great unseen was revealed to him. He could read the Book of Nature. That illiterate man became the most learned of the Book of Nature; as if the very stones spoke to him, as if the very trees invited him to take up the great task of restoring spirituality to humanity. The whole nature, as it were, called him forth to crush materialism, to break the idols and images, to abolish man-worship and to teach man to know himself, and thus to know God. Muhammad in that case was one with his Maker—the all-pervading, omnipresent, omnipotent God.

Ghazzali says, "The aim of moral discipline is to purify the heart from the lust of passion and resentment, till, like a clear mirror, it reflects the Light of God." The Light of God was fully and completely reflected in the soul of Muhammad. He had reached the stage of self-elevation when duality becomes non-existent and only One remains. The Qur-án says, "Allah is the Light of the Heaven and the Earth." That Light, and

that Light alone, reflected in the soul of Muhammad. In all the gifts of Nature, in every relation of life, in the rising moon, in the setting sun, he saw the hand of God—the One and only God—the One and only Spirit that rules over and pervades the whole universe. And in the words of the Qur-án his prayers and supplications, his life and death, were all for none but the One Cherisher of the Worlds.

Muhammad, by meditation and prayer, by cutting himself away from the affairs of the world, had realized the craving of his soul. "We have stripped the veil from off thee and thy sight to-day is keen," says Al-Qurán. The veil had fallen from the eyes of Muhammad. He had become conscious that the human soul is from God, for God, and returning to God. *Inna lillah wa inna illaihé ragiun* (Al-Qurán).

No formal prayers had been instituted then, no month of fasting was fixed then. The *Law* of Islam itself had not been promulgated. The SHARIAT was unknown. But Muhammad had reached to that stage of spiritual evolution that his soul had acquired a full knowledge of God.

Al-Ghazzali says that any one who will look into the matter will see that happiness is necessarily linked with the knowledge of God. Each faculty of ours delights in that for which it was created: lust delights in accomplishing desire, anger in taking vengeance, the eye in seeing beautiful objects, and the ear in hearing beautiful sounds. The highest function of the soul of man is the perception of truth; in this accordingly it finds its special delight.

Muhammad had acquired happiness. His soul had realized the Truth for itself. But that alone did not satisfy him. He was not selfish; he was not egoistic. Self-elevation alone could not satisfy him. He was destined for a higher position. His heart bled for his people—nay, for the whole human race, for all his fellow-beings all over the world. When the evolution of his spirituality had reached a high stage by self-abnegation and self-surrender he was chosen by God—the All-Wise, the All-Merciful—to be His messenger to His people of the Message of Islam—resignation to the will of God. He was the first Muslim in the strictest sense of the word, and by the complete surrender of himself to his Maker he became His beloved, His chosen man to take His final message to humanity, to be a torch-bearer of Eternal Light. Moses and Jesus and others

had been chosen before when they had evolved their spirituality. But their spiritual power was perhaps not so highly developed as to be chosen for the task of world-regeneration. Moses and Jesus both came only to Israelites. Non-Israelites were nothing but "dogs" in the eyes of Jesus. Muhammad was chosen to be world-teacher. He was designated to be the Mercy of the Worlds—

*Wa ma arsalnak illa rahmatan lilalamin.*

And so one night—the night which has been called *Lailatul Qadr*—the night of power and excellence, when the whole creation is in a worshipful mood—in the middle of that night the call came. Muhammad heard a voice mightier and clearer than he had ever heard before, "surging like the waves of the ocean," asking him to "Read"—read the Book of Nature. Twice the voice called, and twice Muhammad said that he was illiterate. "Read!" called out the voice for the third time, and Muhammad then realized that he could no more evade. "What shall I read?" he inquired. "Read in the name of thy Lord who hath created . . ."—and Muhammad answered the call. He repeated what he was told to read. When he woke from his trance the medium had disappeared, but he felt as if the words that were spoken to his soul had been written in his heart. However, at first this highest reward, this culminating result of his spiritual evolution and elevation weighed so much upon him that he came trembling to his bosom friend—his own wife—Khadijah-tul-Kubra, and related to her what had happened. Khadijah, who knew Muhammad as closely as nobody else could know, who knew his spiritual exercises, who had seen him in communion with God in the same cave where the call had at last come, said, "Rejoice, and be of good cheer. He in whose hands is Khadijah's life is my witness that thou wilt be the Prophet of the people." And so it was. Thenceforward Muhammad was the mouthpiece of God, not only to one people for one time, but to all people for all time.

With his call to the Prophethood Muhammad could no more take to the life of a recluse. He was commissioned by God to set the best example to humanity—an example which every human being could follow—an example which would be in harmony with the purpose of the creation of the universe, where every thing obeys the Law—where every "effect" has a



"cause"—where even the very soul has to live in a body, where even the "prince of peace" had to proclaim, "I came not to send peace, but a sword. I am come to set a man at variance against his father, and a daughter against her mother" (Matt. x. 35, 36).

Muhammad as a Prophet had to establish morality, elevate social conditions, and improve human life in all respects, in every phase. He was a Universal Prophet; even the political and constitutional dreams of Socrates and Plato had to be realized through him. He had to defend the cause of Truth even at the risk of his life. He had to legislate. He had even to be a soldier, a monarch, the general of an army, the president of a commonwealth. But never for one minute did he allow his soul to be left alone. No day and no night passed without his holding his communion with his God.

His followers presented themselves five times a day before their Maker, but his own soul did not feel satisfied even with that. His feet would get swollen by his standing in his nocturnal prayers when the rest of the world—his own faithful followers—enjoyed calm sleep. Prayer he found to be the best spiritual medium, and he used it to its fullest extent for the achievement of even his prophetic mission. And how could an ordinary man represent the Almighty and Omniscient, the Merciful and the Majestic, the Loving and yet the Requiting God, to Whom belongs the kingdom of heaven and earth, to Whom submits the whole universe, if he had not divine spiritual power within? Muhammad's spiritual power was unapproached by any other man, by any other prophet—neither by Moses, nor by Jesus, nor even by those ancient master spiritualists like Buddha and Krishna. Muhammad did not only enact legislations revealed to him, but by his spiritual power subjected the whole people to his own will, and thus secured their implicit obedience to these laws. Up to this day at least one-fourth of the population of the whole globe abstains from alcohol simply because Muhammad during his lifetime willed it.

Hafiz, that mighty spiritualist whose Divan to-day is a storehouse of noble inspirations, has beautifully said :

*Mara ba khiyale tu chi perwahé sharab ast*

*Khum go sarey khud geer ki khum khana kharab ast.*

Since the time that Muhammad undertook his prophetic

mission he had to suppress those spiritual powers in which he indulged for his own personal edification, so that he might not be misunderstood as were the prophets of yore. He was very jealous to lay any such example which would go against his mission work—which would encourage any superstition, any indolence, any neglect or indifference to duty—which would sin in any respect against the sublime Unity of God—which would raise anybody equal to Him—in power, in knowledge, or in any respect. But those who assert that Muhammad could not prophesy and had no spiritual power to cure the sick, etc., are ignorant, shamefully ignorant, of his life history, or of that everliving book the Qur-án, which was revealed to him, and which in itself is the most remarkable proof of Muhammad's spirituality and inspiration.

If all the literature that was written before Muhammad on spiritualism was collected on one side, and that written after Muhammad by his followers on the other, the latter will be not only much larger in quantity but also better in quality.

Muhammad combined in his ideal of spirituality DUTY with LOVE.

#### LESSONS OF DUTY.

The Qur-án says, "No soul shall labour but for itself, and no burdened one shall bear another's burden."

"Be good to parents, and to the kindred, and to orphans, and to the poor, and to the neighbour, whether kinsman or new-comer, and to a fellow-traveller, and to the wayfarer, and to those whom your right hands possess."

"Give just measure, and be not defrauders; and weigh with an equal balance; and diminish not unto men aught of their matters, neither commit violence in the earth, acting corruptly," etc.

The moral code of Islam is complete, in which the duty of man is clearly laid down before him.

#### LOVE OF GOD.

But the part that love plays in the religion of Islam is also highly appreciable. Lord Muhammad said, "I would not value having the whole wealth of the world in the place of this revelation, 'Say: (O Muhammad!) O My servants who have oppressed your own souls, despair not of the mercy of God.' A man said, 'What is the condition of him who hath associated

others with God?' Lord Muhammad remained silent; after that he said, 'Know that him also God forgiveth; but on repentance.'"

"My mercy encompasseth all," says the Qur-án.

"And when My servants ask thee concerning Me, then will I be nigh unto them. I will answer the cry of him that crieth when he crieth unto Me: but let them hearken unto Me, and believe in Me, that they may proceed aright."

"Is not He who answereth the oppressed when they cry to Him and taketh off their ills, and maketh you to succeed your sires on the earth? What! a god with Allah? How few bear these things in mind.

"Pray to Me, and I will hearken."

"And when they who believe in Our signs come to thee (Muhammad) say: 'Peace be upon you! Your Lord hath laid down for Himself a law of mercy; so that if any one of you commit a fault through ignorance, and afterwards turn and amend, He surely will be generous, merciful.'"

The effect of the spiritual life and teachings of Muhammad on his companions made them models of human perfection. The Qur-án has preserved contemporary records of their virtues thus:—

"And the servants of God of Mercy are they who walk upon the earth softly; and when the ignorant address them, they reply, 'Peace!' They that pass the night in the worship of their Lord prostrate and standing, and that say, 'O our Lord, turn away from us the torment of Hell for its torment is endless: it is indeed an ill abode and resting place'! Those who when they spend are neither lavish nor niggard, but keep the mean:—Those who call no other gods with God, nor slay whom God hath forbidden to be slain, except for a just cause, and who commit not fornication (for he who doth this shall receive punishment)."

"Who fulfil their pledge to God, and break not their compact. And who join together what God hath bidden to be joined, and who fear their Lord, and dread an ill reckoning; And who, from desire to see the face of their Lord, are constant amid trials, and observe prayer and give alms, in secret and openly, out of what we have bestowed upon them, and turn aside evil by good: for them is the recompense of that abode, gardens of Eden—into which they shall enter together with the just of their

fathers and their wives and their descendants : and the angels shall go in unto them at every portal saying : ' Peace be with you because ye have endured all things ' ! Charming the recompense of their abode."

To the modern spiritualists the following verse of the Qur-án may be of interest :—

" And say not of those who are slain on God's path that they are dead ; nay, they are living, only you do not know."

#### SOME SPIRITUALISTIC INCIDENTS.

When Muhammad's uncle, Jaafar, was killed, he was seen in a vision flying in the paradise, and since that time the appellation of Tayyar, the flier, was added to his name.

In a battle, which has been called the battle of the Ditch, when digging a trench, the spade fell on a stone and a spark came out. Muhammad said to his companions that in that spark he saw the empires of Kaiser and Kisra that were soon to come under the banner of Islam.

This prophetic vision of Muhammad was fully realized after his death, when his followers conquered the domains of Kaiser and Kisra both.

There was a rough child of Arabia named *Suraqah*. Muhammad once said, " I am seeing the gold bangles of Kisra on your wrists."

When Persia was conquered during the time of the second successor of Muhammad, Omar, he deliberately asked *Suraqah* to put on the Persian monarch's bangles, and thus was fulfilled again the prophecy of Muhammad.

One day Muhammad's camel was lost. People searched for it but could not find it. An unbeliever came and said : " You, Muhammad, pretend to be a prophet. When you cannot know where is your camel, how can you tell people about the after life or the next world ? "

Muhammad smiled and said : " I have been commissioned to guide people on the path of rectitude and piety and reason. I have come to lay down the law, not to break it ; therefore I have to keep my spiritual powers suppressed. But now that you challenge me, I tell you to go to such and such a place, in such and such a tree the nose string of my camel has got entangled." The man went and fetched it from that very place, and became a believer.

## A FEW PROPHETIC VERSES OF THE QUR-ÂN.

The Qur-ân itself is full of predictions which were fully realized in due time.

(1) "The Greeks have been overcome in the nearest part of the land ; but after their defeat, they shall overcome *the others in their turn* within a *few years*. Unto God *belongeth* the disposal of *this matter*, both for what is past, and for what is to come ; and on that day shall the believers rejoice in the success granted by God ; for He granteth success unto whom He pleaseth and He *is* the mighty, and the merciful. *This is* the promise of God. God will not act contrary to His promise ; but the greater part of men know not." [N.B.—The word "few" in the expression within a few years, is a translation of Arabic "Bid" which means "from three to nine."]

The Persians as is well known were the worshippers of fire and the Greeks were Christians. When therefore the news of the victory of the Persians over the Greeks was first heard in Mecca, the idolaters of Mecca became elated ; and they began to speak to the followers of Muhammad that as the Persians defeated Christians with their own scriptures, *so* would they overcome them though they had Qur-ân—their guide of faith. It was at this occasion that the above verse descended, where-upon *Abubakar* spoke to the idolaters that they were doomed to be disappointed. "In the name of God I tell you, Greeks will again conquer the Persians." Then Ubaya, son of Khalaf, the leader of the opponents, said that he was a liar and challenged him to fix a limit and lay a wager. The limit was to be three years, and a wager of ten camels was laid and security was given. *Abubakar* then came to Prophet Muhammad, and told him all that had happened. Then Muhammad explained to him that the word "*Bid*" meant from three to nine, and therefore advised him to ask for an extension of limit even at a higher wager than ten camels. The limit was then prolonged to nine years and the wager was raised to a hundred camels. Before the time elapsed Ubaya, son of Khalaf, died of a wound he had received at Ohod. The Greeks triumphed over the Persians in the seventh year of their first defeat. *Abubakar* got the camels from the heirs of Ubaya and brought them to Prophet Muhammad, who asked him to give away in alms.

(2) "Verily he who hath given thee the Qur-ân for a *rule of faith and practice*, will certainly bring thee back home unto Mecca," and it so happened.

(3) "We have surely sent down the Qur-án; and we will certainly preserve the same *from corruption*," is a prophecy which has been literally fulfilled.

#### SOME SPIRITUAL SAYINGS OF MUHAMMAD.

Some of the sayings of the Prophet have the highest spiritual value; as for example—

"God saith, 'I am near the hope of whoso putteth it in Me; and I am with him, and near him, when he remembereth Me.'"

"God saith, 'Whoso doth one good act, for him are ten rewards; and I also give more to whomever I will; and whoso doth an ill, its retaliation is equal to it, or I forgive him; and whoso seeketh to approach Me one span, I seek to approach one cubit; and whoso seeketh to approach Me one cubit, I seek to approach him two fathoms; and whoso walketh towards Me, I run towards him; and who cometh before Me with the earth full of sins, and believeth solely in Me, him I come before with a front of forgiveness like that.'"

"God saith, 'The person I hold as a beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh.'"

"God saith, 'O Man! only follow thou My laws, and thou shalt become like unto Me, and then say, "Be" and behold, It is.'"

