

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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## THE HOLY QUR-ÂN

The Arabic Text in beautiful writing, with English translation, and commentary, of the Holy Qur-ân 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.

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Friday Prayers with Sermon are held at 1.30 p.m. every Friday at 39 Upper Bedford Place, London, W.C., and Lectures are given in English every Sunday at 3.30 p.m. at the Mosque, Woking (Surrey). Muslims and non-Muslims all are welcome. Friendly controversy is encouraged at the lectures.

## OUR PROPHET'S BIRTHDAY NUMBER

BY a very happy coincidence the Birthday of the Holy Prophet Muhammad falls in the month from which the Christian year begins. The great Prophet was born on the 12th of Rabi-ul-awwal, which falls this year in January, and we cannot do better than present to our readers a number of our REVIEW devoted chiefly to the life of the great Prophet in commemoration of his auspicious Birthday, and also with our greetings for the new year. These few pages are far from being sufficient to chronicle the life-events of a man who combined in him and in his life the best that had been possessed and that could be possessed by all [the great men and mighty geniuses of the world. Muhammad (may peace be on him, his friends and followers !)] is the grandest and most unique personage in history. As a Prophet, a reformer, a monarch, a statesman, a legislator, an aristocrat, a friend, a husband, a father, a soldier, a recluse, a shepherd, a humble orphan—a man full of physical vigour and spiritual power, Muhammad stands head and shoulders over all men of all ages, of all times. There has been no person the details of whose life have been so minutely investigated and chronicled, and there is no man who, in spite of that close scrutiny of even the most private incidents of his life, has so commanded respect and admiration even from bigoted and prejudiced people. Men with far less qualifications, with no trustworthy record of their life, in spite of that mysteriousness which surrounds their life and life-work, have been deified ; but mighty Muhammad—one who without doubt can be called super-man, one who in his person represents the most of the attributes which humanity assigns to God—he through his own imperative wish and command has remained up to this day, even to those of his millions of followers who love him more than they love anybody or anything in this world, a mere man. If there was ever a man who deserved to be worshipped by his fellow-beings he was Muhammad—and Muhammad alone of all the men known to history. But he himself proclaimed *Innama ana basharum mislukum* : "I am only a man like you." Muslims cherish those words as they cherish every other word which fell from those adorable lips.

Muhammad, the son of Abdullah, came from the aristocratic

clan of Quraish. He was born in Mecca, 570 years after Jesus Christ, a few months after his own father's death. His mother also died six years after and left him a complete orphan—unlettered and untutored. But by the inborn nobleness, honesty, and straightforwardness of his character he won the proud title of *Al-amin*, the Trusty. In the fortieth year of his life he received his first revelation in these sublime words:—

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

Three years later he received this thrilling command from above:—

“ O thou, enwrapped in the mantle !

Arise and warn !

Thy Lord—magnify Him !

Thy raiment—purify it !

The abomination—flee it !

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

And for thy Lord wait thou patiently.”

Ever since Muhammad received his first commission from God as a Prophet—as the last Prophet—till his death in his sixty-third year, his life was full of remarkable events, some of which—very, very few of which would be more correct to say—will be found related by different contributors in the following pages. Muhammad died in Medina after having accomplished his mission, after having established in this world for ever and ever and ever the Unity of God and His sublimity, after having supplied a strong, unbreakable cord to bind the whole humanity in one brotherhood.

It was the tenth year after the Hejrah and the 632nd of the Christian era when, tenderly cared for by those he loved, and with the hearts of a whole population beating in sympathy for him, he died full of yearning to meet his Creator.

About one-fourth of the whole human population of this globe loves that Man-Prophet to-day as no other man or prophet is loved. May peace of Allah be on his soul !

## LETTERS OF THE HOLY PROPHET TO THE NEIGHBOURING RULERS OF HIS TIME

[For want of space we are constrained to reserve for our subsequent number a learned article on the above from the able pen of **Maulvi Muhammad Ali**, the translator of the Holy Qur-án. We, however, give the following short account from it in connection with the *frontispiece*.]

THE frontispiece gives a facsimile of a letter written by the Holy Prophet to Maquaqis, Christian King of Egypt. This was discovered in the year 1858 by some French travellers at a convent in Upper Egypt. It is now preserved at Constantinople. Dr. P. Badger, who deciphered it, has declared it to be genuine. The contents thus deciphered, which we give on the left side of the facsimile, are the same as we find in authentic traditions. Besides it other letters were written to the kings of Abyssinia, Persia, Syria, and some Arabian provinces. One written to Munzar, King of Yaman, in Southern Arabia, has also been preserved, and is in the possession of the family of Sláhaddin Ayyobi—the great Saladin of the Crusade fame—at Damascus. It was examined by the writer of these lines when shown to him by the head of the Ayyobi family, and was found to be in the same handwriting and characters as the one in the facsimile, and the contents were also the same with the change of the name of the addressee. The letter to Heraclius was read by that monarch in Jerusalem in the assembly of the chiefs and the bishops of the empire, an account of which we read also in Bukhari, the famous book of the traditions of the Prophet. But the letter to Maquaqis is expressly mentioned in authentic traditions as having been preserved.

The bearer of this letter was Hatib Ibn-i-Abi Balta'ah. Hatib explained to Maquaqis the mission of the Holy Prophet, who was to be accepted by the Jews and the Christians equally. Maquaqis received the letter with great reverence, and after reading it he said to Hatib "that he did not find the Prophet 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 soothsayer or a liar, but that he found in him the signs of prophethood." After this the letter was placed in an ivory casket, which was sealed and made over to the State Treasurer. Maquaqis afterwards wrote a reply to the Prophet, which was sent to him with some presents.

# Glimpses from the Life

## of

# The Holy 'Prophet Muhammad

*"We (God) have not sent thee (Muhammad) otherwise than mercy unto all creatures."*—THE QUR-ÂN, 2 : 107.

*"Blessed be He who sent down 'Alfurkean' (illumination) on His servant, that to all creatures he may be a warner."*—THE QUR-ÂN 25 : 1.

IF the world ever needed a prophet it was at the time when Muhammad made his appearance, when the laws of God were being violated and the limits and bounds put by Him were being transgressed simultaneously on the whole surface of the earth. Every gross degradation of humanity has always seen the appearance of a prophet, so when the whole horizon of the world had become darkened under the dense clouds of infidelity, dishonesty and unchastity, the Great Prophet came in Arabia. It was a time when every country and each nation had seen complete depravity ; so much so that sin was not regarded as sin in many cases, but as an act of virtue. The statement may startle many, but it is truth, and a reference to the Church history of the mediæval days in Europe and of the Puranic ages in India, as well as the Muzdic history of Persia, will verify our remarks. Human society at that period of human history had sunk to its lowest ebb, spiritually as well as morally. And "as in Nature light always follows darkness and rain comes after drought," so this wretched state of things then obtaining in the four corners of the world in the fifth century of the Christian era called either for the appearance of several prophets in several countries or the advent of one masterly mind who should come to restore universally the religion of God in its perfect form. Different nations before Muhammad had been given different books, but the books could not remain free from human alloy ; the will of God revealed to man had become

obscure, and diversity of opinion cropped up everywhere, even in most essential principles of religion. The Qur-án refers to this state of things in the following verse, *where* it refers to the necessity of the Quranic revelation :—

*(All) people are a single nation, so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed, and none but the very people who were given it differed about it after clear arguments had come to them revolting among themselves, so Allah has guided by His will those who believe the truth about which they differed, and Allah guides whom He pleases to the right path*" (The Cow, 213). In commenting upon this verse Maulvi Muhammad Ali writes in his English translation of the Qur-án :—

"The first part of the verse states the universal law according to which Allah raised prophets among all nations, because all the nations are a single people, and therefore it could not be that prophets should be raised in one nation and not in another. With every one of these prophets, we are then told, a book was revealed, so that it might point out the right way to the various contending parties that existed before the advent of that Prophet. But as time passed, the very people to whom the book was given so that they might follow it went against it. Thus, though a prophet had been raised in every nation, yet every nation had forsaken the right way and acted against the very direction which had been given to it, so difference again arose which necessitated the advent of another prophet. Hence it was necessary to raise a prophet who should show the right way to all nations. If a prophet was needed by every nation to settle its own differences one was surely now needed to settle the differences of the various nations, for the truth which had been shown to different prophets had again become obscured. Thus among the different national religions of the world Islam occupies the position of an international religion."

The logic in the above is obvious. It seems to me quite clear and convincing. The Divine dispensation has always deemed it necessary to enlighten man of the high will of God, and of the index of His heart. And it was done before Islam came by such books as the Old and New Testament, but all those books which were revealed before Muhammad became obscure and unauthenticated, so there was a genuine need of another revelation. Besides, the world was on the move to bring the distantly located units of humanity into one cosmopolitan body, and therefore a book was needed to accumulate all the past truths purified from human alloy, a prophet was

needed to mirror the life of all other prophets. Hence the Qur-án came, and the Prophet Muhammad came, one as the Final Testament or Gospel, the other as the seal and the last of the Prophets.

### THE ULTIMATE PROPHET

But why the last? A full reply to it demands an extent which the present space at my disposal hardly allows. But I may take here one aspect of the question. Let us consider the primary object for which the mantle of prophethood falls on the shoulders of a chosen one. He does not come for any personal aggrandizement nor to become an object of worship and to take the place of the Deity. He brings a message from God to man for the guidance of the latter, and elucidates it through his actions. He receives precepts from Heaven and translates them into action through his own example. He is the first to obey the laws revealed to him from Above and leads others to follow him in doing the same. Thus the words of God and the actions of a prophet in the way of illustration help others to pursue the path of guidance, and if they are preserved in their original integrity and transmitted to us in their genuine colours, there lies no necessity of having a new revelation or a new prophet. But the fact was that whatever had come from God before the advent of Muhammad saw corruption and human interpolation. The records of the lives of the pre-Islamic religious teachers themselves are enveloped in mystery. They are more of the character of a myth than of history. In fact, we know very little of their life. Hence the need of the Qur-án and the Holy Prophet. And if the Qur-án is just the same as it was in the days of the Prophet and the record of the acts and sayings of the Prophet Muhammad himself is unexceptionally complete, faithful, and correct, are we still in need of any other prophet or any new revelation from God? Hence the Qur-án, the last Book of God and Muhammad, the last of the prophets. It is more on account of the finality of the Law and guidance given in the last message of God than the personality of the holy messenger which makes him the Ultimate Prophet. When the Holy Qur-án faithfully represents the will of the Most High and contains everything necessary to meet our moral and spiritual requirements, a new revelation would be a useless repetition and a redundancy.

# GLIMPSES FROM LIFE OF THE PROPHET

## THE MOST SUCCESSFUL PROPHET.

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

THAT Muhammad was the only prophet who could see his mission fulfilled in his own lifetime is a simple historical truth ; The chief characteristic of the *Holy Book revealed to him which no other book can claim is the wonderful transformation which it brought about*, and it is to this characteristic also that it lays claim in the very commencement when it says: "This Book, there is no doubt in it, is a guide against evil." That the transformation wrought by it is unparalleled in the history of the world is admitted on all hands, for if the Holy Prophet was "the most successful of all prophets and religious personalities,"<sup>\*</sup> this success was due to no other cause than the Qur-án. Its injunctions swept off the most deep-rooted evils like idolatry and drunkenness, and left no trace of them in the Arabian peninsula, welded the warring elements of the Arabian society into one nation, and made an ignorant people the foremost torchbearers of knowledge and of science. Besides, every word of the Qur-án gives expression to Divine majesty and glory in a manner which is not approached by any other sacred book ; and hence the challenge of the Holy Qur-án remains unanswered to this day.

The whole human race, leave apart Arab, was at its lowest moral ebb when the Qur-án was revealed. Clouds of darkness and ignorance overhung the horizon of the earth. Libertinism was the order of the day ; so much so that wickedness of the blackest dye was taken in some countries as an act of merit in the eye of God. In four corners of the world all laws of God had been violated and Divine limits transgressed. And the Arabs were the most wicked people that the earth of God had ever seen. They not only committed wrongs of the worst type, but they exulted in doing so and were great boasters of it. That was an age of the best poetry in Arabia. They used to meet in their fairs and festivals and vie with each other in their power of making poetry ; they produced and read the finest specimen of their composition, and it often contained narrations of their villainous deeds. A people of this sort ! and within less than a quarter of a century transformed into a nation of God-fearing men of piety and righteousness, keeping all the

<sup>\*</sup> See *Encyclopædia Britannica*, eleventh edition ; art. "Koran."—Ed.



commandments of God and respecting all the laws of society. The most ignorant of the world became torchbearers of knowledge and learning to the then benighted world. Those who kept the weaker sex at the lowest stage of degradation became the first champions of female rights, and infused into the world such a chivalrous spirit as was unknown before. And this all within the shortest space of time! History fails to refer to other regeneration like what was effected by Muhammad. May the choicest blessings of God be on him!

### SPIRITUALITY SECRET OF SUCCESS

This success, so unique in its kind and so unparalleled in history, only speaks of that highest stage of spirituality which the Sacred Prophet had attained. No reform in any community can possibly be worked out unless its members entertain some regard for the reformer and are willing to obey him. But no worldly riches or power, nor even any amount of one's working miracle, can inspire others with that love, respect, and obedience which always follow an advanced spirituality. The words of Muhammad were not the dictates of a potentate. Nay, he disavowed always possession of things which might influence others in his favour. In the words of the Qur-án he would say often and often: "I say not to you, 'In my possession are the treasures of God'; neither do I say to you, 'Verily I am an angel'; only what is revealed to me do I follow." But still he commanded submission and homage unimaginable. In fact his words were the words of the beloved, to be respected and cared for by the lover. And if so is the mental attitude of the people towards their teacher, no wonder he is "the most successful among all other religious personalities" in working out reforms. But one should first reach the height of the ladder of spirituality before he aspires to that success. Jesus might convert water into wine, but he could not convert the nature of his disciples into what he desired them to be. He wished they could possess a grain of faith. And so it proved when the trial came. One mostly trusted betrayed him. If others deserted him, the one given the keys of heaven cursed and disowned him. Call them what you will, "infirm in faith" or "weak in spirituality," but the fact remains the same. It does reflect on the weakness of the teacher's spiritual influence. He seems to lack that "alchemy"

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which converts a base metal into shining gold. The followers of Moses also would not care much for their liberator. They would not listen to him on his way to the Promised Land. But the holy companion of the Sacred Prophet would always say: "Like the companions of Moses, we will not say: (O Moses) 'Go thou and thy Lord and fight,' but we will fight on your right and left, in your front and on your back." And these were not mere lip expressions. Invariably they were put to hardest trials, and their words proved always to be true. The following unparalleled piece of bravery and fidelity of the Prophet's companions, so ably portrayed by Maulvi Sadr-ud-Din of the ISLAMIC REVIEW, we also read in Bukhari, Zurkani, Ibn Husham, and Sir William Muir.

### A HUMAN FORTRESS

"It was in the battlefield of Ohud, in one of his defensive wars, when the Holy Prophet Muhammad, being hard pressed by the forces of the enemy, fell down in a pit and fainted.

"He had received over eighty wounds: two of the rings of his helmet had run into his cheek, his face weltered in blood, and a blow at his teeth made one of them fly away. The enemy was marching on and sending volleys of arrows, and the life of the Prophet was in danger. He being senseless and no breastwork to defend him against the enemy, disappointment and despair were staring him in the face, but the self-devotion and fidelity to their master, the unprecedented characteristic of the followers of the Holy Prophet, warded off the dire consequences of the situation. Abu-Bekr, the first successor after the Prophet, was the first to see the danger, and was foremost in offering ready help, which example was at once followed by Ali, Talha, Zuber, Abu Ubaidah, Abu Dujáná, and many others. The Prophet was in the pit, and a sure mark for the enemy. The fight being hand to hand, and the place being even and plain, the only fortification which could save the leader at the moment was a living wall of the human beings, which, however, was not wanting. They fortified the pit and exposed themselves to the coming volleys. The human fortress gave a brave defiance. Talha strained two or three bows, and received thirty-five wounds in the endeavour to shoot back the pressing enemy, and proclaimed that no blow will reach the sacred body of the Prophet but through his own chest, and

besought his esteemed leader to refrain from raising his head, and thus obviate the danger of any shot striking at him. Abu Dujáná was afraid, lest the weak flesh in him should overcome his faithful love for his master, he therefore turned his back to the enemy and inclined over the Prophet. The other constituents of the living fortification made an impenetrable wall against the shots of the enemy. They fell dead one after the other, but their vacant places were filled up by others equally devoted. Ibn Comina, from the ranks of the enemy, came forward with the sword, but it was barely warded off his head by the naked hand of Talha, whose fingers were disabled for life thereby.