#### SOME VERSES OF THE QUR-ÁN WHICH HAVE A MYSTIC INTERPRETATION.

The following verses of the Qur-án also require deeper study :—

(1) And seek strength from Prayer and Patience. These are difficult but to those who are humble and believe that they will meet their Lord and are returning to him.

(2) And to him (man) We (Allah) are nearer than jugular vein.

(3) And He (Allah) is with you wherever you be.

(4) O thou soul that art at rest, return to thy Lord, thou being pleased with Him and He with thee;

(5) And We (Allah) are nearer to him than you; but you do not see us.

(6) And to Allah belongs the East and the West ; therefore, to whichever direction you turn yourself there is the face of Allah.

(7) He is the First and the Last, the Manifest and the Hidden.

(8) Every one knoweth His prayer and His praise.

(9) Verily they who swear fealty to you (Muhammad) swear fealty to Allah. The Hand of Allah is over their hands.

(10) When I (Allah) have formed the body (of man) and breathed into it My soul, prostrate yourselves (angels) before it.

Hafiz has beautifully interpreted this last verse of the Qur-án thus:—

*Ta nafakhto feehe min ruhee shuneedam shud yaqeen  
Ma zi áne wayam wo oo zi áne maast.*

("When I heard that God had breathed His soul into me I came to know.

I am His and He is mine.")

And in praise of Muhammad's spiritual beauty Hafiz sweetly sings thus:—

"The angels when they prostrated before Adam meant to do homage to thee (O Muhammad),  
Because they saw in thy beauty something above human beauty."

#### GHAZZALI'S DESCRIPTION OF SPIRITUAL POWER.

Al-Ghazzali says :—

"Nor is it only by reason of knowledge acquired and intuitive that the soul of man holds the first rank among created things, but also by reason of power. Just as angels preside over the elements, so does the soul rule the members of the body. Those souls which attain a special degree of power not only rule their own body but those of others also. If they wish a sick man to recover he recovers, or a person in health to fall ill he becomes ill, or if they will the presence of a person he comes to them. According as the effects produced by these powerful souls are good or bad they are termed miracles or sorceries. These souls differ from common folk in three ways: (1) What others only see in dreams they see in their waking moments.

(2) While others' wills only affect their own bodies, these, by will-power, can move bodies extraneous to themselves. (3) The knowledge which others acquire by laborious learning comes to them by intuition."

#### SPIRITUAL HEALING.

Muhammad's companions have related :—

"When any one of us was sick the Messenger of God used to rub his hands upon the sick person's body saying, 'O Lord of mankind! take away this pain, and give health; for thou art the giver of health: there is no health but thine, that health which leaveth no sickness.'

"When any person complained of being out of order, or having a wound, or sore, the Rasūl used to moisten his finger, and put it upon the earth, after which he would apply it to the painful part and rub it, saying, 'In the name of God; we have done this in order to restore the sick to health, by the permission of our Lord.'"

It has been said that once there was a great drought in the country. People came to Muhammad and asked him to make it rain. He prayed and the rain began to fall. But it fell too much and the people's houses began to fall. They came again and asked Muhammad to stop it. He again prayed, and it stopped. People were wonder-struck. But Muhammad warned them that he was only a man. It was God who was All powerful.

#### MAIRAJ (ASCENSION).

An incident is related of the early Prophetic life of Muhammad. It is called *Mairaj* (Ascension). Some Muslims believe that on one night Muhammad ascended to heaven in his physical body. There are some who say that the ascension was in vision—i.e. spiritual.

#### THE WAHEE (INSPIRATION).

After the first revelation or *Wahee* to the Holy Prophet, the angel Gabriel became the medium for successive revelations which continued till a little before the death of the Prophet. Sometimes the *Wahee* used to come while Muhammad was in a sort of trance. He heard first a jingling sound, then the revelation clearly and distinctly which was impressed upon his mind. When it was completed he used to call his amanuensis Zaid



to write down the whole of the revelation word for word as it was revealed to him. The Holy Qur-án is thus, the whole of it, a revelation from Above. It is really and truly the word of God as heard by Muhammad through his prophetic spirituality. It is the greatest and most permanent miracle the world ever saw. It is the greatest spiritual triumph of all times. An illiterate man like Muhammad was the human medium of the Great Spirit to promulgate His Law in this world. It has been miraculously preserved for over thirteen hundred years absolutely intact—word for word—letter for letter, and is to-day the spiritual, moral, social, intellectual, military, civil, criminal, and yet religious code of life of one-fourth of the whole human race. It still continues the challenge—

*Fatu bi suratim min mislihee.*

Bring one chapter like that if you can. Illiterate Muhammad became the medium of a Book, on reading which the best Arabic LITTERATEURS shouted out—"This is nothing but an open magic."

How great must have been the spiritualism of Muhammad to have been selected to be the medium for such a mighty and comprehensive revelation—for such a glorious religion which, and which alone, can satisfy the advancing reason and the developed conscience of humanity!

May peace of God be upon Muhammad, and may His help be vouchsafed to Islam and Muslims!

---

## THE LAW OF RETRIBUTION

### MOSES, JESUS, AND MUHAMMAD

FROM the very beginning of his race man has evinced disposition to criminal liability, and no branch of mankind has been without its Cain. Our mutual dependence interweaves human society, but our struggle for existence, exercised at the expense of others, shatters its very fabric. Had Nature been so generous to us as it has been in lavishing its bounties on dumb creatures in some respects, much of the criminality had disappeared. To save them from heat and cold lower animals are given comfortable skins; while, to protect us against the inclemency of weather, we have to look to others' labour. So it fares with our other hungers and thirsts. We cannot kill behest of our cravings. We must

satisfy them, but we cannot do so without others' help. Mutual co-operation is the backbone of human society, and the principle of "give and take," guided with prudence and good conscience, can only guarantee us perfect order and happiness. But selfishness takes the better of us. We try to exact from others as much as possible, and give in return as little as acceptable. This often creates unpleasantness, and even excites resentment, which, when exercised beyond legitimate limits, leads to aggressiveness and criminality and endangers peace and tranquillity. But we wish to avoid it while we do not give up our selfish desire; we want to rob others without being detected, and we stoop to clandestine ways. Our culpable propensities find new activities for their plans, and give shape to theft, pilfering, cheating, and swindling.

"Respect your neighbour" and "Do unto others as you would they should do unto you" could suppress all our criminal predilection, but, thick-skinned as many of us are, we need some drastic measures to invite our observance of these golden rules. This necessitates criminal legislation, and brings forth penal laws into existence. In fact, no human institution can claim perfection for it without providing some penal measures for securing safety to property and life, as without it there will be no order, but a sort of chaos will become engendered which will sap the very life of society and bring forth misery. Some sort of criminal law is therefore a necessity; and religion, if it came from God to secure to us peace and happiness, would be an utter failure if it made no such provision. Rules of morality and virtue, taught and enjoined upon for observance, but with no stringent measures to check their infringement, are only dead letters; and fear of punishment after death, even up to eternity, has not often proved to be an effective check against criminality. The God of Moses, after giving His Commandments for the guidance of the house of Israel, had to provide "Eye for eye, tooth for tooth, hand for hand, foot for foot."

#### THE LAW OF MOSES AND ITS ANNULMENT BY JESUS.

The importance of this Law of Retribution to human society cannot be too much exaggerated. It supplied a good basis to coming legislation of various nations and civilizations. But it was not without its defect. It was too drastic to allow leniency in cases of possible reformation of the first offenders.

The law of mercy was also needed, which they say was given by Jesus. But the law of the Mount of Olives seems to nullify the law of the Mount of Sanai. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," is not an amendment, but annulment. It repeats the whole law of retribution. Nothing could be more desirable than this, had the advent of Jesus put an end to criminality. But if it survived the crucifixion, we should better go to the law of Moses than that of Jesus.

The whole difficulty lies in realizing the ministry of Jesus and his real mission as a promulgator of such laws. If Jesus be given his true position, and it will be that which he himself professes and claims, he stands redeemed of his paradoxical situation and the unpractical nature of his teachings explained. He did not come, as it is believed, to take the burden of others on his shoulders, therefore giving license to violence by preaching "Resist not evil." He was not a prophet to other nations, as he himself stated, but he was raised to reform the house of Jacob. He came to improve the morals of the Israelites and expose the hollowness of others who posed as the only expounders of Mosaic law. It had been abused, and Jesus came to explain it.

#### ANNULMENT EXPLAINED.

To understand the whole situation which called forth these two contradictory laws from two persons claiming to have been inspired by the same Divine source, one must refer to those circumstances which were responsible for bringing the law of Moses into existence. The "children of bondage" required emancipation physically as well as morally. Through the bondage of many generations under the rule of various Pharaohs, the Israelites had lost all manly morals, and had become dejected and cowardly. Crossing the Red Sea could liberate them from the yoke of Egyptian kings, but it could not liberate them from the slavery of servile habits. To make a martial race of these sons of bondage, "an eye for an eye, and a tooth for a tooth," was the only code of life suited to redeem their enervated spirits. The said law therefore worked well, and succeeded in turning children of bondage into a race of

rulers and conquerors. Then came abuse. They forgot the spirit and began to worship the letter. They left the kernel and went after the husk. They insisted scrupulously on the literal observance of the law of vengeance, and in course of time they became a personification of vengeance. Their hatred, when aroused, knew no bounds. Thus they fell morally, and with it came their worldly downfall. They were again humbled under a foreign yoke, and needed a redeemer. The promised Messiah came, and brought them a code of regeneration. Their previous history was a good lesson to them. If their previous emancipation consisted really in the observance of the law, the subsequent situation should also follow the law. If the law of vengeance came to regenerate them when they were slaves to unmanly habits and was a necessary preliminary to making them rulers and conquerors, the law of mercy was indispensable as well to redeem them from being victims of anger and hatred before they could be restored to their lost supremacy. The law preached by Jesus may appear to us impracticable and not consonant with the polity and commonweal of the world in general, but it was a gospel to and could save those who had been slaves to hatred and anger. The law of Jesus thus had its particular use, and so had the law of Moses. They were given under peculiar circumstances, and were meant to serve special purposes. Conditions similar to those in the lives of these divine personages, if again in existence, will justify a resort to them, but to claim for them universal application in all times and places is a mistake of no little magnitude. The conditions of the day are so changed, that we can follow them if necessary only in spirit and not in letter.

It is, however, worthy of note that the law of Moses has remained always in requisition. No legislation could dispense with it. The law of retribution, in fact, brought magistracy into existence, but the law of mercy remained always ignored. No penal code of any country made any provision based on the spirit of the law of Jesus. But it is indispensable also in proper administration of civil justice. There are certain criminal propensities which evince their existence in us even before we reach an age of discretion. Stealing is one of them. Besides, punishment very seldom effects reform. Penal servitude sends back more gaol-birds than reclaimed delinquents. Would it not be more desirable to devise some

good scheme for reclaiming first committers of ordinary offences than to make them callous through punishment? Such legislation will create wholesome effect and produce good citizens. Mosaic law welded with the law of Jesus, with some modification, will produce a very happy result. No offence, no doubt, in the interest of peace and good order, should remain unpunished; but in certain offences, if a first offender of tender age and of good antecedents is given the chance of reform instead of being punished, the society will be the gainer and the ends of justice will be better served. And it is a matter of great rejoicing to note that the world, after all, has seen the necessity of such legislation. Almost all civilized nations have made some sort of amendments. Reformatory schools have been opened to substitute gaols, and in certain countries such culprits are released, on security for good behaviour, for a period enough to kill their evil propensities. The law of Moses was too severe, and the law of Jesus, though suiting the conditions of his own age, had become an impracticability. We could only observe it in its spirit, and that only under the condition of reclamation. If there was no prospect of reform, the law of Jesus was no good. It was the Holy Prophet Muhammad to whom the secret of this happy legislation was revealed centuries before the world jurists could think of it, as we read in the Qur-án the following:—"Let the recompense of evil be only a like evil; but he who forgiveth and reforms shall be rewarded by God himself; for He loveth not those who act unjustly" (42 : 38). The verse upholds Mosaic law and supports the law of Jesus, but under condition, and lays down clearly a salubrious foundation of useful legislation of penal laws.

---

## MAULOOD-AN-NABI S'ALÁM

### THE BIRTHDAY OF THE HOLY PROPHET

LAST year the Central Islamic Society, which has as its members Muslims from different parts of the world, and its head office at 158 Fleet Street, London, E.C., opened its session by a very successful function in celebration of the birthday of the Holy Prophet Muhammad (peace be upon him). The whole year was an extraordinarily crowded year, and showed signs of great vitality and efficiency of the rejuvenated society. "At Homes" were given every Friday after prayers regularly, excepting the month of Ramazan. A garden party was also given, and two public lectures on subjects of Islamic interest in which Rev. Khwaja Kamal-ud-Din, Lord Headley, Viscount de Potier, Mr. Yusuf Ali, Syed Ehsan El-Bakry Eff, Dr. Abbas Ali Baig, together with Prince Abdul Karim, of Sachin, and Shaikh Mushir Hosain Kidwai, of Gadia, the President and Hon. Secretary of the Society respectively, took part. All the functions of the Society have always been very well attended even when climatic conditions were not favourable. This shows that the Society has gained immense popularity lately, and also that it has succeeded in creating an interest in Islam in the British people. At the end of last year the new elections were held. This year again the new sessions of the Society was opened by the auspicious celebration of the birthday of the Last Prophet on 12th Rabi-ul-Awwal, January 6th.

It is a matter of great satisfaction that the birthday of the Prophet celebration is becoming a national institution in this country for the Muslims. This year also as in the last year it was celebrated in the largest and one of the most famous hotels in London—the Hotel Cecil. The function began with the recitation of the Holy Qur-án by A. R. Saada Bey, of Egypt, in thrilling tones. He was followed by a Dua (prayer) in English by the Rev. Khwaja Kamal-ud-Din, which made deep impression upon the people who had been accustomed to make differences of colour, creed, race, country, etc. The prayer is being reproduced in the ISLAMIC REVIEW, together with the addresses of Mr. Pickthall and Mr. Yusuf Ali. After the prayer Mr. Ali Khan sang in beautiful voice the world-renowned Ghazal of Jami in praise of the Holy Prophet. It produced a sort of ecstasy on the minds of those who knew Persian, and the effect upon that portion of the audience which

did not know Persian was also manifestly great. Then followed a remarkable scene: an English lady, in Indian costume of reddish-yellow (jogia) colour came on the platform and sang in Indian tune a Hindustani song expressing a longing for Medina—the City of the Prophet.

She was followed by a marvellous address by Mr. Marmaduke Pickthall, the well-known publicist and writer, on different aspects of the life of the Holy Prophet, delineating his unique trust in God, his noble character, his kindness to the weak and the poor, the orphan and the distressed, his forgiveness of even his worst enemies, his love and affection for his wife Khadijah, his courtesy and generosity towards all God's creatures. Christians, Parsees, Jews, Spiritualists, Hindus, Theosophists—all were deeply impressed by those historical facts related of that most historical figure in the history of the world. Muslims most zealously repeated *Sallealla* on what dropped from the mouth of the celebrated lecturer.

Mr. Yusuf Ali's remarks were characterized by his usual eloquence, to which his golden costume added a fresh grace. He expressed his great appreciation of the work of the Central Islamic Society, and recommended it to all Muslims. Rev. Khwaja Kamal-ud-Din had generously placed two hundred copies of the number of the ISLAMIC REVIEW which was devoted to different aspects of the life of the Holy Prophet at the disposal of the Central Islamic Society, which were distributed to and very appreciatingly received by the audience at the interval for tea.

But before tea the religious character of the celebration was closed by the *Manlood* ceremony recited in Egyptian style by Syed Ehsan Bey, of the well-known and very respectable learned family of El-Bakry, of Egypt. He was joined in chorus (*y'a Nabi Salamo Alaika, etc.*) by Mr. M. D. Suleman of Sudan, Mr. Muhi Arab, Prof. Majid Belsha of Bagdad, Mr. Makkawi, Mr. Ishaq (Treasurer of the Society, who is a great Arabic scholar), Syed Erfan Ali of Calcutta, Mr. Ehsan Kidwai of Oudh, Mr. Nazirahmad of Punjab, Mr. Ghani, Mr. Lutfi of Turkey, Mr. A. Q. Malik, and others.

The Eastern music by Prof. Inayat Khan, and the Western music by several British ladies who had kindly come forward to help the Society in making the function more tasteful to the British audience, were both highly applauded.

The function closed by a suitable speech from Prince Abdul Karim Khan, who thanked the guests, and said that one of the objects of the Society was to unite the East and the West in a common cord, so it was the duty not only of the whole Muslim world to help the Society morally and financially, but also that of the British people to enable the Society to hold other such functions.

There were about two hundred persons present who had come from different corners of the world. All the distinctions of race and colour, creed and country, were obliterated in honouring one man—the best man—the greatest man—the most universal man in human history—the Beloved Prophet of God—the glorious Muhammad (peace be upon him).

Russia, France, Turkey, Belgium, Algiers, Sudan, Egypt, Arabia, Irak, Persia, India, etc., were all represented. Princess Ourousoff (Russia), Princess Sofia Duleep Singh (India), H. E. Kamalavi (Egypt), Miss W. Romé, Miss Carlos, Mr. Field, Nisa Hanim, and Hadija Hanim (Turkey), Malik Feroz Khan (Punjab), Mrs. Bexon, Mr. Lovegrove, Fars Mohammad (Algiers), M. D. Suleman (Sudan), Begum Isphani (Tehran), Fazal Ali (Tabraiz), Sahibzada Wajid Ali Khan (Rampore), Mrs. Maurrissen (Belgium), Dr. Arnold, Col. Pitcher, with other people of rank and position, were representing their respective countries and nationalities. The spirit of the whole meeting was most fraternal.

The programme was as follows :—

1. Recitation from the Holy Qur-án.

A. R. SAADA BEY.

2. Dua (prayer) by Rev. KHWAJA KAMAL-UD-DIN.

3. Persian Ghazal in praise of the Prophet.

KHURSHED KHANUM and Mr. ALI KHAN.

4. "A Longing for Medina."

Miss BAHAR ROSE BENTON.

5. Address in English.

Mr. MARMADUKE PICKTHALL.

(A. Yusulf Ali, Esq., Barrister-at-Law, in the chair.)

6. Chairman's remarks.

7. "Maulood."

SYED EHSAN EL-BAKRY BEY.

- 8.

*Interval for Tea.*



## 9. Eastern Music.

Prof. INAYAT KHAN with the ROYAL MUSICIANS OF  
HINDUSTAN.

M. MESHAD EFFENDI.

## 10. Western Music.

Miss SAFIA RODMAN, Miss WINIFRED ROMÉ,

Miss SYBIL JUDGE, Miss CARLOS.

Misses ROSINA and LEANORA SAMMONS,

Piano and Violin.

## 11. Thanks to the Guests.

PRINCE ABDUL KARIM KHAN OF SACHIN  
(President).

Master of Ceremonies: DUSE MOHAMED EFF.

MUSHIR HOSAIN KIDWAI, of Gadia.

## REV. MAULVI SADR-UD-DIN AND MUNSHI BILAL NUR AHMAD

WHEN historians write the history of the advent of Islam in the British Islands, the name of Rev. Maulvi Sadr-ud-Din will figure among the most prominent pioneers of the cause of Islam. Rev. Maulvi Sadr-ud-Din arrived at Woking in May 1914 to take the place of Rev. Khwaja Kamul-ud-Din, who had initiated the Muslim Mission in the British Islands. The choice proved to be an unexceptionable success. No better selection could have been made for the work by Rev. Khwaja Kamal-ud-Din, and obviously there was the guiding hand of the Merciful Providence in that selection. When Rev. Maulvi Sadr-ud-Din arrived in Europe he was very much ignorant of the ways and manners of the people, so there was much more chance of his misunderstanding the people than that of winning their popularity. But as he, like his co-worker, Rev. Khwaja Kamal-ud-Din, had taken upon himself the labour of love in the cause of God with self-abnegation and self-sacrifice, God helped him, with the result that the crowds of Britishers, Egyptians and Indians, men, women, and children, who came to Woking or to Charing Cross Station to bid him farewell were one and all crying of the pangs of impending separation from him

The secret of his unparalleled popularity was this, that although Maulvi Sadr-ud-Din was ignorant of the etiquette and social amenities prevailing in Europe, he knew well the etiquette of Islam, and he tried his best to follow in the footprints of that glorious MAN who was rightly proclaimed to have been gifted with the *Khulqin azim* (the sweetest disposition and character). It was because Rev. Maulvi Sadr-ud-Din tried his best to walk in the footsteps of Muhammad—the universal hero—the Prophet of the East and the West—the Mercy for the Worlds—the Al-Amin (Trusty) of non-Muslims, the Awwal-ul-Muslimin, the first and foremost Muslim of all Muslims—that Maulvi Sadr-ud-Din won popularity even among strangers. At the time of his departure the remark was heard generally that the British people will miss him very much. Islam is a universal faith. The culture and civilization of Islam is also universal. Muhammad (peace be upon his soul) was a universal man. Any man who is a Muslim, who follows the footsteps of the Prophet Muhammad, is sure to be the first gentleman in every society, however high, whether of the East or of the West. Because Maulvi Sadr-ud-Din succeeded perceptibly in following the footprints of Muhammad, he won popularity among the Western people in spite of his want of schooling in local manners. His preaching was accompanied by practice. Whatever came out of his mouth in favour of Islam was sincerely and passionately believed by himself. So his preaching was very effective, and succeeded in increasing the number of British Muslims to a very appreciable extent. His personal generous nature, unassuming, sympathetic, courteous, his love of his religion and co-religionists, all were elements which made him a successful preacher, friend, and host. Those who succeed him will do well to follow his example and to present the real model of a Muslim to the Western nations. Islam is a practical faith. Every detail of the life of the Holy Prophet is known to the world. In every walk of life he sets us the most noble example. It should not be difficult for Muslims to follow Islam and to take lessons from the life of the Holy Prophet. Life in Europe has become too self-centred, material, unsocial, unsympathetic. It has become much less humane. A person does not very often know even the name of his neighbour, much less cares he to be helpful to him. The social courtesies also are mostly superficial. That deep sympathy which should

unite man and man is generally missing. Even among close relatives there is very often a great difference in the condition of life. One might be rolling in wealth while the other is labouring in dismal poverty without any idea of mutual helpfulness. There are undoubtedly many bright sides of the life of Europeans, but there are also dark sides. The East can learn much from the West, as the West can learn again much from the East. It was from the East—that portion of the East which is Muslim now—that Europe got its religion, which it unfortunately misunderstood and thus spoilt. It was from the East—from Muslims—that Europe got its civilization, making harmful alteration in it. Let Muslims again set an example of true civilization to the people in this country—civilization in spirit, in mind—progress, material and moral. Preaching by mere words is nothing. What is needed is example. Human psychology demands example for human guidance. That is why Muhammad has been more successful as a prophet than Jesus. The followers of Jesus deified him. They made him unapproachable. He no more remained an example to them. The deification of Jesus was not only a gross superstition, an unworthy idolatry, an unbecoming man-worship, but it also went directly against the object of the mission of Jesus. His existence on this earth became superfluous when no mortal could follow him because of his deification.

On the other hand, Muhammad has always remained a *bashar*—a man. Muslims know that they can follow him. They have the most noble pattern in him of all that is best in humanity. He has left bold and undefacable footprints in “the sands of time.” If Maulvi Sadr-ud-Din could follow those footprints, so can others. Anybody who follows those blessed footmarks will become popular. He will win respect.

Rev. Maulvi Sadr-ud-Din was well versed in the English language. While even in India he now and then came in touch with European officials. But for his turban he dressed in European style. But his companion Bilal Nur Ahmad did not know much of English. He walked in the Woking streets in Indian dress. He did not understand at all how anybody could possibly be a materialist. He was a visionary, and in his broken English he very often described his visions to his British friends who visited the Mosque. Many of them who were a little too much engrossed in materialism laughed at his talk. They found his

conversation very unfamiliar. But there was not one person in all the town of Woking who had known Bilal Nur Ahmad, the well-known Munshiji, who did not like him—like him in spite of his, to them, quaint dress, broken English, unfamiliar conversation. When he went out into the streets little children, instead of annoying him because of his un-English dress and manners, greeted him with the Muslim salutation, *Salamo alaikum* (peace be upon you), which he had kindly taught them. His sonorous call to the prayers which gained for him the title of *Bilal*, in memory of the “Abyssinian slave” of that name of the days of the Holy Prophet, was always attractive for all the visitors to the Mosque. His kindly and sympathetic attitude to all won love from all. He lived the life of a true Muslim, and therefore he could not but be loved and respected. The secret of the popularity of Rev. Maulvi Sadr-ud-Din and Bilal Nur Ahmad was one and the same. Both of them tried to walk in the footsteps of Muhammad. May all Muslims always try to follow those footsteps. May God vouchsafe all happiness and success to all those persons who have done anything to imprint on British soil a copy of those sacred footsteps which were first imprinted on the sands of Arabia more than thirteen centuries ago! Amen.

AL-QIDWAL

## NEW ADHESIONS TO ISLAM

### TRUE APPRECIATION OF ITS TENETS

THE following two letters it is hoped will be read with great interest by our readers. Last month brought us three new adherents to Islam, and the letters came from two of them. The first letter speaks simple truth when it says that there are thousands of souls in these Isles who are disgusted with the popular form of religion obtaining in the West. They are Muslims, though they do not know that they are so. They think and believe like Muslims. A wider dissemination of Islamic literature in the West will not only disabuse the Western mind of what it wrongly thinks of Islam, but will bring more adhesions to the faith of God.

ABDUL QAYUM MALIK.

I

January 17th, 1917.

DEAR MR. KHWAJA KAMAL-UD-DIN.

Pardon me for taking the liberty of writing, but I want to tell you how happy I feel having declared my faith in the religion of Islam.

I have travelled a great deal and come across many religions. For years now I have hesitated about my faith ; have said "No, I don't believe this, nor do I believe that." So I am not a Protestant, not a Catholic, not a Methodist, etc.; but the religion of Islam is the only one that covers my creed. This I embrace, and trust Allah my Creator and only God will grant to me that peace for which we crave.

I wish I could see more white people brave enough to come forward to help in this splendid work, for I am sure there are thousands who are Musalmans and perhaps do not know it. The Churches of the present day are clear proof of the whole world's dissatisfaction and unrest. In your religion there is no pomp, vanity, and self-conceit ; all are sisters and brothers ; and, what is so beautiful, no distinction of caste. Oh, dear Mr. Kamal-ud-Din, if the world would be broadminded and think, if only for a few minutes, that in the next world it matters not what colour we are or how much we have possessed, all are striving for the same Heaven, to meet the One and only Father, how different this world and life in it would be—no special place for white people or the rich, etc. I simply love the people of the East, and my dear and valued friend Mr. — is such an example of goodness, one feels his faith (now my faith) must *be the one*. . . .

E. B.

## II

DEAR BROTHER,

I want to thank you very much for the great happiness you have been the means of bringing into my life. For over two years my soul has been calling for a closer walk with our God. How I do thank Him and love Him !

No, brother, there is no one in between. We can go to Him as children to a loving Father. Dear brother, I know you would not think it too much if I ask you to help me to know and learn the better way of serving our Father. When I was reading that last book <sup>1</sup> you gave me, oh how I wished with all my heart and soul that I could go right into the midst of your people, where they do love God with a pure heart. Dear brother, I know you will not misunderstand, but I wish I could express myself better to you. I thank you again for the books. I will, God helping me, try to tell my own people of this beautiful and right way to serve and love the Master. If God is for us, who can be against us ?

Cast care aside ; upon thy Guide  
Lean, and His mercy will provide.  
Lean, and the trusting soul shall prove  
God is its life and God its love.

Yours, etc.,

B. K.

## SUPERMAN AND AVERAGE MAN

ELSEWHERE<sup>1</sup> we insert an able article with the heading "Superior Man," from our dear brother, Prof. Nooruddin Stephen. The subject, though interesting in itself, becomes more so by the usual learned handling of the writer, especially as it gives us an inkling into the modern and ancient minds on the subject. The writer takes Confucius to represent the former and Nietzsche the latter. "He who can force his own will on all other men, and can do so regardless of consequences to others, using every method which comes to his hand," was the Superman of Nietzsche. No one, of course, can succeed in the struggle of life without having that pluck, and those who have led others to great ends in the history of mankind have always possessed that character of going ahead! But to be regardless of consequences to all other men, as well as of the fairness or otherwise of the method coming to one's hand, cannot be an enviable quality, and will always be dangerous to the general welfare of humanity. A self-willed personality is also not free from fatal harm. And has not the "Superman" of Nietzsche brought the world to-day to a most terrible conflagration? But the modern "Kultur" received its inspiration from "the dumb unbridled Nature," where observers even like Huxley and others saw a parasite creeper securing its existence through self-assertiveness at the expense of a rose and a jasmine. Thus the noble theory of "the survival of the fittest," the best energizing factor to work out man's evolution, received its modern interpretation of sordidness, and self-assertiveness became essential to success in the struggle for existence. The world, however, has now learnt the dangerous fallacy, but at a terribly fatal price.