"There were no hospital assistants or the sisters of charity to nurse the Holy wounded, but love and devotion made up the deficiency. Abu Ubaidah applied his own teeth to extract the rings of helmet firmly embedded in the cheek of Muhammad, and had to lose his own two teeth before he succeeded in his endeavour. Water could not be found at that moment to wash the body and face of the Prophet besmeared with blood, but many a human tongue came forward to lick it off. Fatimah, the daughter of the Prophet, with Saffiah and other renowned ladies, were busily engaged staunching the blood and nursing his wounds. But it was Umi Nasibah, daughter of Kab, whose desperate spirit greatly contributed to win the day. She wielded her sword and drew her bow with the object of defending the Holy Person that lay in the pit. Other ladies like Umi Slaim, Umi Saleet, Aysha, and others caught her enthusiasm, and accordingly made an onslaught on the enemy, while nursing the wounded.

"One of the young children was commanded by his mother to arm himself with a sword and dash upon the enemy to defend the Prophet."

The above very highly speaks of the teacher and the taught—an instance the like of which can be boasted by chronicles. The followers of Muhammad proved true to their professions which they used to sing proudly as their war-cry:—

نحن الذين بايعوا محمداً على الجهاد ما حيا ابداً بقينا

"We are that very people that have pledged themselves to

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*Muhammad to fight in defence of their faith throughout their lives."*

The spirit infused by the Prophet did not only find its exhibition in the exchange of arms, but it enabled "the sons of the desert" also to face courageously the most formidable of the foes that a man has to grapple with—his own corrupt nature and evil habits. History fails to refer to a single instance where a reformer met such an implicit allegiance to his precepts from the people he wished to reform, especially in the matter of eradicating their most deeply rooted evils. "Drink" was one of their evils. No Bacchanalian orgies elsewhere could surpass the Arab indulgence of alcohol in those days. Their daily meals were three, but they worshipped Bacchus five times a day. But when the time came for the Prophet to introduce into them total abstinence, the streets of Medina were overflowing with the detestable contents of the wine-barrels, which were emptied at the one magic word of the Prophet.

No appeal from the brain power of the nation to the Cabinet to stop liquor traffic—and that only for a short period—was needed. One word from the master-mind, and the five times fixed for the worship of Bacchus were converted into the five times of Allah's worship in Islam. Such radical revolutions in the morals of people cannot be worked out without one's being at the climax of spirituality—and so was Muhammad. After all, the whole prime of manhood spent in retirement in the Cave of Heera could not remain without bringing its fruits. Though they were the early days of his marriage, Muhammad would often retire to that cave and spend month after month there in divine contemplation. There the angel of God appeared to him and brought him the first message.

His duties increased with his ministry, but nothing could keep him back from his communion with God, his days in action, but his nights in long prayers. Even in the busy life of Medina one could see his feet swelling as for nights he was on them in the presence of God, and thus continued till he left the world.

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"THAT person is wise and sensible who subdues his carnal desires and hopes for rewards; and he who follows his lustful appetites, and with all this asks God's forgiveness, is an ignorant man."—THE HOLY PROPHET MUHAMMAD.

### AN IDEAL REPRESENTATIVE AND GUIDE OF HUMANITY

*"A noble pattern had ye in God's Apostle."*—THE QUR-ÂN 33 : 21.

*"For thou (Muhammad) art of a noble nature."*—Ibid. 68 : 5.

*"Say : If ye love God, then follow me (Muhammad)."*—Ibid. 3 : 29.

*"Religion cannot be said to have made a bad choice in pitching on this Man as the ideal representative and guide of humanity."*—RENAN.

So Renan remarked when speaking of Jesus. Renan, with all his rationalistic attainments, was no proof against his early predilection. A calm and unprejudiced consideration of what we read in the Bible as to the life of Jesus, in the light of what is necessary to constitute human society, will convince our readers that the remark of Renan was not free from short-sightedness. He should have known that there were various walks of life most necessary for the superstructure of human society where Christ, as reported in the evangelical record, could not be a guide. A king on the throne, a judge on the bench, a statesman in his cabinet, and a general in the field are as necessary units of human society as a teacher of morality ; and God was also not unwise in raising patriarchs like David, Solomon, Joseph, and Joshua, who acted respectively as a king, a judge, a minister of state, and a general. They were human beings, and possibly committed errors in the performance of such duties. But if God had to come as the "ideal representative and guide of humanity," as it is said He did in the person of Jesus, we could have been more benefited if God had appeared as a king or a statesman. He could have left better rules for the guidance of Christian kings and statesmen in Europe, and the world would have been saved this terrible conflagration into which it has been thrown under ambition and self-assertiveness. Christendom wanted a God in the person of a general and an emperor rather than in a "Prince of peace," to guide Christian nations in their recent slaughter of humanity. He could have taught them morals of war. Perhaps His precepts and action in this respect might have proved a better check in this war to all that has created in Europe "a long and sombre procession of cruelty and suffering and a most deplorable and tragic spectacle of bloodshed and distress."

Perhaps Jesus did not come for the kingdom of this world. But if the civic and economic policy of the world necessitated

the existence of some kind of kingdom and the enforcement of mutual rights and obligations between man and man, the only basis of a commonwealth, renders some sort of government indispensable; and if no sooner man emerges out of the primitive state of nature than at once knowledge of individual property rushes to his mind, and its security, together with the safety of his own life, brings home to him the necessity of some sovereign political authority, though in a rudimentary form, should we look to the Mount of Olives for an "ideal representative and guide of humanity," as Renan says, or to the Mount of F'aran to find a king, a statesman, a lawgiver, and a general in the person of the Prophet Muhammad?

Does not the conduct of the latter's followers in the present war justify the remarks? especially in view of the strong contrast between the exhibition of the worst type of brutality by some Christians and the doings of the Turks—the followers of the Warrior Prophet—who have been spoken of by the English Press as "clean fighters and gentlemen."

Christ apparently was no example in the higher walks of life, but I wish he could be of help to us in our ordinary life. Is not our domestic life an essential and important item in the programme of our life? Are not many houses in these days scenes of unhappiness, misery, and discord; and does not this deplorable state result from want of those sweet relations between husband and wife which make the matrimonial bond a heavenly tie? Is not the very word "home" a treasure of dearest associations, and are not these things growing extinct day by day in most of the houses of to-day? Was not woman created to be a helpmeet to man, and are they not intended to live as husband and wife, on the happy or unpleasant mutual relations between whom a home becomes a heaven or a hell? If these are realities of life and are to a great extent responsible for our happiness or misery, are we not in urgent need of a guide to regulate our domestic daily life? It is a matter of regret that the son of Mary, on account of his ministry being cut short so soon, could not avail himself of an opportunity to have an earthly connection with some woman as husband and wife, and we are again constrained to turn our eyes to some other quarters for "a guide of humanity." Jesus, of course, had a mother, but perhaps the mystic side of his nature comes in the way, and a son in a Christian home has nothing to learn from

Jesus in home morals. The holy Virgin could with complacency of mind hear her son call her "woman." Perhaps she saw in him something different from herself; but an average Englishwoman would not like to be addressed thus.