The Qur-án, on the other hand, makes perfect disinterestedness the chief characteristic of the superior man. Even the "Superman" of Nietzsche cannot attain his goal without being above "attachments and interests." To pursue his aims one cannot be regardless of "consequences to others" unless he knows how to sacrifice his own interests. Circumstanced as we are with all our social and civic concerns, we can only be "regardless of consequences to others" when we are regardless of consequences to ourselves. And it means perfect dis-

<sup>1</sup> See pp. 91-100.

interestedness. "There are different motives—love of one's self, of one's wife and children, of one's friends and relatives, love of one's country, or love of humanity at large—which prompt a man to action, and there is no doubt that the grander, the purer, and the more selfless the object the nobler is the deed done; but above even the noblest object that a man can set for himself stands the love of the Divine Being. The deed done may be for the welfare of one's self, or of those dearest to one's country, or of humanity in general, but the mainspring of that action must be the love of the Divine Being, for then only is it that *perfect disinterestedness combined with absolute justice* to all creatures can be achieved. It is the highest goal of human life, and it was amply illustrated in the Holy Prophet's life. His very prayers and sacrifice, nay his very life and death, were for the Lord of the Worlds,"<sup>1</sup> and so says the Qur-án: "Say: Surely my prayer and my sacrifices and my life and my death are (all) for Allah, the Creator, Cherisher, and Sustainer of the Worlds." To live exclusively in the service of and for the Cherisher and Sustainer of the Worlds means to live the life of help, to cherish and sustain all others in the world. Nothing can be nobler than that. Superman in the sense of the Qur-án, therefore, is above all greeds, interests, and ambition, and God alone is his guide. The Superman of Confucius is exempt from prejudice, while justice alone is his guide. But how and where to draw the line between "justice" and "prejudice"? Abstract notions are always misleading; scope of interest colours them. What one thinks he is justified to do, is often prejudicial to the other. Our conception of justice widens with our interest in others, and no one can be more interested in the subsistence of all mankind than the Creator and Sustainer of the Worlds; hence Superman in Islam is one whose prayer and sacrifices and whose life and death are for Allah, the Creator and Sustainer of the World. He receives laws from Him and is first among the faithful. But how to reach this climax of humanity? The Holy Qur-án lays down a code of life for an average man, and one who treads on the path prescribed is sure to attain the goal. It is, however, interesting to note that what appeared to Confucius, the Chinese prophet, as the essential character of "the Superior Man," to some extent comes to the standard of an average man of virtue and piety in the teachings of the Qur-án.<sup>2</sup>

<sup>1</sup> From Muhammad Ali's English Translation of the Qur-án.—Ed.

<sup>2</sup> See p. 100.

## THE SUPERIOR MAN

By Prof. NOORUDDIN STEPHEN

NOTE.—*In the quotations there will be found frequent repetitions of phrases, arising from the peculiarities of Chinese writing. I have thought it better to retain them, rather than alter the translation and so make them paraphrases instead of quotations.*—N. S.

"The Superior Man is he who can force his own will on all other men ; and can do so regardless of consequences to others, using every method which comes to his hand."—NIETZSCHE ; also BERNHARDI in similar words.

"The Superior Man, in all circumstances of life, is exempt from prejudice ; justice alone is his guide."—CONFUCIUS.

THE phrase Superior, or Super, Man has been so often before us lately, I have been tempted to place in contrast two views of him : the first, the latest product of modern Kultur ; the other, the view of a great Eastern sage of days long past : the first, the apotheosis of greed, selfishness, and ambition ; the other, of gentleness, self-denial, and nobility. The one, the ideal of all that is mean and despicable, and least worthy in human nature ; the other, the ideal of all the highest moral and most God-like qualities with which man has been endowed. The one founded on the doctrine that MIGHT IS RIGHT ; the other on the fact that JUSTICE ALONE can constitute RIGHT.

Which is correct, which true ? "By their fruits ye shall judge them" ; and looking back on the history of the last two years, there can be only one answer : for the product of the modern Kultur has been before us in all its frightfulness and deformity, in all its disregard of things sacred or humane, in its determination to walk rough-shod over all things in the hope to attain its own will or end, by any means, right or wrong. We may reasonably say, then, that the modern teachers not only stole the title, but also failed entirely to understand its meaning, or realize the real nobility of the "Superior Man."

As far as I am able to trace it, the phrase "Superior Man" originated with the Chinese sage, Kung-Footze, popularly known as Confucius, and I have thought it may be both interesting and profitable to devote a few pages to the consideration of his life and teaching.

Probably to most people the name of this really good philosopher is nothing more than a word, or if they have any idea of its meaning it is of the haziest and most uncertain character, and only goes so far as to suggest that he was a man,



who lived somewhere, and did something, some time, now long ago. Others I have found who think of him as a man who founded or taught a new religion,<sup>1</sup> which, not being their own particular religion or ism, must have been all wrong and not worth thinking about; and so they dismiss him and his teaching with a fine show of superiority, born of ignorance or bigotry, the inheritance and sign of a small mind and cramped intellect.

But to the thinker or student this is most unsatisfactory—it is not his way of treating such a subject; he feels that the teaching of a man who exerted such an influence in his time as to number his followers by hundreds of thousands, and many of whose teachings have stood the test for over two thousand years, and are still the greatest power making for “The Better Life” among a vast population, in a widespread country, must be worthy of a more careful and less biased consideration, and must have much in it of value and right, no matter how far it may, in his opinion, fall short of or depart from his own ideals.

This is the spirit in which I ask you to approach our subject; not hiding its faults or shortcomings, but with an unprejudiced mind looking for the good there is in it—the better parts of its teachings, which alone can be of any use to us, either as an example or guide.

It will perhaps be best to begin by saying how and where we must agree to differ with this great mind; and say what are the points upon which we cannot argue or join issue in any way.

The first and the most vital of these is the existence of a supreme God, spiritual and self-sustaining. The second is the immortality of the soul. These two points we accept beyond argument; we consider them *essential* to a religious life, and inseparable from it. Confucius (like Buddha) seems to attach little importance to these points, even if he had any faith in them. In fact, Confucianism has been described as “a religion without a God,” “a theory without a future.”

In passing, may I say I do not think Confucius went quite so far as that. And while I cannot quite agree with those writers who assert that without these two “Essentials of Religion” it is impossible to have *any* lasting influence for morality or the higher life, such a creed does seem open to all

<sup>1</sup> Confucianism dates from 530 B.C., therefore not new.

the objections and weaknesses of a purely secular belief or training, in which man is to be good purely for love of good, just and forbearing because such qualities are in themselves desirable, and not from any fear of punishment or hope of reward.

This is, no doubt, the ideal, the very picture of the Superior Man, but one which I doubt if human nature, unsupported by something stronger than a mere secular belief, can attain to.

For the selfish, the unscrupulous, or even the unthinking—and these always form the majority in this world's strife—there is no great counter-influence to prevent an act of questionable honesty or doubtful morality, when such seems to make for their own advantage or pleasure; to such, the only check left would be the risk of being found out and losing the respect of their fellow-men. To many (certainly to the modern superman of Kultur) this would be no check at all; the innate selfishness of the majority making them careless of such matters, wherever and whenever it is to their worldly advantage to be so, and when there is no fear of the future to act as a counterweight to the desire of the present.

I have said, I doubt if Confucius really went quite so far, however. Let us see what he says in the "Book of History" he has written.

"To give oneself earnestly to the duties due to men, and *while respecting spiritual beings*,<sup>1</sup> to keep aloof from them, may be called true wisdom."

This passage certainly seems more in the spirit of the agnostic than the infidel, rather an expression of doubt than denial; and while the ideal with him was "the perfect man" rather than the spiritual God, there are glimpses here and there in his works of much deeper things than he himself was probably aware of.

So much for those points.

Let us next review very briefly the life and work of this, undoubtedly, great man, and try from them to gather a few thoughts of profit and encouragement in our own pursuit of what is good in this life and will lead us to good in the life to come.

Confucius was the son of a soldier, of good family and acknowledged bravery, but who died, as many such do in our

<sup>1</sup> The italics are mine.

own days, a poor man. He was born on the 21st of the tenth month 551 B.C. His youth appears to have been singularly steady, his whole time being given to study. He married at the age of nineteen, and three years later, aged twenty-two, began to teach publicly what he termed the "Doctrines of Antiquity." There does not seem to be much originality in these teachings—in fact, all his life he was more the editor, or compiler, than the originator; but on all he touched he left the impress of his conscientiousness and patriotism. The restoration of ancient rites and ritual, and the welfare of the people—these were his constant aims, for this he lived and laboured; and he very firmly believed in his own ability to help his fellows to a better and higher life, a greater measure of prosperity and happiness.

He met with little encouragement—in fact, probably no man has been so contemned in his lifetime and so worshipped and revered by posterity as Confucius. It is difficult to understand why, for his standard of morality was high, his doctrines pure, and his philosophy, though wanting in life and far from complete, has certainly supplied the guiding principles of all that is most noble and great in the life of China during the last twenty centuries; but the fact is that for some years he wandered from place to place, frequently quite neglected and unheeded. The time was not ready for him, for though China had at this time made considerable progress towards civilization, "Justice was rare," and neither social nor political stability existed; it was, in fact, a place whose varied sections were jealous of and constantly at war with each other.

It was only after long study that he was able to leave his native place (Lu), and he then went to Chow. Here he met Tau, the great founder of the rationalists known as Taoists, and the influence of his teaching greatly coloured all the later thoughts and writings of our sage. After this he seems to have held various Government appointments, but his opposition to many of the great families made for him many enemies, and he was, in the end, driven from court, and spent thirteen years wandering from state to state, sometimes in office, but more often neglected, but all the time studying, and slowly adding to the number of his followers. The last five years of his life he spent at Lu, engaged chiefly in re-

vising his works on history and ritual, and at odd times in attempts to reform the theory and teaching of music.

Of his appearance we know little, but a story is told which confirms the idea that he was a striking and peculiar figure. It was at Ch'ing, where one of his disciples was looking for him, and in reply to questions was told, "There is a man standing at the east gate with a forehead like Yaou, a neck like Kaiou Yaou, his shoulders high as Tsze-Ch'an, but wanting below the waist three inches of the height of Yu, and altogether having the forsaken appearance of a stray dog." When this was reported to Confucius he was much amused, and said: "The personal appearance is a small matter, but to say I am like a stray dog—capital! capital!"

Confucius believed firmly that a return to the ritual and simple virtues of a past age was the great need of the people, but the people would have none of it, and so he died, poor and disappointed, in the year 478 B.C.; and then, writes a Chinese author, "his disappointments in life were compensated by the universal veneration of his memory"—a poor compensation for one who based everything on the past rather than the future, and whose greatest desire was to revive the wisdom of the elder sages, and the rites and ceremonies of a past age.

I have dwelt on this a little to show that our subject was no mere crank with the idea that he was born to teach the world, he himself being ignorant of the very elements of the art; but a man who had fitted himself for his work by long and patient study.

To us Westerners, in particular, the importance he assigned to these rites is somewhat incomprehensible, but it must be remembered he was of a people whose love of ceremony was fixed, to whom outward forms appealed more easily and forcibly than mere ideas or truths ever could; and when we think of it, are we, in spite of our boasted progress, really far beyond this even now? Do not the great mass of the people, of all creeds, attend the various rites and go through prescribed ceremonies with little knowledge of, and even less care for, the inner meaning of such things?

In speaking of his work as a whole, I cannot do better than quote the words of Mr. T. Gorham, author of "The Ethics of the Great Religions," who says:—

"In spite of its limitations, the ethical quality of the work of Confucius is undoubtedly high. We find, of course, an excessive reverence for the past; filial piety is carried to a degree unknown to Western nations; and many of the rites enjoined appear to us to be not merely superstitious, but obviously foolish. Yet the *soul of his teaching is moral goodness*, and this is so aided and broadened by the inculcation of right reason, as to greatly increase its practical usefulness."<sup>1</sup>

Add to this the fact that with all his reverence for ritual and ceremony, all his scrupulous observance of the rules and ordinances of society, as he knew them, he was always keenly alive to the practical nature of right living and true goodness. His constant saying—I might almost say his motto—was, "What you do not want done to yourself, do not do to others." He says in the "Chung Yung"<sup>2</sup> :—

"In the way of the Superior Man there are four things. . . . To serve my father as I would require my son to serve me; to serve my prince as I would require my minister to serve me; to serve my elder brother as I would require my younger brother to serve me; and to offer first to my friends what I would require of them."

Permit me to note that while filial piety is placed first here, and in fact all through his teachings, it stops short of absolute implicit obedience. Even the duties of family affection are to be subject to the demands of justice and right. He says :—

"When a case of unrighteous conduct is concerned, a son must by no means keep from remonstrating with his father. . . . In a case of unrighteous conduct simple obedience cannot be accounted filial piety."—"Hsiao" ("King"), chapter 15.

Put in another way, his teaching was the opposite of the school which says, "It may be right to do a small wrong in order to advance a great good," or "To do evil, that good may come." With him, even the most binding of duties was no longer a duty if it came into conflict with justice or honour. From evil nought but evil could spring, and no man could do

<sup>1</sup> The italics in all cases are mine.—N. S.

<sup>2</sup> "Chung Yung," that is, Book of Doctrine.

evil without, at once, lowering the high position, the ideal standard of the Superior Man. Holding these views, it follows that Confucius was a strong upholder of the doctrine of the free will of man; he taught that every man is master of his own destiny, and therefore every man must bear the consequences of his own acts. Man, he held, was *born good*—not, as so many assert, *bad* by nature and good only by regeneration; such a doctrine as that was directly opposed to the high conception he had of man, and the perfection he believed it possible for man to attain.

Professor Douglas in his work on Confucianism says, "All men *are born good*, and all alike possessed by heaven-sent qualities, which enable them to acquire the ideal nature. *That which man inherits is goodness*, and when that is perfected it becomes his nature."

Unfortunately this goodness, which is inherited from heaven, does not always remain untainted. It is like a lake of pure water running in many streams toward the sea; and some streams get soiled and defiled before they run far; others run far and yet escape not the earthy contagion; some are more and some less defiled, but few run their course pure into the sea. So it is with men: they leave the fountain-head pure, but in most cases the influences of the world, its ambitions and its pleasures, are against them, and they soon become contaminated; but never hopelessly so, for even as water may be purified by passing through a filter and by boiling, so, by destroying the evil in his nature and encouraging the good, every man may work out his own salvation.

If you once fully grasp this great factor in his teaching, you will be better able to understand the confidence Confucius had in the power of humanity to reach the condition of ideal goodness, as seen in the "Superior Man."

What that is let us learn from his own writings. Here are a few selections from "Li Ki":—

- (1) "The way to become a Superior Man is to set one's affections on *what is right*; to love learning, which is the source of knowledge; and virtue, with which nothing can be compared."

- (2) "The Superior Man's words have respect to his

\* "Li Ki," Book of Rites. The italics in all cases are mine.—N. S.

practice, and his practice has respect to his words. Is not the Superior Man characterized by *perfect sincerity*?"

(3) "The Superior Man, rather than have his emoluments superior to his worth, will have his worth superior to his emoluments."

(4) "The Superior Man does not take all the profit that he might do, but leaves some for the people."

(5) "The Superior Man does not only love his fellows with words<sup>1</sup>: when he asks about those who are cold, he clothes them; or who are hungry and in want, he feeds them."

These quotations might be multiplied to any length, but I will only take one more, which has always seemed to me very beautiful and almost perfect.