#### WRONG CONCEPTION OF SPIRITUALITY

But Jesus was not for the world; he came only for something spiritual—some of our readers will think so when reading the above. I wish one could disillusionize such friends of their wrong conception of spirituality. With them, perhaps, spirituality means effacement of all our social concerns and disregard of mundane duties. But Jesus was not a recluse, after all. He was a man of action as well. To fast and to see visions, to pray away the midnight hours and to talk with God through the night watches, as Cardinal Newman wrongly thinks, is not the whole spirituality. "The weekday side of our life," in the words of J. R. Miller, D.D., "has a great deal more to do with the spiritual life, with the building of our character, with our growth in grace, than many of us think. On the other hand, no day can be made beautiful whose secular side is not so full and complete as its religious side." But what else is religious side; where lies the dividing line between the religious and the secular, when you lead a life of purity and chastity, of charity and benevolence in all its walks? Are not our physical conditions closely connected with our moral and spiritual? Even our drinking and eating play a great part in the world of our moral and spiritual conditions. Jesus himself made no difference between what is called a secular and a religious life. It was, however, for Muhammad to bring so clearly home to the world that every act of a person "has a religious bearing, a religious significance; his whole life from the cradle to the grave is one series of religious performances. There is no sharp dividing line between religion and politics. There is no such thing as 'Give unto Cæsar what is Cæsar's, and unto God what is God's.' Cæsar is but a representative of God, and obedience to him is obedience to God. Not only had he to regulate the ritual, frame religious ordinances, direct the worship of his followers, but he had also to guide their political destiny."<sup>1</sup> And was Jesus a recluse, or a man of action? His life was one both of prayer and action. His nights he passed in communing

<sup>1</sup> S. Khuda Buksh, *Journal of the Moslem Institute, Calcutta.*

with God ; his mornings found him doing all sorts of good offices to those in need and distress. He was none the less spiritual when he was in the company of the publicans and tax-collectors. Did not his spiritual powers find their exhibition when he was participating in a marriage ceremony ? And if the weekday side of his life was quite consistent with his spirituality, Jesus could not have become less spiritual if he had been raised as a king or a potentate.

### SPIRITUALITY IN DAILY LIFE.

And if spirituality consists chiefly in doing something to advance real human happiness by precept and example, a king, if also advanced in spirituality, can do more to further human happiness than a discarded recluse. Humility of mind and meekness in deportment, the two among several other essentials of spirituality, when exhibited by those who can afford to do otherwise, add charms to their owner. They are taken as a good moral object-lesson and act as a magic wand converting every haughty, stiff-necked into a gentle and humble creature. But when these high morals find their manifestation in one humble in position, they only invite effrontery and rebuke and excite jeer and jest. They are not taken as good morals of their owner, but as a necessary outcome of his low social status.

And in this respect Muhammad is the only glorious illustration of true spirituality.

Once an orphan, again a persecuted citizen, again one flying for his life, and then a spiritual and temporal chief. But could this taste of power "change his method of living ? Did he surround himself with the pomp of power ? Did he keep a retinue or bodyguard, or did he indulge in any one of those outward manifestations of earthly glory in which the monarchs of the earth, ancient and modern, have loved to clothe themselves ? Did he amass wealth or leave a large fortune behind ? In fact, in no one single respect did he change. Power, notwithstanding, and stupendous power too, for he exercised a power which the greatest of monarchs might have envied, he remained to the last simple, unostentatious, free from pride, living for his flock and living with them with a self-effacement and a self-sacrifice rarely to be seen in life."<sup>1</sup> Here is the *great potentate*, but "*poor in spirit*." Here is the great builder of temporal and religious power,

<sup>1</sup> S. Khuda Bukhsh, *ibid*.



but meek, merciful, and pure in heart, who inherited "the earth but did hunger and thirst after righteousness." In his case, lip-words became reality and actions. This is real spirituality, which remains, unflinching and unscathed, even in affluence and prosperity. One who is meek and humble in poverty and adversity has nothing to lose if he chooses to be so; but he has still to put his spirituality to test if he dips deep into the well of riches and power and remains unaffected. I will refer here to the tribute paid by Dr. Gustave Weil to Muhammad:—

"Muhammad set a shining example to his people. His character was pure and stainless. His dress, his food, they were characterized by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do himself. Often and often was he seen in the market purchasing provisions; often and often was he seen mending his clothes in his room, or milking a goat in his courtyard. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity, and so was his anxious care for the welfare of the community. Despite innumerable presents which from all quarters unceasingly poured in for him, he left very little behind, and even that he regarded as state property."

## MAGNANIMITY OF THE PROPHET

By S. KHUDA BUKHSH of Patna

TAKE, again, his triumphal entry into Mecca. What a glorious instance of forbearance? Arabia lay prostrate at his feet and Mecca, the stronghold of opposition, was entirely at his mercy. Did he then show a spirit of revenge? And could he not, if he had so willed, have cut off the head of every one there, those implacable enemies of his who gave him no quarter, who forced him to leave his native land to seek shelter, who held him up to scorn and ridicule, who persecuted him with a rancour and bitterness which was at once cruel and unreasonable?

But the personal element never entered into his actions at all. He rejected every token of personal homage and declined all regal authority, and when the haughty chiefs of the Quarish appeared before him he asked—

"What can you expect at my hands?"

"Mercy, O generous brother."

"Be it so, you are free."

His simplicity, his humanity, his frugality, his forbearance, his earnestness, his steadfastness, his firmness in adversity, his meekness in power, his humility in greatness, his anxious care for animals, his passionate love for children, his unbending sense of fairness and justice!—Is there another instance in the history of the world where we have the assemblage of all these virtues woven into one character?

After centuries of perversion of facts and suppression of truth, the figure of Muhammad stands aloft to-day compelling the admiration and commanding the reverence of the non-Muslim world. He is no longer an impostor, but a great reformer. He is no longer a neurotic patient suffering from epilepsy, but a man of tremendous character and unbending will. He is no longer a self-seeking despot, ministering to his own selfish ends, but a beneficent ruler shedding light and love around him. He is no longer an opportunist, but a Prophet with a fixed purpose, undeviating in his constancy. All this Europe has now acknowledged, and acknowledged freely. We have the appreciative works of Higgins, Davenport, Bosworth, Smith, and Carlyle in English; of Krehl and Grimme in German; the monumental work of Cætini in Italian. There are others besides, scholarly works, but they are not altogether free from those prejudices which at one time constituted the stock-in-trade of Christendom. (*Journal of the Moslem Institute, Calcutta.*)

### "SERMON ON THE MOUNT" NO GUIDE TO HUMANITY

The deeper I go into the question, the more doubtful I become as to the correctness of Renan's remark given above. The morality taught by Jesus in his Sermon on the Mount never found favour even with his immediate followers. The precepts in the sermon may be taken as an idealism, but the world for the last two thousand years could not see its way to bring them into practice. Even the devout workers of his mission find themselves often unfit to work out these idealistic principles of ethics, and are only waiting for the second advent of Christ.

when the Kingdom of Heaven shall come to restore peace, amity, and love, and man, becoming circumcised of all stern but otherwise manly passions, will be in a more suitable disposition to act upon them. We may accept this apologetic exposition; but what about the stern side of our character, which, dangerous as it seemingly appears to peace, is also an essential factor in maintaining the same? Jesus may guide us in the exercise of our tender, passive moral qualities, but happiness to human society greatly depends also upon the exercise of the stern ones when properly balanced—anger, hatred, and we may add to them vengeance also: their exercise is necessary to keep life and property secure. One may brand them as lower passions; but is it not only an act of godliness if we hate falsehood, if we are angry with anything cruel or wrong, and if a culprit is brought to book and society is avenged in the interest of public safety? These passions have their right use, and it is only in their degenerate use that they become bestial. On the other hand, they become higher morality when they are put to their proper use. To say these stern passions are undesirable is simply to find fault with the Supreme Wisdom. Are not hatred and anger relatives? Do they not affect the trend of human affairs? And if man is born after the image of God, all the moral qualities, tender or stern, observable in him must be divine moral attributes in man, and they cannot be dispensed with. Do we not observe them in the working of dumb nature, the best index of divine character; do we not read of them in the Bible as attributes of God?—and if we exercise them we simply go after God. These passions no doubt require regulation and training, and it is in the life of a perfect man in whom God is claimed to have been revealed that we look for the right use of such passions. Is not the get-your-both-cheeks-struck morality sufficient, if adopted, to destroy those stern morals which are divine, and to render our life and property insecure? Is not the resist-not-evil principle of life a premium to cruelty and rowdyism? This kind of morality seems to be too high-flown to be practised, and will remain so till the day of judgment. But can the Teacher of the Sermon on the Mount under these conditions claim to be a perfect model of humanity and an ideal representative of mankind, as Renan makes him to be? But leaving apart anger, hatred, and vengeance, there are other moral attributes beside those claimed as

Christian morals observable in us. Modesty, meekness, and patience do not exhaust the long list of human morals. Bravery, justice, chivalry, generosity, self-confidence, and many other noble qualities—they did hardly find their exhibition in actions in the record of Jesus. To take the most favourable view of the case, Jesus, a raised Divine Messenger, possessed them potentially ; but they remained in abeyance, and did not see their revelation in him, as he did not get the occasion necessary for the manifestation of these morals.

### **MUHAMMAD—A PERFECT SPECIMEN IN PRACTICE**

A possible potentiality is no proof of actuality, and negative virtues are no virtues, especially in teachers of morality. They cost nothing, and are no help to one who needs a specimen in practice. You may read homilies of forgiveness and sermons of meekness, but lip-teachings are no proof of their possession by you. Words converted into actions only can justify our claims to possession. How can you teach lessons of patience and meekness if you never happened to face the hardest trials of life as Jesus did? What a marvellous thing to find the Holy Teacher of Islam as just up to our demand. From orphanage to kingship Muhammad passed through different stages of life. Events of diverse nature arose in his life which demanded manifestation of various characters. At every step he was weighed, but was never found wanting. We need a perfect model up to our needs in several walks of life, and the life of the Sacred Prophet eloquently promises it in itself. A king, a statesman, a warrior, a general, a lawgiver, a judge, a tradesman, a friend, a father, a son, a husband, a neighbour—all these characters are mirrored in most beautiful colours in the life of the Prophet ; and it is not through his sermons and teachings that we have to make estimation of him and to learn morals from him, but through actions and deeds.

### **MUHAMMAD—A TEACHER THROUGH ACTION.**

And in this lies the superiority of the Great Prophet over the other prophets of the world. They leave us legacies of words, though of wisdom and guidance ; but for their transla-

tion into actions we look in vain in the account of these teachers' lives. Teachings put into practice by the teacher himself is our need. It will help us to appreciate them and guide us to act upon them. But, unfortunately, what we know of these teachers is too meagre to guarantee it. They are not even historic.

### THE HISTORIC PROPHET.

They are enshrouded in obscurity. Their life smacks something strange and antique. They speak like oracles, and even the few words reported to have escaped from their lips hardly enable us to have an insight into their character. The Prophet Muhammad, on the other hand, is more historic than Cæsar and Alexander the Great. His life is just like a mirror before us where different characters of high-mindedness, generosity, bravery, patience, meekness, forgiveness, and other necessary constituents of humanity reflect in most brilliant colours. The life of the Prophet is an eloquent commentary of the sacred Book. Every virtue recommended or any vice enjoined against in the Qur-án, and the same you will find illustrated in the actions of the Prophet. The importance of it can hardly be exaggerated. Without it we are unable to appreciate one's teaching and we give it up as hopeless, but for our regard for the teacher we sometimes call it as something ideal, which really means an impracticability. "‘Love your enemy’ did not pass beyond the domain of dream in Christianity, but Muhammad—peace be upon him!—has shown us how love for the enemy may be shown in practice. Only a practical benefactor of humanity like Muhammad could say: “For the love of Allah give away your wealth in freeing those enemies whom you have captured in war.” So was enjoined in the Qur-án, and so in every case Muhammad acted upon the injunction, and the Muslim conquerors in the footsteps of their Master always spent their wealth in freeing their captives.”<sup>1</sup> Similarly everything in the Qur-án found its practical illustration in the life of the Teacher. His life was eventful, and furnished him occasions to manifest what was noble and good in him. It is due to the extreme opulence of the life of the Prophet in practical demonstration of all the many virtues that we recognize in him the most perfect figure in the history of man.

<sup>1</sup> Muhammad Ali, M.A. : the Translation of the Qur-án.

## MUHAMMAD IN ADVERSITY

IN fact, one who could not experience change in the circumstances of his life cannot afford to be a perfect model for others' imitation. Every moral quality requires given conditions, and unless they are present one cannot be rightly accredited with it. Adversity and prosperity are necessary to give revelation to different moralities. Trial gives man a character, but success brings forth his nobility of mind if he possesses it. In fact, humanity is not only softness of heart. It consists of various morals, tender and stern, and they need variety of conditions for their development. If some find manifestation in penury, others demand affluence for perfection. Very few guides of humanity were given an occasion to taste both. But Muhammad, to act as a perfect model for humanity, had to pass through every phase of life. If prosperity brings forth his generosity, his forgivingness, and his high-mindedness, his adversity gives him an occasion to exhibit his patience, fortitude, and his trust in God.

### MUHAMMAD'S TRUST IN GOD

By AL QIDWAI

The hardships which Muhammad (peace be on him!) had to bear in his early mission were as severe as severe could be. History has recorded several instances of such men, who have been pioneers in any walk of life, having been ill-treated by their compatriots; but the persecution of Muhammad, when he called his idolatrous people, who were steeped in almost all the known vices and immoralities, to one God and to ethical and moral grandeur and purity, was unsurpassingly terrible.

He and his faithful wife Khadijah and but few other followers bore the brunt of the persecution for years. Muhammad, before the proclamation of his mission, was called *Al-amin*, the Trusty; but simply because he invited his people to the worship of One God his countrymen began to despise him, and tortured his few followers, whom he had to send away from Arabia. He himself went away to Taif in the hope of meeting better treatment at the hands of the people there, but they welcomed him with stones, and with bruises all over his body he returned. While on his way back he lay

down under the shade of a tree and fell asleep, when one of his persecutors came up, and taking up his sword in his hand, woke him up. "Who will save thee now, O Muhammad, from my hands?" Without an instant's hesitation Muhammad's reply was, "My God." The enemy was at once awed by this daring answer, and feeling nervous dropped the sword, which Muhammad instantaneously took up and cried, "Who will save thee now?" Poor man—he thought he had no God to save him, so he sought mercy at the hands of Muhammad. But Muhammad was not the man to allow any self-idolization. He raised up the fallen man, and said, "The same God who saved me from thy hands will save thee." The man became a Muslim—resigned to the will of God—and Muhammad's trust in God was rewarded.

However, in Mecca the persecution of Muhammad was ruthless. For three long years he, with his few followers, was completely ostracized in his own land, and at last his life was seriously imperilled. Fortunately, through his spiritual power he came to know the designs of his enemies just early enough to leave his house before they reached it with the intention of killing him. He had one solitary companion with him when he was flying to Medina pursued by his bloodthirsty enemies. He and his companion hid themselves in a cave. While there his companion heard the footsteps of the enemies who were in search of them. His companion was not like the apostles of another prophet who never cared for their master when he was in danger, in spite of his solicitations. Abu-Bekr knew that it was only the life of Muhammad that was in danger—not his. But he loved Muhammad more than he loved himself; so he became anxious when he heard the footsteps of the enemies. "We are only two, and the enemies are a large number," said he in the cave. What did Muhammad say at that time of danger, when his life was at stake? Did the cry of *Eli, eli, lama sabachthani*? ("O God, O God, why hast Thou forsaken me?") escape from his lips? Did the idea for a moment cross his mind that God, his God, the Cherisher of all the worlds, for Whose sake and Whose sake alone he was persecuted, for Whose sake and Whose sake alone he was leaving his hearth and home and was flying to a strange place to proclaim His Majesty and His Unity, had forsaken him? It must not be forgotten that by his proclamation of the Oneness of God Muhammad had lost his

position, his popularity. Muhammad was by birth an aristocrat. Blue blood ran in his veins. He was personally, too, very popular. But since he had heard the call of his Creator, and invited his brethren to that call, he had lost all—his very life was threatened, so perilously threatened. His solitary companion in the cave, the venerable Abu-Bekr, was anxious. The anxious words "We are only two" came to his lips. "No," said Muhammad emphatically, "*La tahzan, inallah ma'ana*" ("Do not get disheartened, God is with us"). God was always with Muhammad. In the flash of lightning, in the peal of thunder, in his travels, in his bed, in his anxious moments, in his hours of happiness and delight, always and everywhere Muhammad saw the glory of God. His God, omnipresent and omniscient, helpful and loving God, was always with him. There has never breathed a soul on the face of this earth who had so much confidence in God as had Muhammad. May peace be on his soul, and may those who follow him have the help of God always and everywhere with them!