"When the Superior Man puts on the dress of his rank he sets it off by the demeanour of a Superior Man; that demeanour he sets off with the language of a Superior Man; and that language he makes good by the virtue of the Superior Man. Hence the Superior Man is ashamed to wear the robes and not have the demeanour; ashamed to have the demeanour and not the style of speech; ashamed to have the style of speech and not the virtues; *ashamed to have the virtues and not the conduct proper to them.*"

Compare this, the ideal Superior Man, with that of the product of Kultur! But that is a side-light.

To get back to our subject, I think no man could place such an ideal before himself and attempt to copy it without becoming a better and a nobler man, even if he never reached the full measure of its perfection. In fact, this is the reward of all aims at a higher standard of life: that in the effort we cannot fail to improve ourselves; cannot fail to be better in all ways for the struggle, even though we fail to reach the goal.

Confucius never claimed to have reached it himself. In fact, all through life he was very humble, and exceedingly modest as to his own attainments.

He says in the "Lun Yu"<sup>2</sup>:—

"I am not virtuous enough to be free from anxieties, nor

<sup>1</sup> Literally, "with the mouth."

<sup>2</sup> "Lun Yu," Book of Analects.

wise enough to be free from perplexities, and not bold enough to be free from fear."

In another place it is said he described himself thus<sup>1</sup>:—

"If I think of a man who unites saintliness to the virtue of humanity, how can I dare to compare myself with him? I only know that I strive to practise these virtues without being disheartened, and to teach them to others without being discouraged or despondent."

Is not this the right way to live, avoiding egotism or self-conceit, ever striving to do and to get good, to teach or to acquire knowledge, which is power, goodness, which is divine?

One other lesson. and then I must draw to a close. Speaking of the good and the evil man, Confucius shows how each should be dealt with. He says:—

"When you see a wise man, think whether you have the same virtues as he. When you see a wicked man, look to yourself and examine attentively your own conduct."

"If we are three who travel together, I shall certainly find in my companions two teachers: I shall choose the good man to imitate, and use the wicked to correct myself."

Could the duty of self-culture be put in plainer words? Is it not still our greatest duty to make the best of ourselves, to use all the ability, all the talent, we possess (no matter how small), all the intellect with which God has endowed us, to reach the highest possible level of human goodness or perfection?

Confucius may have felt little belief in a supreme God. He may have felt, as he has in fact said, such subjects as death and immortality to be unprofitable, as passing our understanding, but his nature must have been of real religious thoughts and feelings. True, in his view the present life should be the main object of our study, in order to make it perfect: so he lived and laboured, aiming always to promote man's happiness and elevate his character in this life. "Death," said he, "is I know not what, for when one does not yet know what life is, how should one know what death is?" Was it not, in spite of its limitations, a noble aim—for how can man love and honour God better than by loving his fellow-men?

If we, then, believing we have greater knowledge, have faith

<sup>1</sup> "Confucius," by M. Deshumbert.



in God, and hope for the life to come, how much the more should we strive in this life to live our best, to leave untouched all that is base and dishonourable or unjust (even though it might advantage us), and, cleaving to all that is true, all that is noble, all that is right, press forward each day to a nearer and more perfect ideal, to the very image and presentment of "The Superior Man."

---

## AVERAGE MAN

### OF VIRTUE ACCORDING TO THE TEACHINGS OF THE QUR-ÂN

"AND the servants of the God of Beneficence are they who walk upon the earth softly, and when the ignorant address them they reply 'Peace!' They that pass the night in the worship of their Lord, prostrate and standing, and that say: 'O, our Lord! turn from us the torment of Hell, for its torment is endless: it is indeed an ill abode and ill resting place.' Those who call on no other gods with God, nor slay whom God has forbidden to be slain, except for a just cause, and commit no fornication . . . and they who bear not witness to that which is false, and when they pass by frivolous sport pass on with dignity, and they who when nourished by the signs of their Lord fall not down as deaf and blind:—And who say, 'Our Lord! give us in our wives and offspring the joy of our eyes and make us example and leader of those who fear Thee'" (25: 67-75).

"Piety is this, that one should believe in Allah and the last day, and the book and the prophets, and give away wealth, out of love for Him, to the near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for (the emancipation of) the captives, and keep up prayer, and pay the poor rates, and the performer of their promise, and the patient in distress and affliction, and in time of conflict. These are they who are true (to themselves), and these are they who guard (against) evil" (2: 177).

"And *your* Lord has commanded that you shall not serve (any) but Him and goodness to your parents. If either or both of them reach old age with *you*, say not to them (so much as) 'Ugh' nor chide them, and speak to them a generous word.

"And make yourself submissively gentle to them with compassion, and say: 'O my Lord! have compassion on them, as they brought me up (when I was) little.'

"Your Lord knows best what is in your minds; If you are good, then He is surely Forgiving to those who turn (to Him) frequently.

"And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

"Surely the squanderers are the fellows of the devils, and the devil is ever ungrateful to his Lord.

"And if *you* turn away from them to seek mercy from *your* Lord which *you hope* for, speak to them a gentle word.

"And do not make *your* hand to be shackled to *your* neck nor stretch it forth to the utmost (limit) of its stretching forth, lest *you should* (afterwards) sit down blamed, stripped off.<sup>1</sup>

"Surely *your* Lord makes plentiful the means of subsistence for whom He pleases and He *gives according to a measure*; surely He is ever Aware of, Seeing, His servants.

"And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.<sup>2</sup>

"And go not nigh to fornication; surely it is an indecency and evil is the way.

"And do not kill any one whom Allah has forbidden except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.

"And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfil the promise; surely (every) promise shall be questioned about.

<sup>1</sup> By the *shackling of the hand to the neck* is meant *being niggardly* in one's expenses, and by *stretching it forth* to its utmost extent, *being so profuse as to waste away all one's substance*. The verse supplies a general rule regarding the mean to be adopted in one's ordinary expenses, and thus inculcates the duty of economy.—*From Muhammad Ali*.

<sup>2</sup> Infanticide, in the case of daughters, was met with among the Arabs because the females could not go out to war and thus procure for themselves, by means of plunder, their means of subsistence (Rz). But the civilized Western countries stand more in need of this admonition than the Arabs of the time of ignorance, because the tendency is growing day by day among them either to limit the number of children or to totally dispense with offspring, and this may be accomplished by means other than that of strangling or burying children alive. The decreasing birth-rate of the more civilized countries is a clear sign of this tendency.—*Ibid*.

"And give full measure when you measure out, and weigh with a true balance ; this is fair and better in the end.

"And follow not that of which *you have* not the knowledge ; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

"And do not go about in the land exultingly, for *you can* not cut through the earth nor reach the mountains in height.

"All this—the evil of it—is hateful in the sight of *your* Lord.

"This is of what *your* Lord has revealed to *you* of wisdom, and do not associate any other god with Allah lest *you should* be thrown into hell, blamed, cast away.

"What ! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels ? Most surely you utter a grievous saying."—Ch. 27 : 23-40.

## DEATH AND AFTER

By M. WAHID-UD-DIN HYDER

THE time has come when I must pass,  
 With joyful face and cheerful heart,  
 To regions known upon this earth  
 To few—to none of human birth.  
 The regions wh're Almighty gives,  
 Eternal Peace its bounty gives ;  
 Wh're only love divine has sway,  
 Wh're heart is not a tyrant's prey ;  
 Wh're cleric's Hell shall have no fear  
 For those who held Him always dear ;  
 Wh're, like a ship in harbour bound,  
 When gale is raging all around,  
 We shall be safe and happy, too,  
 In Thy sweet presence, Allah hoo !  
 Then what is Death that men so fear—  
 A veil concealing all that's dear,  
 To real life, where gladness beams,  
 A rude awakening from the dreams.  
 If that be true, then I rejoice,  
 I come, I come, O far-off Voice !

"Give alms on the path of God, and let not your hands cast you into destruction ; but do good, for God loveth those who do good ; and accomplish the pilgrimage and the visit to God : but if ye be besieged, then [send] what is easiest as an offering."

## TO ALL MUSLIMS

THE "ISLAMIC REVIEW."  
IDEALS—EFFORT—RESULTS

By JOHN PARKINSON

THOUGHT is a mysterious, sublime, and wonderful thing. Collecting data, classifying, finding and stating relationship, generalizing and formulating laws, that hold good wherever and whenever similar conditions prevail. If asked to differentiate and classify the various aspects or activities of thought, and state what appeared to be the most wonderful, we would say Ideals. Those opinions or beliefs founded on our individual experience which we hold to be the correct paths or path to pursue; either religious, philosophical, scientific, artistic or literary in outlook. Our ideals are our highest aspirations in any given direction, whether pessimistic, optimistic or megalomaniac, whether selfish or humanitarian. Our ideals are what I may term the psychological motor forces behind our actions determining and guiding our conduct in nearly all circumstances. I do not think our ideals, at least our highest ideals, determine our actions in every case. I believe that sometimes, even among the greatest thinkers, inherited characteristics often gain the upper hand and obtain the mastery over our judgments.

Every ideal, therefore, no matter what its character, is of some value: it creates activity not only of itself but in the other ideals to which it may be antagonistic. Ideals differ in their value, from the petty self-centred ideal of the pure individualist to the world-wide humanistic ideal of the great social or religious reformer, whose thoughts move and dominate millions of the human race, and rousing a multitude to enthusiastic action, sway the destinies of mankind from generation to generation through the centuries. We ought to see, therefore, that our ideals are of the noblest nature, that they are worthy of the highest place. They are not only the index of our own character and of our best thoughts, but they form the mould in which our children grow and develop, and become the determining factor in the shaping of their soul and of the future soul-life of the people. As the great Arab said:—

"Seek always for the highest, you will gain the highest seat,  
And have the half-moon's silver as a covering for your feet."

Assuming we all hold ideals of a kind, religious, political, philosophical or others, and that we consider those ideals sacred and true, and that if widespread and accepted by all, they would be a benefit to all, then it is our duty to propagate those ideals at whatever cost to ourselves: for we live not, if we live rightly and truthfully and justly, for ourselves, but that our progeny, future humanity, should benefit by our experience; so that they may extend and enrich those ideals and carry them still farther on the path of attainment.

To propagate those ideals we must have

#### EFFORT.

The effort must be continuous. No great reform in the social field, either religious or political, can be carried without sustained effort, a continuous stirring of the mental faculties of all concerned, so that they may ever have before them the goal aimed at and the path to be pursued. No matter how great, how enthusiastic or prolonged the effort, a good ideal depends on the

#### METHOD.

There are many methods, all good in their own way. The method suitable in one case may not be successful in another. To be successful the suitable method in each case must be found by experience. The Press is the most powerful of all the weapons used for propaganda purposes. The writers to a single number of one paper are numerous, therefore the methods are many and varied. Each writer makes use of his own; some writers have many methods. Like a good violin, the pen of a great writer is tuned to many notes. Every organization founded for the object of propagating certain ideals held by the members should have a paper or journal to further the aims thereof. The voice and pen are greater than the sword and the pen is greater than the voice; it is wider in its range and its results are generally permanent. It reaches where the voice can never enter. It appeals to the reason and the emotions. To the reason its ablest victories are due, and are therefore the more lasting.

The ISLAMIC REVIEW has its ideal. It was founded for a purpose in the beginning of 1913, when our brother Kamalud-Din initiated a new movement, powerful with fresh blood and energy, and strong with religious zeal—not in Liverpool,

but in London, the metropolis of the mighty British Empire, the imperial seat of Protestant Christendom. It was a venture, I believe, that met with the approbation of every Musulman anxious for the extension of the Faith and for its correct exposition and popularization in non-Muslim lands; yet a venture that entailed on our brother a good deal of self-sacrifice—a self-sacrifice he gave willingly and ungrudgingly, and I think without regret. As proof, he is again with us to carry on the work after a sojourn in India. You are readers of the REVIEW. You know its principles, its hopes, its aspirations and ideals, and may I say its worth. You know what it has aimed at, what it has attempted, and how far it has succeeded in those endeavours to protect the interests and promote the spread and well-being of Islam. While it has always put in the forefront of its work expositions of the Faith as taught by the founder of it, and as proclaimed by the text of the Holy Qur-án, it has at the same time, by articles on Muslim thought, history, and literature, attempted to convey an impression of what the Muslims have done during the ages to advance knowledge and of the additions to civilization made by their scholars; also by other articles on varied subjects, philosophical and otherwise, attempted to make the REVIEW attractive and interesting to non-Muslims and gain their sympathy and appreciation, and to add new features that may prove of value to Muslims themselves. The contributors have to the best of their ability fulfilled the duty devolving upon them. As will be seen from its pages, many have given their adherence to the doctrines taught, have embraced Islam and entered the brotherhood of the Faith. Yet I believe success has been more widespread than can be gleaned from its pages. The success of such an undertaking cannot and ought not to be measured by the counting of the heads of the converts. Misrepresentations have been removed, and they were a multitude. People look now with more sympathy, more tolerance, and more interest on the beliefs and aspirations of the Muslims—not in a small circle only but in a large one, that ever widens its borders.

During the year we have had many articles on the deep spiritual truths that form the very essence of Islam, by our able and talented brother Maulvi Sadr-ud-Din—articles that are sure

to have made a deep impression on many minds. My friend and brother Al-Kidwai has been voluminous in giving us of his best. His articles on the Prophet, on the Philosophy of the Muslim Prayers, and on Women under different social and religious laws, are a vast storehouse of research, information, and erudition. My Egyptian brother and friend Dusé Mohamed has enhanced the usefulness of the REVIEW with a few articles of a special nature and of outstanding merit. Professor Whyman has embellished Muslim mysticism with the brilliancy of his learning and the breadth of his knowledge. Lord Headley has given us some attractive and useful work, and others have assisted ably—Dudley Wright and my old friend of many years' standing, Professor Léon, whose knowledge of Islam and of the nearer East is second to none. Lastly, but not least, my dear old friend Professor Stephen, of Liverpool, probably the grand old man of the Muslims of the West, has given us a series of articles on Nature Problems of which any periodical might be proud. Written with a keen insight of men and things, the fruit of deep thinking and vast reading, couched in simple Anglo-Saxon, the language is *classical* in its diction, in grace and beauty taking a high rank as literature. Such articles are an adornment to the journal. Long may my old friend be able to wield his pen and continue to enrich our literature with things of beauty, which are "a joy for ever."

Such writings have an influence on all who read them. That influence is all to the good, but its effect cannot be estimated in a day, a week, or a year. It permeates, but it permeates the multitude slowly. It is the seed sowed, and one day it may grow and blossom and the harvest be a mighty one, for the ultimate issue is in abler hands than the writers to whom we owe the sowing of the seed.

When the Prophet stood forth for the first time at Mecca and declared his evangel, delivering his message, who among his audience would think of the harvest a few years would bring forth and that the ages would multiply abundantly? He had perseverance and patience in a superior degree. The same thought lives to-day, with the same power, the same quickening, life-giving current: as strong for the social redemption, intellectual advancement, and salvation of the nations as when the great vein swelled on the brow of the camel-driver of Mecca and he stood transfigured on the mount

of prophetic inspiration, and in a voice resonant with the power and glory of his high and holy calling, he expounded to the waiting people the message of the one God in words pregnant with celestial fire.

#### CHILDREN OF THE PROPHET,

illustrious by descent and rich by heritage! Sons of fathers who changed the currents of history and directed the destinies of nations. His example is before you. Perfect in faith, strong in purpose, resolute for truth, turning neither to the right hand nor the left; looking straight ahead, thinking straight and acting straight, doing all things faithfully, earnestly and well—al-Amin.

The shuttle of Time is weaving the garment of Destiny on the ever-moving loom of the Eternal from the mind-stuff of the universe and the fingers of God, blending the colours and marking the texture of the fabric. When the hand of God writes with the pen of Omnipotence on the fields of the earth or the gardens of heaven, there is no erasure; what is written is written for time and for eternity. Causation knows no stay, and the movement is ever forward and onward from the present into the future. We are all weaving, weaving together the threads of our own and others' destinies. We are all writing, writing the history of our lives in drama or comedy on the stage of the universe.

What are we writing? What have we written? That is the question. Have you written, are you writing, so that even the pencil of Omniscience shall mark the scroll "Well done"? Are the ideals you have formed and upheld things of day that will vanish into oblivion, or things of value that shall matter for eternity?

O shall you say when youth is gone,  
I fear not for the future dawn;  
The good and true I have maintained,  
In Halls where Faith and Reason reigned;  
Upon the Hills of Science stood,  
And drank the fount of Prophethood;  
By tortuous ways and winding steepes,  
Through thought's unfathomable deeps  
I've sought by pathways few have trod  
The road that leads to Thee, O God!

A true Muslim should remember that the activities of this life are many, and that all are of value for the happiness



and progress of mankind: that there is religion in everything within the whole sphere of creation. At the same time the Editors have never forgotten the main purpose underlying the founding of the paper. I would have you remember, brethren, that no matter who the founder was, no matter who the contributors are, the REVIEW is not their paper, nor is it run for their benefit. No pecuniary gain for any individual underlies its publication. It is not the Khwaja's, nor the paper of the British Muslims.

THE REVIEW IS YOUR PAPER, YE MUSLIMS;

on you depends its success or failure. A paper or periodical can only live by the support it receives from the reading public, especially that part of the reading public who have an interest in the propagation of the views expounded in its pages.

THE "REVIEW" EXPOUNDS ISLAM,  
IT THEREFORE BELONGS TO ISLAM,

and to the followers thereof. It is your periodical as well as ours, and it is your privilege to give it every encouragement and support. Donations, gentlemen, are very good, very useful. However, I am not appealing for donations. I want a larger circulation of our monthly. I want the Muslims to buy it—buy it in their thousands, for there are thousands scattered broadcast over the habitable world who have not taken it up and who are quite able to do so. The charge is small, and the purchase thereof need be hardship on very few, and those few we absolve. I ask you to make it not only self-supporting but more than self-supporting, so that additional copies may be issued and distributed in their thousands to the non-Muslim peoples. The views are yours, the ideals yours, the paper is yours, and above all, gentlemen,

THE CAUSE IS YOURS.

Rally round the standard now. The big push is on, and every volunteer is summoned to the colours. Let there be no laggards in the army of Islam. Follow the example of the Prophet,

STAND FAST FOR THE FAITH,

put forward your utmost effort to keep the flag flying topmast high in the heart of the British Empire, in the greatest city of Christendom, and in the forefront of the world.

You have often claimed that no such missionary organization as exists in Christianity has been required by the Muslims, for every Muslim is a missionary doing his utmost at all times and in all places to spread the Faith through remote islands of the Pacific and in the torrid centre of the African continent. The claim is just, and it is a worthy one, and such a method was amply sufficient in those places and before the giant productions of the nineteenth century, before the printing press reached its present development, assisted by the inventions of steamship and railway. The method is not sufficient for the civilization of the twentieth century, with its rapid means of communication, wide experience, varied interests and feverish activity.

To take our place in the foremost files of thought and in the vanguard of the intellectual battle-van we must have a periodical, we must utilize the Press and we must do it successfully; no narrow circle, no cramped lines will be of any value. The principal element in success is subscribers. Their numbers rest in your hands. What are you doing to obtain them? We are doing our part as contributors to the best of our ability; will you do yours as advertising agents, sellers, buyers and advocates? It is work in the cause of Islam, and it is necessary.

One day Mutanabbî, the greatest poet of the Arabs, entered the presence of his patron, Safu'l-Dawla, and presented a poem containing the following verse:—

*"Aqil anil agt' ihmil 'alli salli d'id zid hashshi bashshi  
tafaddal adni surra sili."*

(Pardon, bestow, endow, mount, raise, console, restore, add, laugh, rejoice, bring nigh, show favour, gladden, give!)

Need I say that every request was granted by the generous Emir: hospitality and generosity were lavish in those days. I am not Mutanabbî, going to make any great demands either upon your patience or your purse; I am not going to make poetry yet, far less attempt to crowd fourteen imperatives into a single verse. But I am going to give you one imperative of more value than the whole fourteen of Mutanabbî. That imperative is

DUTY!

Those old Muslim princes and nobles of Islam were splendid patrons of literature and defenders of the Faith, high-spirited

and royal. Are the shareefs and syeds of Arabia and Africa, and the princes and lords of Asia, and the whole galaxy of the present sons of Islam without their fathers' generous power and kindly hearts? Are they blessed with a weaker love and feebler enthusiasm for the Faith their fathers loved so well and for which they fought and fell when circumstances demanded? I hope not. I have confidence that the fire of enthusiasm still burns brightly in every Muslim breast and the love of Islam still undimmed; that every reader will become a subscriber and every subscriber will do his utmost to get others to subscribe, either by the use of the voice or pen, or both.

The flag of Islam, the banner of our evangel, is flying in the British Isles; keep it flying there, ye Muslims, waving on the western breeze.

You remember how your fathers  
On the hill-tops of the world,  
Careless of all opposition,  
Every spotless fold unfurled.

Let us follow their example,  
Staunch of heart and strong of hand,  
Till the sacred faith of Islam  
Brightens every Western land.

Gird your armour on, ye Muslims,  
Ready for the opening fray,  
For the morning dawn is breaking,  
Heralding the coming day.

Light the darkest realms of error  
With Islamic truth and right,  
Even as the Lord Muhammad  
Lit Arabia's darkest night.

### THE BONE OF CONTENTION

PREACHING at the Bermondsey Old Parish Church, the Rev. F. H. Gillingham said he had sympathy for a man with an honest doubt.

An Atheist once told his late vicar, the present Bishop of Chelmsford, he had "chucked up religion" because he could not understand a certain mystery.

The Bishop replied: "I had a sole this morning for breakfast and came across a bone I could not swallow. I did not throw all the fish aside, but put the bone on the side of my plate and found in the meat sufficient sustenance."

## WORDS OF WISDOM FROM BIRDS

THOSE were good olden days of complete happiness when science was still in embryo. Our imagination remained ever green, and the richness of its wealth had not been ravaged by the dry materialistic ideas of to-day. The child in us was our lifelong companion, and we often basked to our grey hairs in his smiles. We had not assumed this high-sounding, self-created title of the Lord of the Universe for ourself, and our snobbishness had not reduced the rest of God's creation to their present servile state. Birds, cats, dogs, and horses, sometimes lions and leopards, were our friends, and they never spared us a word of advice if they had to give. For their good offices to us, our sense of obligation to them sometimes reached its climax, and found its manifestation in their deification by us. Have we not accepted various elements of nature as our God? Have we not raised to them temples of worship in past days and approached them with offerings and sacrifices? From fetishism to man-worship we have given chance to every offspring of nature to be our deity. We could not do otherwise; we were not so ungrateful as these scientific acquisitions of ours have made us now, which has made slave of a benefactor.

Is it not, after all, a consoling idea to have a bird, a dog, and a cat near the hearth—not as a domestic creature, but a guide and a friend. In pre-science days these creatures were accepted as repositories of knowledge and wisdom—their counsel was very opportune. Some of them, they say, had even the gift of second sight; they could foresee some impending evil, and their timely warnings enabled us to think of some means to ward it off. These dumb oracles sometimes suggested us means of deliverance from danger. We were sometimes hard pressed with poverty, and a parrot or a nightingale came to our rescue. She knew some hidden treasures in one of the corners of our withered garden, and did not grudge our becoming rich through her revelation. But to our great misfortune, knowledge and science began to peep to us just when we were in the prime of our happiness. God had forbidden us, advisedly no doubt, to partake of the tree of knowledge for this very reason perhaps; and to keep up this intention the Church in the West in mediæval days left no stone unturned to crush down all science and knowledge, but the latter had the audacity to outlive all persecution and ravish us in our bliss of ignorance,

and we were ruthlessly victimized to the so-called culture and enlightenment of to-day. We are changed in our attitude towards the dumb creatures, and they have also left to think much of us. We do not approach them with respect and homage, and they have no word of wisdom to waste on us. But thanks to the unselfishness of some of our predecessors living in those olden days, who took the trouble of leaving us a legacy of what they learnt as words of wisdom from the dumb world.

There is an ancient Indian book in Sanskrit literature called "Panchi-Tantar"—words of wisdom from birds. It was translated first in Arabic, and then from Arabic to Persian. The book gives hints to good government and citizenship. It used to be an essential part of the course prescribed for training princes and children of rulers in the East. All questions of morality, ethics, and polity have been lucidly discussed in the book; but everything comes from the mouths of birds and other dumb creatures in the book. A pigeon gives us a lesson how "a friend in need is a friend indeed" by reference to his own experience of his friend mouse. We find there an owl teaches us stratagems of war and a crow to make us aware of our enemies, and not to be deceived by their apparent insignificance. A lion duped by a fox and a monkey to kill his own benefactor and friend through doing good offices to him by removing flies off from his nose with sword. An interesting book of wisdom, no doubt, but a modern mind scarcely believes in its utility. They say it lacks reality and life-like colours. A matter-of-fact age ridden by "An example is better than precept" cannot afford to be guided by precepts which were never put into action by their own teachers; much less can we learn then from homilies from birds and dumb creatures. It seems to be very good logic and a sound principle to guide us when selecting some one for our teacher and guide. Only his action, and not his words, should entitle him to our allegiance. But few act upon this principle, especially in matters of religion. We have been left in sacred books of the world stories of homilies and moral lessons. Are they of any good to us, then, if we fail to find their translation in the action of those who gave utterance to them? They may mislead us even. We accept them as truth, but we do not know how to act upon them. Nor is there anything in the record left of their author's life to

enlighten us on the subject. Our own ingenuity comes to work, and we do what was perhaps never meant by the teacher. We have an apt illustration of it in the Sermon on the Mount. The world could not see its way for full two thousand years to accept some of its salient teachings through their action. The teacher must have been true to them, but, unfortunately for us, the scanty record of his life leaves us no light to appreciate their practicability.—*A Voice from Khairátábád,*

*The Manor-house of Nawab Shamatzung Bahadoor.*

The above, especially in its concluding lines, is very suggestive, and supplies us wholesome food for thinking. We may be struck with the idealistic beauty of some one's teachings, we may admire them, but to accept them for our guidance, our sentimentality should not govern us in matters appertaining to our life. And religion is a great concern in one's life. If we fail to find practical illustration of one's teachings through what has been recorded of his life, and we do not feel ourselves capable of acting upon them, we should only respect them as sacred relics of the past. We, however, make another error. In judging the ethical side of one's character people make a serious mistake, which sometimes affects the judgment even of level-headed persons known otherwise for their impartial criticism. We accept words of others for their actions. Virtues preached to others are often believed to be actually owned by their teachers, but it is a mistake and not of an insignificant magnitude. No literature in any community is devoid of books on ethics; they contain rules of morality worthy of a prophet: but if whatever is contained in them is to be accepted as an index of the moral character of their writers, our judgment on the moral side of Lord Bacon should be otherwise than what it is. A teacher, however highly divine his claims, should not be accredited with all those moral attributes which he inculcates to others through his precepts, unless he by his own example has converted them into actions. It was the truth which the author of "Panchi-Tantar"—so entertainingly alluded to by our contributor in the above—lucidly taught to his readers by putting all moral lessons into the mouths of dumb animals. In fact, an ethical aphorism written on a wall is as good as in the mouth of a teacher if he has never been able to put it into practice. Besides, morals can be best brought home to others only through actions, and an example is therefore always better than a precept.

## THE RELIGIOUS UNREST

ONE of numerous evidences of the highly-developed reasoning of the world of to-day is that phase of its life which might be styled as the religious unrest. There is no walk, no certain branch of human activity, which has not come for—in a more or less degree—its share of scrutiny and a thorough inside-out overhauling of its make up. Even the verdict of the highest authority is questioned with a fearlessness and avidity which was unknown to our ancestors. The laws of to-day become only a heap of trash two days later, and people sometimes go so far as to subject their own selves to a treatment to which only another could be exposed. The highest in the land stand the fierce limelight of public opinion with a willingness to make one see their confidence in themselves most palpably. This is, so to say, an instinct of the age, which has taken possession of one and all. The same might be said, with an equal amount of truth, of our religious activities. Every little doctrine of our beliefs which does not coincide with our model of a rational doctrine is branded as a dogma and thrust into the background, to yield place to a more intelligible notion of our faith in God. It is decidedly too much to expect of us to repose our faith and our hope in formulas which do not satisfy the simplest questionings of our mind. It might be said in the beginning, that the present age hardly ever countenances the belief in something which might be explained away as mysterious. Even God would never be thought of unless there was some very material need of His recognition for our own benefit. Similarly, everything which is not understandable to any average intelligence and to an average faculty of belief cannot be relied upon. There might be some old-world curiosity in thinking of a thing which is marvellous and strange, but such a thing could not be our rule of life. We could not make ourselves ridiculous in our own eyes by making our mind the centre of an inconsistency by knowing and receiving one thing for its intrinsic worth, and believing another which could not be, except for our belief in its being. One of such things which is gradually losing favour from obvious reasons is the compendium of myths which certain people have been prone to associate with the good name of Christ.