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#### MUHAMMAD AND JESUS BOTH PRAYING FOR THEIR ENEMIES

The event referred to by Mr. Qidwai in the above occasioned a prayer which in a way resembles that said by Jesus while on the cross. Taif was a place at some distance from Mecca. Muhammad preached there against idolatry. The idolaters drove him out of the city. The rabble and the slaves followed, hooting and pelting him with stones until the evening. Wounded and bleeding, footsore and weary, he betook himself to prayer. And the following words found utterance in a moment of deep distress and affliction: "*O Lord, I make my complaint to Thee. Out of my feebleness and the vanity of my wishes I am insignificant in the sight of men; O Thou Most Merciful! Lord of the weak, Thou art my Lord. Forsake me not. Leave me not a prey to strangers nor to my enemies. If Thou art not offended, I am safe. I seek refuge in the light of Thy countenance, by which all darkness is dispelled and peace cometh in the near and hereafter. Solve Thou my difficulties as it pleaseth Thee. Guide them in the right path, for they do not know what they do.*"

Noble words and worthy of the noble speaker. Conscious of the insignificance he has been reduced to, and yet such



splendid reliance on God. "If Thou art not offended I am safe." How hopeful in his trials—not the slightest tinge of despondency, no complaint, *no doubt as to his being forsaken* by God. "Solve Thou my difficulties as it pleaseth Thee"—another noble expression, eloquent enough to enlighten a narrow-minded Church missionary who ignorantly harps on the uniqueness of "Thy will and not mine." The concluding portion of the above-quoted prayer is similar to that of Jesus, and yet they differ from each other in the main point.

*"Forgive them, for they know not what they do"*—Jesus.

*"Guide them in the right path, for they know not what they do"*  
—Muhammad.

Words suiting the circumstances of the speakers respectively, and coming events proved their truth. Jesus had no chance of gaining that power over his enemies in his lifetime which could enable him to show his magnanimity of soul in the form of forgiveness. He implores God to "forgive them." Muhammad had to reach that climax; he had to forgive them himself. It was so within the knowledge of God. Besides, the words inspired on the lips of the latter are more comprehensive. They go further and include *forgiveness* in them. Forgiveness is only for the things past; guidance to righteousness is for the past as well as for the future, as no one can tread the path of righteousness with his past sins unforgiven. So the Holy Prophet not only implores for the forgiveness of past deeds but for their future righteousness as well. The words were prophetic, and proved to be so. Muhammad came to his full power, and his oppressors whenever they came to him received treatment of unparalleled kindness.

## MUHAMMAD IN POWER

### THREE REQUISITES OF FORGIVENESS

FEW persons remember their days of adversity when they come to power. But a serene and noble mind is an adamant proof against all the vicissitudes of time. In his case change means newness of circumstance to bring forth such other noble qualities as could not be exhibited in his former state. No virtue is without its own phase and character. It demands circumstances peculiar to it for its revelation, without which no

one can claim to possess it. Forgiveness, for instance, can be shown only by one who undergoes three stages of life. Firstly, he has been in affliction and helplessly persecuted by his enemies. Secondly, he has come to full power, and his enemies are at his mercy; and lastly, they come to receive judgment for their tyranny at his hand, but they are forgiven and not punished. *How can one be accredited with mercy who never had any one at his mercy?* and forgiveness, like mercy, can only be shown by those who by change of circumstances find their persecutors helpless and at their mercy. With splendid meekness Jesus bore all the derisions of the Israelites, and showed marvellous patience in the hardest trials of life which he suffered as a martyr to the truth, and how noble of him to say while on the cross, "*Father, forgive them, for they know not what they do.*" Jesus could not do more than that. But Muhammad had to forgive his enemies himself. For full thirteen years he remained subject to a long series of persecutions of variegated nature. He was tortured physically and mentally, but he was always prayerful for the welfare of his foes.

#### MUHAMMAD AND NOT JESUS COULD SHOW FORGIVENESS.

It has just been remarked that the moral quality of forgiveness demands three conditions precedent for its manifestation. These conditions must be fulfilled before one can lay claim to possess this noble attribute. Jesus was persecuted, but the other two conditions remained lacking in his life. It was at the hand of the Prophet of Islam where *forgiveness* found its right use and occasion, when the "Lord on high with His ten thousand saints" reached the gates of the "Ancient House" in the person of Muhammad. The old writings were fulfilled, and the one who had fled from Mecca persecuted and tortured came back victorious. The enemies of the Prophet in Mecca had subjected him and his followers for thirteen years to a long course of trials and hardships which surpassed in intensity and quantity the hardest trials in others' lives. His enemies fell and found themselves at the absolute mercy of their persecuted victim. They deserved every imaginable punishment to be devised by human ingenuity, and to bring them to it was simply to meet the ends of justice and equity. Muhammad would have been quite justified if he had punished them as severely as Joshua, Rumchandra, and Krishna.

did when victorious over their enemies; but the great Divine moral attribute would have remained in abeyance for ever. God raised various prophets from time to time, and His various characters were revealed in them. Muhammad was the last of the race, and all those Divine moral attributes which were still undeveloped in man found their proper epiphany in him. Forgiveness, being one of them, had its own occasion as well as its use. It found no occasion in the lifetime of Jesus, and if others had it, they did not utilize it. But Muhammad had the rare occasion and did not fail to use it. His enemies, when utterly fallen, entreated him to treat them as a noble-minded person would do. The appeal was most opportune, and made to the right man, and was readily accepted. Thus Mecca fell without a single drop of human blood being shed—an event unparalleled in history.

#### A CAPTIVE CHRISTIAN LADY AND MUHAMMAD

By M. SADR-UD-DIN

Muhammad was compelled to wage wars, but never a sword was drawn but as a last resort to defend human life and secure safety to it. These battles proved useful in one way: they furnished occasions for the revelation of that nobility of character in Muhammad which cannot be exhibited without them. That noble treatment which the defeated received at the hand of the Prophet worked wonders. Never a suppliant came but he got more than he deserved or desired. After the defeat of the Clan Tay of Yamen (Arabia), a band of Christian women was brought before the Prophet among the prisoners, led by Safana, the daughter of a widely famed Christian philanthropist known as Hatam. When the Prophet came to know of her lineage, he showed her every respect. He informed her that the generosity of her father called for the tender treatment of his daughter. "God loves those that are kind to His creatures"—so said the Prophet to the lady—"and Islam aims at inculcating the higher virtues, and consequently it must recognize them wherever they exist." So saying, the Prophet released Safana. But the daughter of Hatam was worthy of her father. Emboldened by the saintly appearance and kind treatment of her liberator, her self-sacrificing spirit came to the rescue of her fellow-prisoners;

she refused to accept the favour if the other prisoners of her sex were to remain state prisoners. But her self-abnegation could not go unrewarded, especially at the hands of Muhammad, who always proved more than a match for the nobleness shown by others; and so the Christian lady had to invoke a long prayer upon the head of her noble deliverer, when she found all her companions liberated at her intercession. The whole company were given leave very soon, and they were dispatched to their town under a trustworthy escort.

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#### ISLAM NEVER ENFORCED THROUGH THE SWORD.

The life of the Prophet is full of such events. If the sword was drawn to force others to conversion, why were the prisoners released at the end of each war and allowed to go to their home without being converted to Islam? Can any person refer to a single conversion which was secured through compulsion?