We generally read and call the pagan deities of ancient

Romans and Greeks as "Gods," merely because the language in which their qualities and attributes are conveyed to us are the finest masterpieces of the Roman and Greek literature. We call these gods and their powers as fantasies of the Romans and Greeks, and this branch of knowledge as mythology, but we call the beautiful expressions only in which the doings of these deities are recorded "literature." The sentimental is entirely eliminated from the real and the practicable. It would be a pity if we had subjected the religions of a very civilized people to this sort of analysis, calling one element purely legendary, unreal, and mythical, and the other literature of the highest mark, and not devoted half the amount of scrutiny to a thing which we call our religion. It should be our aim to see a little more carefully whether things foisted on us as our religions are really worth the name and the allegiance of the heart which they claim from us. We know God is only One, and His Being is unequalled. He is the Greatest, and absolutely unlike anything we have seen or heard. He is unlike and above all, seen or unseen. Now this is quite a comprehensive definition of God, and human experience justifies in every respect that whatever is associated with Him is reasonable. But when we are asked to believe that His Being was being shared by another who was called His son, then instinctively the being who in the first place was being extolled as the highest and the best comes to occupy a sort of secondary position in our minds. This assertion, besides placing us in a very awkward situation as to the fact whether Jesus was really heaven-born, takes away a great deal from what we had rightly and reasonably associated with the name of All-highest God. How to believe Jesus was the son of God in the sense we believe people being sons of their fathers is the great question, and if the quality of surpassing beauty of soul in a man could only be expressed by his being styled the son of God, then there is a host of mortals to whom the same epithet has been applied. Exodus xxii. 4 says: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn."

Solomon and David were likewise called sons of God. In Psalm lxxxix. 27 we read: "Also I will make him my first-born, higher than the kings of the earth."

Again, in 1 Chronicles xxii. 10, we have: "He shall build an house for my name; and he shall be my son, and I will be his



father ; and I will establish the throne of his kingdom over Israel for ever."

Judges were called sons of God by David. Psalm lxxxii. 6 : " I have said, Ye are gods, and all of you are children of the most High."

Besides these, one comes across in history numberless other references indicating man's highest appreciation of his fellow-man in designating him as the son of God. Romans called the highest in their empire, were he a dictator or an emperor, the "Filius Die"—the son of God. Chinese likewise called their emperor "Pang Por"—the son of God. The origin of the ruling house in Japan is in the heavens, as the mikados are believed and called by the Japanese "one born in heaven." The "Celestial Nation" is the name generally given to the Chinese. The belief finds its echo in other systems of religion too. Amongst Hindus the idea is not of sonship, but that of "Avatar"; but to them it is the same deifying of a man throughout. So no one person could be called a son of God and the others not so.

But, even if this were granted, it was further quite hopeless to really understand how one could be a son of God in the mundane sense. Of course, there would be no difficulty in taking Christ to be a son of God in the spiritual sense which every one of the prophets—David, Solomon, besides a host of other great ones—have been extolled by their peoples as the sons of God, are. It baffles sense to believe in the sonship of Christ. In Islam, belief and reason go hand in hand. They are the two eyes of a Muslim's faith. When we make the highest and best use of the noblest of divine gifts, sagacity and reasoning, in our other pursuits of life, it is nothing but injustice to divorce it from our consideration of God and His message. Blind faith was never a virtue. It might not be a vice, but it never was a virtue.

The world of to-day has practically ceased to have experiences of men who could work miracles as did those of the olden days. Jesus Christ was one of those who are spoken of as gifted with wonderful powers of healing incurable diseases by a touch of his hand, making dead bodies quick and infusing life in birds made of clay and so forth ; but so we have almost all the other prophets workers of similar abnormal things. Elisha is also said to have wrought wonders.

A dead child was brought to life by Elisha (2 Kings iv. 36).

"An exceeding great army" was raised by Ezekiel in the midst of the valley full of bones (Ezekiel xxxvii.). Naaman was cured of leprosy by Elisha (2 Kings v.), and Jacob got his eyesight when Joseph put his hands on his eyes (Genesis xli. 4-30).

A handful of meal in a barrel and a little oil in a cruse was increased by Elijah to feed a family for a full year. Similarly other prophets, like Moses, worked wonders which none other had done. Moses stretched out his hand over the sea and made it dry land, and the waters were divided (Exodus xxi. 14). The bearers of the Ark of the Lord, at the instance of Joshua, found the water of Jordan "cut off from the waters that came down from above," though it overflowed all its banks all the time of harvest (Joshua iii. 10-16). Elijah took his mantle and wrapped it together and smote the waters, and they were divided (2 Kings ii. 8).

If we believe in miracles, we must believe in all of them, and Christ's miracles are only like those of others. This does not enable us to give him any better place in the hierarchy of great personalities over others.

Again, his birth has been characterized as peculiar. He was the result of the immaculate conception by Mary. But if Jesus was born without an earthly father, another of his peers, Adam, the father of all, was born without a mother and a father. In that respect he stands just a step higher than Christ. Does he not evidently give us a greater reason to receive him as really heaven-born? Besides, we read the same of Melchisedec. St. Paul says: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Hebrews vi. 20). And again, to complete the statements in the above he says in a similar strain (in Hebrews vii. 1-3): "For this Melchisedec, King of Salem, priest of the Most High God, who met Abraham and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that King of Salem, which is King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God."

Jesus, St. Paul says, is only a priest after the order of Melchisedec, "who was made like unto the Son of God." Jesus had a mother, had a descent, had beginning of days and end of life, but Melchisedec had none.

These are most transparent evidences of that unrealness which we generally associate in our exaggeration of certain facts with the good name of Christ. In every respect we are reminded in the simplest way possible of the futile efforts of ingenious ecclesiastics of the Roman Church in divesting him of his beautiful and human qualities and investing him with a mysterious cloak of an unintelligible Divinity in order to create room for themselves to masquerade as his vicegerents on earth. Christ in the light of history, although there is very little of it at our disposal, is a pure, simple, and a good man who fulfilled in his own days the great purpose of his Maker.

A. Q. MALIK.

---

## CREATURE OF IMITATION

WITH all his highest gifts and inherent faculties, man is after all a creature of imitation. His capabilities are his heritage but his acquirements mostly follow imitation. In moulding his character his environments go farther than heredity. Our mode of life, our deeds and actions, our eating and drinking, our walks and talk, all go after what we find in others. Our very power of speech gets its mould from those around us. In popular parlance we may style the language we speak as our mother-tongue—and in most cases we have it from our parents. But a baby from English soil, weaned off from the breast of his mother and transmitted to Zululand, cannot help having Zulu as his mother-tongue; and a Zulu brought up here from his infancy will pick up English for his native tongue. A man dumb by birth always happens to be deaf. But it is his deafness which creates dumbness. His vocal organs remain in normal condition, but as he had no capacity to hear sounds he could not articulate any. From our infancy, as we advance in age, our parents, our tutors or friends, or, say, any personality that takes our fancy, claim for them our attention and allegiance as a model. Anything capable of exciting our admiration in others prompts us to possess it, and invites our imitation. But we never even imagine of imitating those whose own aptitudes and capabilities quite different from those of ours. We admire a lion and an elephant for their respective courage and power, but we never accept them as our ideal; we have neither a wish nor a capacity to become either. Are

we, then, capable of becoming God? We do not possess aptitude for it. We cannot go beyond the limits imposed on us by our nature. And if great teachers of humanity in the persons of prophets have been raised from time to time to guide us to our edification—and this they have done more efficaciously through their example than their words—is it not an absurdity to have a God before us as our model? How lucidly the truth has been brought home to us in the following verse of the Qur-án (17 : 96, 97):—

*“They say, ‘Hath God sent a man as an apostle?’ Say, ‘Did angels walk the earth as its familiars, we had surely sent them an angel-apostle out of them.’”*

An angel-apostle could only come to guide angels. Equipped with faculties different from ours, he could not be a teacher to humanity, much less in the case of God Himself. Could we imitate and follow His footsteps, nothing could be more desirable than to have Him amongst us as our Guide. But we cannot transcend human limits. What could induce the Church in the West to deify Jesus and then to persist in the belief in this age of enlightenment and culture has always been a mystery to me. We can understand its genesis. It suited the temperament of the then pagan Europe some seventeen hundred years ago. Woden, Thor, Jupiter and Zeus, and many other demi-gods, used to mix with men and participate in human affairs in ancient days. But these gods-in-man had become a myth and an antiquity at the appearance of Christianity. A new god was in requisition, and the Son of the Holy Virgin simply came to renew the old traditions of immaculate conceptions. But ours are not the days of fables and credulity: everything is accepted for its worth and utility. The Gentle Teacher from Galilee may or may not be a God—this question hardly deserves any serious consideration; but he is certainly not in need as a teacher or prototype for humanity if he is a deity. We can follow only one whose ideals and aspirations are those of a man who feels like us and shares our weakness and infirmities. We can accept Jesus as one of our teachers and guides if his claims do not go beyond humanity. Let the Church say what she will, Jesus himself never claimed to be God. In all his ways he is as humble as any one treading on this earth of God. He has been spoken of as a son of God,

no doubt, but he admitted others to be so. With him this phraseology signified some nearness to God. He gave us some laws of morality, but other teachers have done the same. He has been reported to work wonders ; but the Scriptures contain similar records of others. We read nothing of him in the whole evangelical narration that could not be said of others.<sup>1</sup> He is human all through, and worthy of being received as specimen ; but take him as a God, and his utility to us as a pattern of humanity is reduced to nothing. We are men, and nothing could be a stronger incentive to us to follow another than our belief in the likeness that exists between him and ourself. One equipped with human passions and desires can only claim our allegiance. He only can be our guide and teacher who, like the great Divine Messenger of Arabia, says in the words of the Qur-án :—

“ I AM ONLY A MAN LIKE YOU.”

We may not reach the top of the ladder he is standing on but his thrilling words dispel all clouds of doubt enveloping our capabilities and open a gateway to hope and success. He assures us that he and we are potentially alike, sharing in each other's aspirations and desires, and equally subject to human shortcomings. This assurance on the part of this Great Teacher and human prototype can only actuate us to follow in his footsteps, with the hope to reach the goal of humanity. Could any God-in-Man say the same to us and fill our glowing heart with hopes and fair prospects and make our life a veritable millennium? Muhammad, and only Muhammad, could rightly say to us, in the words of the Qur-án, “ Follow me ; God will love you, and suppress your evil propensities.” But Jesus, if he is God, cannot invite us to follow *him*. As a god HE IS A HOPELESS PATTERN, for he cannot turn his followers into gods, there being no affinity between Jesus and his fold in the matter of aptitude and capacity. Like Muhammad, let Jesus say to us, “ I am only a man like you,” and he becomes a true model and a genuine ideal. With this one word of hope he opens before our eyes a splendid vista of shining prospects and glorious possibilities. Likeness in potentialities, thus preached, will energize us to bring out likeness in actualities. Anything

<sup>1</sup> See pp. 115-117 under “The Religious Unrest.”—ED.

in Jesus as a man exciting our wonder and admiration will certainly rouse our aspiration and will become a goal of our activities.

#### THE LAST OF THE DIVINE MESSENGERS.

But Jesus was a messenger of God, and so was Muhammad. Could we not aspire to be messengers of God and crave for the position? Let us see what Muhammad, in the very words of the Qur-án, says to us when he reveals this Gospel of Equality to the human race:—

“In sooth, I am only a man like you; *it hath been revealed to me* that your God is only one God.”

The italics explain the whole thing and make the distinction clear. To receive revelation from God for the enlightenment of others is a deputation and not an acquisition, and to be deputed with messengership, divine or humane, does not lie within our power. It rests with the discretion of one who has to send a message. Besides, the office demands incumbency only when there is some message to convey. And if the Qur-án claims finality of Divine messengership for the Holy Prophet Muhammad, it also gives us cogent reasons in the following words:—

“This day have I perfected your religion for you, and have filled up the measure of my favours upon you, and it is my pleasure that Islam be your religion” (5: 5).

“God best knoweth where to place His mission” (6: 124).

Only God has to make selection, and He knows the fitness of those who may be honoured with the office of His messengership. Thus it is a God-given blessing and not a human acquisitions. Do we not find the same in all other human acquisitions? We can emulate others in matters of acquirements, but we cannot aspire after things in others, which are a sort of gift to them by nature. Divine messengership, therefore, is not an ideal for our aspiration. Besides, it is not an impossibility if God was pleased to give finality to His message by completing the law. Divine revelation brings us guidance and light, and there will arise no occasion for its repetition if a message contained perfect guidance and the world could keep it in its original purity. Unfor-

tunately for us, all other revealed books excepting the Qur-án suffered the effects of time. The language they were couched in became antique and dead. The necessity of their rendering into popular language opened avenues for human interpolation. Thus all olden messages of God either lost their genuine purity and became amenable to corruption or became unintelligible to average minds, and the past messages being alloyed created occasion for a new revelation. The Qur-án was revealed to substitute them, and came at a time when other revealed scriptures had either lost their genuineness or become sealed to human understanding. Had the Book of Islam undergone the same fate, it could not have claimed finality for it. And if the Qur-án is just the same as it was in the days of the Prophet and the records of the acts and sayings of the Prophet are marvellously complete, faithful and correct, are we still in need of any other prophet or any new revelation from God in the matter of the law? Thus Muhammad splendidly fulfils the object for which the mantle of prophethood falls on the shoulders of a chosen one. Prophets do not come to be aggrandized as God. They are most humble servants of God, and through their implicit obedience to His Will they command devotion of others to them. They are given a message to be conveyed to their fellow-creatures for the guidance of the latter, and they are the first to act upon it, thus translating it through their action. Their God-given precepts elucidated through the prophets' action become torchlight to benighted humanity. 'We have the same Qur-án in our hand which was given to man thirteen hundred years ago through Muhammad, and we also possess faithful records of his life, which is an eloquent commentary upon the Word of the Most High. Hence THE QUR-ÁN THE LAST BOOK OF GOD, AND MUHAMMAD THE LAST OF THE PROPHETS.

*(From our Friday Sermons at 39 Upper  
Bedford Place, London.)*

---

BY God we have sent apostles to nations before thee (Muhammad), but Satan prepared their work for them, and this day is he their liege. . . . And we have sent down the Book to thee only, that thou mightest clear up to them the subject of their wranglings, and as a guidance and a mercy to those who believe.

QUR-ÁN 16: 65, 66.

## THE GREAT REMINDER

IF a book from God comes to remind men of their Creator, and if its great object is to keep us always in His august Presence, it is the Qur-án and no other book, sacred or received as divinely revealed, that so marvellously fulfils this sublime object. It opens in the name of God, it concludes in the name of God, and every page in it makes mention of God. If revelation of the Unseen has been sent down to us to manifest attributes of God, they received no better epiphany than in what we find in the opening verse of the Qur-án. It reveals to us a sublime conception of God in a nutshell. It enumerates certain divine attributes which underlie all other attributes of God mentioned in the rest of the Book. It may be safely asserted that *Al-Qurán stands unique* in this respect. Genesis, the first book of the Old Testament, opens with a chapter *more befitting a book on geology than a book on theology*. The New Testament hardly seems to make any improvement in this respect. The first two Evangelists seem to be interested more in narrating the genealogy of and the fulfilment of certain mysterious prophecies concerning Christ respectively, than in enlightening their readers upon what they learnt of God from their Teacher. If St. Luke commences his Gospel with the ordinary apology of an average author for writing "What many have taken in hand to set forth," St. John only re-echoes what he might have heard of "Logos"—the Word—from the Alexandrian school of Greek philosophy. This pious plagiarism of jumping upon this Alexandrian doctrine of Logos, long in existence before Jesus, in order to enunciate the theory of "Sonship," hardly made the world a whit wiser. Zend Avesta, the Book of Zoroaster, and Rig Veda, the Hindu sacred book, did not fare better. The opening verse of the latter, *Agni Mire Prohatam Ratwajna*, etc., gives countenance more to element worship than to Theism, as at its very commencement it gives us a passionate encomium on Fire. But the final Word of God, the Qur-án, in the very first verse of it tells us of God, from whom it claims to have come. It speaks of God as Rabb-ul-Alimeen, Rahman. Raheem, and Malike Yaumiddeen.