### MUHAMMAD A REAL WARRIOR

To wage war in defence of life and property was a duty, and cannot be treated as a crusade. His amazing, untiring zeal to stamp out idolatry from his country and to enforce there other reforms roused terrible opposition against the founder of Islam. No Arab tribe was without its idols, and to vindicate and protect the honour of their image-god every clan rose in war. This occurred when the Prophet was at Medina. Invaded on all sides by his enemies, he had every now and then to take the field or to send men to meet aggression. Sometimes victorious, sometimes defeated, every incident created an appropriate occasion for the noble Prophet to manifest different phases of his grand character. *One has simply to digest and codify them, and the world will find in them laws and rules of war more humane and appropriate than could ever be imagined by the promoters of the Hague Conference.* Besides, laws coming from one believed to be a Messenger of God can command respect and obedience which can never be claimed by man-made laws. That we do stand in need of some laws with religious authority about them that should regulate war in case it should occur, cannot be denied in the face of what we bitterly experience every day in the present war. Could the convention at Geneva and the conference of The Hague secure

any respect for their ordinance even from their very promulgators in their belligerent capacity? The laws were humane in their treatment of war prisoners. They protected the civil population of the enemy. But when the mad dogs of the war were unchained, all such ordinances were shelved into oblivion. The German could not have done what Cardinal Mercier styles as slave-raids had Germany taken her ethics from the founder of her religion, who could have waged wars like Muhammad and dealt with the war captives as well as civil population of the enemy. The German General Staff must have before them directions like the following, which Caliph Abu-Bekr, the successor of Muhammad, gave to the Muslims when they left Medina for the conquest of Syria :—

### MUSLIM ETHICS OF WAR

"When you meet your enemies in the fight, comport yourself as befits good Muslims, and remember to prove yourselves the true descendants of Ishmail. In the order and disposition of the host, and in all battles, be careful to follow your banners boldly, and be ever obedient to your leaders. Never yield to, or turn your backs on, your enemies ; it is for the cause of good that you fight. You are incited by no less noble a desire than His glory ; therefore, fear not to enter into the fight nor let the numbers of your foes alarm you even though excessive. If God should give you the victory, *don't abuse your advantages, and beware how you stain your swords in the blood of him who yields ; neither touch ye the children, the women, nor the infirm old men whom ye may find among your enemies. In your progress through the enemy's land cut down no palms, or other fruit trees ; destroy not the products of the earth ; ravage no fields ; burn no dwellings ; from the stores of your enemies take only what you need for your wants.* Let no destruction be made without necessity, but occupy the city of the enemy ; and if there be any that may serve as an asylum to your adversaries, them do you destroy. Treat the prisoners and him who renders himself to your mercy with pity, as God shall do to you in your need ; but trample down the proud and rebellious, nor fail to crush all who have broken the conditions imposed on them. Let there be no perfidy nor falsehood in your treaties with your enemies ; be faithful in all things, proving yourself ever upright and noble, and maintaining your word and promise truly. *Do not disturb the quiet of the monk or hermit and destroy not their abodes, but inflict the rigour of death upon all who shall refuse the conditions you may impose upon them.*" (DR. ABDUL MAJID, *The Law Quarterly Review*, 1908.)

The italics are ours. That the injunctions have always been carried to the letter is an admitted fact. Read the above and think what a world of devastation and vandalism we find in Europe to the contrary. Is not Islam the proverbial enemy of idolatry and the notorious killer of all sorts of polytheistic tendencies? Yet thousands of temples, pagodas, and shrines consecrated to gods, goddesses, and demigods, teeming with

valuable golden and marble images and idols, have survived the most successful Muslim invasion and rule in India. Could you show a single instance in the whole Muslim history where the house of God, no matter belonging to whatever denomination or creed, met the fate which the Rheims Cathedral and a house of God in Louvain has seen in these days? The reason is not difficult to find out. Man-made laws cannot command everlasting respect; treaties are made to serve the time, and they are more honoured in the breach than in their observance, if they are not convenient. But when an ordinance receives religious authority about it, or comes from a founder of a religion, its violation excites public censure. It is not a breach of a word of honour, but a sin, a sacrilege, and a blasphemy, and a student of psychology can easily comprehend the difference between the binding force of the two. "Tariq, the first invader of Spain, commanded that no offence should be offered to the peaceable and unarmed inhabitants; that only those who bore arms should be attacked; and that plunder should be confined to the field of battle and to towns carried by assault."<sup>1</sup> Even in these degenerate days of modern civilization, the followers of Muhammad could follow their Master.

#### A SPLENDID ILLUSTRATION OF MUSLIM WAR-ETHICS IN ADRIANOPLE.

It was in the siege of Adrianople by the Bulgars in the Balkan War, when the besieged fell short of provisions. Under the Muslim martial laws every resident of the citadel was compelled to part with the extra provisions he had in store for the benefit of the rest. Muslim and non-Muslim had to do the same. But when the news reached the ears of the Shaikul-Islam (the Muslim High Priest) he admonished Shukri Pasha, the famous defender of Adrianople, to annul the order in case of the non-Muslim portion of the population, as it was against the war-ethics pronounced by the Warrior Prophet. The mandate, though entailing great privation to the Muslims in Adrianople, was implicitly obeyed, as it had a most sanctified authority of religion at its back.

<sup>1</sup> Syed Abdul Majid, LL.D., in *The Law Quarterly Review*, 1908.

## JESUS PREACHED AND ANTICIPATED WAR

That war was the permanent curse or necessary asset to humanity, take it as you may, was not unknown even to Jesus. "Think not that I came to send peace on earth; I came not to send peace, but a sword." How prophetic Jesus was when he said: "I am come to send fire on the earth." His followers did what he himself could not do, and fire in its different forms in the hands of the Christians became a scourge to humanity. No doubt Jesus in some other mood also said: "Love your enemies and do good to them that hate you," and all the Church ingenuity and eloquence has been a simple waste in her efforts to reconcile the above two expressions of his mind. Had Jesus been given a chance to appear as warrior, though he anticipated so, as appears from his record, we could have read his mind through his actions, as in the case of Muhammad. If war is a legacy of man, and he has to make resort to it now and then, a teacher coming from God to act as a model for our guidance cannot claim perfection unless he himself has waged war, and through his example shown us the occasion, the use, and the ethics of war. We do not only read the following in the Qur-án and his sayings, better than which one cannot imagine as laws of war, but we find an eloquent commentary on them in the actions of the Holy Prophet:—

*"A<sup>1</sup> sanction is given forth to those who, because they have suffered outrages, have taken up arms; and verily God is well able to succour them. Those who have been driven forth from their homes wrongfully, only because they say 'Our Lord is the God.' And if God had not repelled some men by others, cloisters and churches and oratories and mosques, wherein the name of God is ever commemorated, would surely have been destroyed (22:39). And fight in the way of Allah with those who fight with you, and do not exceed the limits. Surely Allah does not love those who exceed the limits. And kill them<sup>2</sup> wherever you find them and drive them out from whence they drove you, and persecution is*

<sup>1</sup> This verse is the earliest revelation regarding the permission to fight and wage war.—Ed.

<sup>2</sup> "To kill the enemy wherever one finds him is nothing strange when a state of war exists, and yet the critics of Islam draw the most grotesque conclusions from these simple words. The verse, read together with the first, runs thus: 'And fight with those who are fighting with you and kill them wherever you find them.' Do the civilized nations fight with each other to spare their enemies?"—MUHAMMAD ALI, the Translation of the Qur-án.

*severer than slaughter ; and do not fight with them at the Sacred Mosque until they fight with you in it, then slay them ; such is the recompense of the unbelievers. But if they desist, then surely Allah is Forgiving, Merciful. And fight with them until there is no persecution, and religion should be only for all. But if they desist, then there should be no hostility except against the oppressor"* (2 : 190-193).

"From the above it may be concluded that fighting was permitted as a measure of self-defence and to put a stop to religious persecution. The enemy had first taken up arms with the object of extirpating Islam, and to repel them resort to arms was made. Hence the first restriction to which the fighting is made subject is that the Muslims should fight only against those "who are fighting with you." This restriction further shows that women, children, and old men who could not take up arms were not to be molested. A similar exception was also made in favour of monks and hermits and the civil population."<sup>1</sup> Whenever an expedition was sent against an enemy the Prophet used to say : "*March in the name of God and by His aid, and by the religion of the Prophet. Do not kill an old man, who is not able to fight, nor young children nor women.*" Again, the Prophet said to his General Khalid : "*Do not kill any woman, do not kill any labourer.*" The second restriction is that the Muslims should not exceed the limits of the necessity of war. Fighting for the propagation of the faith is not once mentioned in the whole of the Qur-án, and it should be noted that it is this *defensive fighting* which is called *fighting in the way of Allah*. To establish religious freedom, no matter in respect of what creed or persuasion, "cloisters and churches, oratories and mosques," all have equal claim on Muslim arms for defence. The excuses for which wars are undertaken in civilized countries had long existed in the days of the Prophet, but the Muslims were not allowed to fight until the very existence of Islam was in danger.