**Rabb-ul-Alimeen**—One who creates, maintains and nourishes everything in the universe, and brings every inherent quality in it to its perfection.



*Rahman*—Most Compassionate and Bountiful to all without their merits and deserts ; and in order to work out His above-mentioned attributes, creates everything needed and provides all the necessary material for us, as well, to work upon.

*Raheem*—Most Merciful and Kind in rewarding the actions and deeds of His creatures.

*Malike-Yaumiddeen*—Lord of the Day of Judgment and the giver of rewards according to one's merits and demerits.

What a true and sublime picture of God to which every atom in nature bears witness ! This is the first verse of the Qur-án, which reminds us so correctly of One whose very presence and work in the light of these four attributes we feel all around. Even if no revelation from God had come to enlighten us of His Divine attributes, the great Book of Nature had read to us the same in these words of the Qur-án. Similarly, the book concludes in verses befitting a Word from God. The first verse of its last chapter runs thus :—

“ Say, I betake myself for refuge to the Creator and Sustainer of men, the King of men, the God of men. . . . ”

In keeping its reader always in the august Presence of God, Al-Qurán is wonderfully unique. In this respect it possesses a beauty of its own kind. One may open it in the most fortuitous manner, and he is sure to find mention of God on the very page opened thus haphazardly. You cannot, in fact, pass over four or five lines at a time without coming across some reference to God. God thus pervades the whole Book, and permeates all its verses. On the other hand, there are certain books accepted as Divine Scriptures by millions of men in which you may turn page after page and chapter after chapter without the slightest reference to God. The Book of Esther in the Old Testament is one of them. It consists of some ten chapters, and not once do we find mention of God in them. The book gives us a story of flesh and passion. It speaks of a Jewish girl, Esther by name, whose personal charms could captivate Ahasuerus of the Shusan palace, and ward off the persecution of her nation by their enemies. If a book like Esther can be accepted as the word of God, has not Al-Qurán much more claim to be accredited as such, every page of which brings God before the eyes ? The Book has rightly claimed for itself the title of a  
Reminder of God.

BASHEER.

## WOMAN UNDER ISLAM

By SHAIKH M. H. KIDWAI

*Continued from page 559 ISLAMIC REVIEW, Vol. IV. Number 12  
(December).*

ISLAM foretells good men and women both a brilliant future. "On a day when thou shalt behold believing men and believing women, whose light shall go before them, and on their right hand salutation : your glad tidings this day : gardens through which rivers flow : to be therein for ever."

Dr. A. Suharwardy, in "The Light of the World," which was an organ of the Pan-Islamic Society of London, has in the Muharram 1323 (March 1906) issue powerfully dealt with the question of the co-equal immortality of the souls of women with those of men according to the teachings of Islam. He begins his article with these pathetic four lines from the "Elegy on a Lady," by the Turkish poet Fazil :—

"Alas ! Thou'st laid her low, malicious Death !—enjoyment's cup yet half unquaff'd ;  
The hour-glass out, thou'st cut her off, disporting still in life's young spring !  
O Earth ! All-fondly cradle her. Thou, Trust Seraph, welcome her with smiles !  
For this fair pearl the soul's love was, of one who is a wide world's king."

After quoting the Holy Qur-án and the Muslim prayers establishing the co-equal immortality of the soul of women and men, the article ends in the versified translation of a very remarkable passage in the *Bostan* of another Muslim poet, the world-renowned Sádi of Persia (A.C. 1292) :—

"Be ashamed, my Brother, to work deeds of sin ;  
Or rebuked thou'lt be in the face of good men.  
On the day thou'lt be questioned of thought, word, and deed,  
E'en the righteous will quake from just dread of their meed.  
In that court where the saints may well crouch with dismay,  
What excuse wilt thou give for thy sins ? Come now ; say !  
Devout women, the Lord God who've faithfully serv'd,  
Shall high precedence hold over men that have swerv'd.  
Hast no shame, thou, a man, as thou call'st thyself now,  
That then women shall o'er thee a precedence know ?  
Spite their physical hindrances, women shall then,  
Here and there, through devotion, take rank before men.  
Thou, excuseless, shalt there, woman-like, stand apart.  
Plume thee not as a man ! Less than woman, depart !"

It will be well to let the Holy Book of Islam itself speak

of at least a few of those reforms that Islam effected in the position of woman. The Qur-án throws a vivid light upon the contemporary customs also. As it stands uncorrupted and unaltered, it forms an authentic record of those events and customs of that period of Arabian history which it is not very easy to learn otherwise. A perusal of the verses which meant to reform the condition of woman will also show in what a miserable and intolerable condition they were in spite of the influences of Judaism and Christianity that were working in Arabia. Religions like Zoroastrianism, Judaism, and Christianity were by no means unknown to Arabs of the time of Muhammad, yet they persisted in their superstition, in their idolatry, in their drunkenness, and in their absolute and abject degradation of woman. The fact is, that while these various religions did try, although vainly, to improve the religious notions of the Arabs, they did not do much to improve their morals, and nothing at all to improve the lot of woman. The fact is, that if Muhammad had done nothing except freeing Arabia from the curse of drunkenness, gambling, etc., and if he had done nothing beyond improving the position of womankind, he would still have earned the highest place in the galaxy of prophets, reformers, philanthropists, and benefactors of humanity; he would still have discharged well the duties of the office of the Last Prophet.

The very opening verses of the chapter of the Holy Qur-án which was named *Al-Nisá*—"The Woman"—in defiance of all the notions prevailing till that period of human history against the woman sex—contain words elevating woman to the loftiest pinnacle :—

*"Ya ayohan nasottago rabbokomul lazi khalaqakum min nafsinv vahidatanv va khalaqa minha zaujaha va bassa minhuma rigalan kasiran va nisaa wattaqul lahal lazi tasaaluna behi val arham. Innallah kana 'alaikum raqiba. Va atul yatama amvaláhum va la tatabaddul khabisa bittayyib va la takolu amvalahum ila amvalikum innahu kana huban kabira"* (*Al-Nisá*).

"O people! respect devoutly your Lord, Who created you from one *nafs* [being, soul, or essence], and created of the same its mate, and spread from those many men and women. And respect devoutly Allah, by Whom you beseech one another, and wombs [women]. Surely Allah ever watches over you,

And give to the orphans their property, and do not substitute worthless things for their good ones, and devour not their property, mixing up with your own property—this is surely a great crime.”

These verses as they stand form a grand charter of equality and dignity for woman; but those who know the world-history of woman before these verses were revealed, and those who are conversant with the then prevailing customs of those people to whom these verses were first announced, would read between these lines such a glorious message of the enfranchisement and emancipation of woman, such a marvellous elevation of her position and such a great solicitation for her well-being and rights, that it would be impossible to think of anything grander or more sublime.

The first point to note is that these verses are of universal application—the whole of mankind is addressed. Then they are all informed that man and woman have had one and the same origin; therefore if woman is physically a little weaker, or if man has developed through centuries and centuries of culture and cultivation certain dominating or even superior attributes and powers, one should not be ashamed of her comparative weakness and the other not proud of his strength or superiority. The *nafs*, or the essence, of both the sexes is the same, so if there is any superiority in one or any weakness in the other it must be due to the after development or neglect respectively. In the eyes of the Creator both are the same, and both should respect their Lord for having created them thus. It is significant that the word *nafs* has been used, as that can be applied to both male and female. In this verse the Qur-án does not give expression even to the popular belief that Adam was first created and then Eve. The object of the Qur-án being to establish, by this verse, the position of woman as an equal of man in human rights, nay, even his superior and worthy of his respect, it very judiciously and considerably does not on this occasion urge the theory of the priority of the creation of man. And so also when it says that of that one *nafs* He created its mate, it uses a common word, *sauj*, which can be used in respect of husband or wife, although the word *nafs* itself being feminine, under the rules of Arabic grammar it was necessary to use the feminine form *saujaha*.

Then the Qur-án asserts that through that pair were spread

abroad men and women. The fact of the humankind being indebted for its propagation equally to both the sexes has been purposely mentioned so as to impress upon the people that they have no right to look down upon woman as an inferior creature that has no rights, is unclean, and meant only to be an object to gratify the lust of man and his desire of the procreation of his race. Man and woman, the verse mentions, had not only the same origin; they also had to play an equal part in the propagation of humanity. So if woman is unclean, man is also unclean; if woman is not to touch an idol or an altar, so should not man; and if woman is an object merely to gratify the lusts, so is man.

After thus establishing the equality of man and woman, the Qur-án again commands the people to respect devoutly Allah for being able through His mercy to beseech one another, to ask mutual favours and to demand from one another their respective rights. This portion of the verse draws attention to the mutual conjugal felicity or the bliss of that love which exists between man and woman, either as husband and wife, or brother and sister, or mother and son, or in any other relationship. It is God Who has gifted us with that love. It is through His mercy that we develop that affection. So we must be devoted and respectful to Him for it. But this is a beautiful way of impressing upon the human mind the value of mutual love and affection between the sexes. Unless we appreciate and value those mutual sentiments fully, we shall not be inclined to respect Him Who put them in our hearts. The Qur-án means that we should appreciate and value mutual love and affection, and be heartily grateful and reverential to the Cherisher and Creator of those sentiments. This plainly suggests that instead of the relationship of man and woman being unholy, as the Buddhists and Christians thought it to be, it could be a means of our getting more devoted and grateful to God if we know how to value our mutual sentiments of love and affection.

That part of the verse that follows is the *summum bonum* of the whole chapter—nay, the *summum bonum* of all that has been said from the day of the creation or evolution of humanity to this day in favour of woman. By that part of the verse Islam has raised woman to a status and position beyond which she can never be raised, because there is no room left above the position she has been raised to.

## *Advertisements*

---

### **TRANSLATION FROM ENGLISH INTO ARABIC, PERSIAN, AND HINDUSTANI AND VICE VERSA**

Can be arranged through the Manager, ISLAMIC REVIEW, The Mosque, Woking.

---

### **LECTURES: LECTURES!! LECTURES!!!**

On different aspects of the Eastern life, especially relating to Religion, Mysticism, Ethics, Sociology, History, Literature, etc. For arrangements apply to

**The Head of The Mosque, Woking, Surrey.**

---

### **THE ISHAAT-I-ISLAM. Monthly Magazine.**

The Hindustani Translation of ISLAMIC REVIEW. Annual Subscription Rs. 3. Apply to

**AZEEZ MANZIL, Naulakha, Lahore, India.**

---

### **ALL ISLAMIC AND ORIENTAL BOOKS**

ARE OBTAINABLE FROM

**E. LUZAC & CO.,**

**Oriental Publishers,**

**GREAT RUSSELL STREET, LONDON, W.C.**

(Near British Museum entrance.)

**CATALOGUES SENT ON APPLICATION.**

---

### **THE ASIATIC REVIEW**

(Formerly "The Asiatic Quarterly Review.")

*Published at*

**Westminster Chambers, 3 Victoria Street, London, S.W.**

**EVERY SIX WEEKS—ON JAN. 1, FEB. 16, APRIL 1,  
MAY 15, JULY 1, AUG. 15, OCT. 1, NOV. 16.**

**By EAST & WEST Ltd.**

**2s. 6d. net.**

**20s. a year; post free.**

---

### **SHEIKH HAROUN ABDULLAH.**

A Turkish Poet and his Poetry. (2/6)

By **HENRI M. LÉON, M.A., Ph.D., LL.D.**

**39 UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.**

---

All Kinds of Oriental and other Books are obtainable from

**W. HEFFER & SONS,**

**Booksellers and Publishers,**

**4 PETTY CURY, CAMBRIDGE.**

---

### **SUFI PUBLICATIONS.**

**A SUFI MESSAGE OF SPIRITUAL LIBERTY. 2/6.**

**THE MYSTICISM OF SOUND. In 3 Vols. 2/6 each; complete, 7/-.**

**CONFESSIONS OF INAYAT KHAN. 1/- net.**

**SONGS OF INDIA. 1/- net.**

**THE DIWAN OF INAYAT KHAN. 2/6.**

**SUFISM, OMAR KHAYYAM AND E. FITZGERALD. By C. H. A. BERNERGAARD. 2/6.**

**THE SUFI PUBLISHING SOCIETY, Ltd., 86 Ladbroke Road, W.**

**MRS MARY WILLIAMS MANAGING SECRETARY**

*For the following Books apply to—*

- i. "ISLAMIC REVIEW" OFFICE, The Mosque,  
Woking, Surrey, England.
- ii. "ISHAAT-I-ISLAM" OFFICE, Azeez Manzil,  
Naulakha P.O., Lahore, India.

---

A WESTERN AWAKENING TO ISLAM. By the  
Right Hon. LORD HEADLEY. 1s.

---

By KHWAJA KAMAL-UD-DIN.

1. ISLAM AND THE MUSLIM PRAYER. 4d.
2. SAYINGS OF THE PROPHET MUHAMMAD. 2d.
3. SPECIAL FEATURES OF ISLAM. Lecture delivered at the great Conference of Religions in Paris. 1913. 2d.
4. THE PRINCIPLES OF ISLAM AND CHRISTIANITY COMPARED. Lecture delivered before Heretics Association, Cambridge. 2d.
5. GLIMPSSES FROM THE LIFE OF THE PROPHET MUHAMMAD. A collection of Essays written by Muslims and non-Muslims, British and non-British writers, dealing with different aspects of the life of the Holy Prophet, at the request of the Editor of ISLAMIC REVIEW. 1s. 6d.
6. THE GREAT PROBLEM OF THE EVOLUTION OF HUMANITY, as solved by Islam. In the Press. 2s. To those who register their names before publication, 1s. 6d.
7. BACK VOLUMES OF "ISLAMIC REVIEW," 1913 and 1914, with two numbers out of stock: each 3s. 1915, 1916: each 4s.

---

8. QUR-ÂN AND WAR. By M. SADR-UD-DIN. 1d.

---

By SHAIKH M. H. KIDWAI.

9. THE MIRACLE OF MUHAMMAD. 1s.
10. ISLAM AND SOCIALISM. 2s. 6d.
11. THE PHILOSOPHY OF LOVE. 2s. 6d.
12. WOMAN UNDER CHRISTIANITY. 1s. 6d.
13. WOMAN UNDER ISLAM. 1s. 6d.
14. WOMAN UNDER DIFFERENT SOCIAL AND RELIGIOUS LAWS. 2s. 6d.
15. SISTER RELIGIONS. 3d.