If war is as old as man, and sacred and lay history are full of belligerent events, we need some ethics of war to regulate our doings when hostilities are resumed. A warrior-prophet is needed, who by his presence on the battlefields, by his actions and sayings in military exploits, by his precepts and

<sup>1</sup> Maulvi Muhammad Ali : the Translation of the Qur-án.



examples under contingencies of war, has left us lessons and directions to follow ; and that was Muhammad.

### MUHAMMAD AS A SOLDIER

Those were the days of bravery and dauntless martial spirit, especially in Arabia, when the Holy Prophet made his appearance. Even the female section of the Arabs were so dauntless as to accompany their husbands when they went to war. To speak of bravery and courage in these belligerent days of ours is to relate stories of bygone ages. The undaunted spirit of gallantry and intrepidity is not much in requisition when the two combatants have to stand against each other at a distance of many miles apart and cannons have to decide the events of war. It is not your courageous spirit, but your purse, which brings you victory. But the days of the Prophet were different. Prowess and valour were all in all for that nation of wild and warlike people. It was to humanize them, and through them the whole world, and not to circumscribe their bravery and martial spirit, that the Prophet was raised in Arabia. His mission was to regulate, and not to thwart, nature and its gifts.

The Prophet of Islam was quite up to the high ideals of his time ; he evinced a manly spirit, braving all dangers for himself and always occupying the most conspicuous position in the first and foremost ranks of his forces. On one occasion, in the battle of Honein, when the Muslim army could not stand their ground and began to retreat, the undaunted courage and self-confidence of Muhammad changed the whole scene. Single-handed the Prophet spurred his mule right towards the host of the enemy with the following words on his lips : " I am the Prophet, and there is no untruth in it ; I am the grandson of Muttalib." This gave fresh courage to the Muslims, who recovered themselves ; and this changed the events of the war.

Can a man of selfish motives ever dare perform such tasks ? Such a wonderful demonstration of indomitable and intrepid courage on the part of the Divine Claimant to which the veterans of the Arab clans stood eye-witness, and which was attended with brilliant success, not only broke the martial power of the Arabs, but conquered their hearts.

Europe is in arms. Is she to be guided at this juncture by the Holy Prophet or by the Blessed Son of Mary ?

A brave soldier, a dauntless veteran, and yet so meek, so loving and so kind in his dealing, not only in his family circle but with every one coming in contact with him. Study any phase of his life, domestic, private or public, and you are sure to be impressed with the highest type of tenderness.

KHWAJA KAMAL-UD-DIN.

## THE TENDERNESS OF THE PROPHET

By S. H. LEEDER, Author of "The Desert Gateway," "Veiled Mysteries of Egypt," etc.

I LIKE to dwell on the traits of tenderness in the character of Muhammad, the great Prophet of Islam, chiefly because that phase of him has been lost sight of, if indeed it was ever known, in the West. Much is heard of the Sword of Islam; the heroic side of this great life has received something like justice from one great historian, Gibbon, and has inspired the rhapsodies of Carlyle. These writers did great service to the cause of Truth by giving pause to the flood of abuse, till then unchecked, by which Christian writers thought to serve their cause against a power they had been taught to hate.

During recent years there have arisen serious misgivings in the minds of intelligent Western writers as to how far and how grossly the world has been misled on the subject of the fanaticism of Islam, the formalism of its worship, and the alleged sensualism of its teaching; though little impression has, I fear, been made on the mass of ignorance and the prejudice still prevailing.

But who of Christian writers has paused to contemplate the abundant evidence there is of the fact that the Prophet was a man of tenderness of heart, gentle with the weak and suffering, compassionate and very pitiful to the poor, a man recognized by all children as a playmate over whom they ruled with no sign of fear. It is said of his grandchildren, the world-respected martyrs Hassan and Hosain, that they climbed all over him and pulled his beard to tease him, with never a reproof. He told them amusing stories; he was often seen lying on the floor with the infants on and about him, while he played in their games with their toys. He stopped children in the streets with

affectionate word and gesture. The taciturnity which marked his intercourse with grown-up people ever gave way to his gentle affection for the young. There is a beautiful description of him going to the smoky hut of a woman, a blacksmith's wife, who had charge of a dying child. He nursed the little invalid for many hours, and in the end it died upon his breast.

It is strange to reflect that this tenderness of Muhammad led him to that arrangement of his household which has brought upon his memory the cruellest libel of which Western judgment is guilty. During all the early years of his married life he lived alone with Khadijah, as true and devoted a helpmate as man has ever known—a more perfect union is not recorded of any man of genius. When he was depressed about his spiritual state Khadijah constantly said to him, "Thou art of a good life." When he was getting on in years, and was widowed, it was tender compassion that led him to throw "the cloak of marriage" over certain poor women, saving them—one from a return to idolatry, others from poverty and neglect. In the case of Zeinab (who was hopelessly ill at the time and died soon after) the marriage was to set right a point of law. I know of cases in the East to-day where his followers have given a like protection to poor women, with no thought of any gratification of self. It would be as just to vilify the character of our own Samuel Johnson because of the poor female souls he harboured out of the kindness of his rugged but tender old heart, as to speak of sensualism in such a connection.

All the people of the Islamic East are kind to the blind; question them, and at once they tell you that one of the first lessons from the Prophet's life was his consideration for those who had lost their sight. Muhammad suffered remorse for many years because he once frowned at the importunity of a blind man.

To his inferiors the Prophet was ever indulgent. He once had an awkward little page, but he would not allow him to be scolded. A servant, Anas, declared: "Ten years was I about the Prophet, and he never said as much as 'Uff' to me." He regularly visited the sick, and he taught his followers by his own example that beautiful Eastern custom of turning to follow any bier he might meet, and even to help carry it, if only for a few yards, as a sign of sympathy. I once saw a pitiful little procession going to the burial of a babe, which the father

carried in his arms. Several men at different points stopped the man and, with tears in their eyes, silently held out their arms to relieve him of his sad burden for a short distance. All they could say to me in explanation was, "The Prophet, on whom be blessings and peace, he would have done it!" He never first withdrew his hand out of another's palm, and turned not before the other had turned. If a slave invited him to a meal, he would accept with a gentle grace.

In numbers of villages scattered all over the Eastern world you will find a bench, often protected from rain and sun, by the side of the mosque door. Here poor wayfarers gather as a sign that they are in need, and as men visit the mosque they invite "the sitters on the bench," as they are called, to eat with them that day, or, failing that, they give them alms to pay for food. This good custom, like most others, is founded on the tradition that tells of the Prophet's tenderness for the poor. When he went in to his meals he nearly always called some such folk to join him.

What I have written does but indicate—and that only partially—one side of this great character. It may well serve to show why all men who had intimate dealings with the Prophet venerated and loved him. Some day, perhaps, when a love of truth shines clear enough to dispel the prejudice of the ages, Western writers will carry the study of the life of Muhammad past the point where they now allow his name to stand as a great figure in history, and will give him his just place in the golden book of humanity.

### MUHAMMAD AS A HUSBAND

In the religious history of the world there is no person who has done so much to elevate the position of the fair sex as Muhammad. He gave them rights when they had none. He taught man to respect woman, which never was man taught before. He made the woman sex almost sacred. Woman was always a weaker sex. In uncivilized countries, and even in civilized countries then—i.e. over thirteen hundred years ago—she was by herself absolutely helpless. She could not live without a protector—a man—a father, a brother, or a husband. She was ill-treated by all. Muhammad protected her from all. He saved her from being buried alive as a daughter—little innocent

child. He gave her rights of inheritance even as a sister. He protected her rights when she was a wife from being usurped by her husband. Muhammad never preached what he himself did not practise. He was a model father ; he was a model husband. His first wife was his senior by fifteen years ; she was forty while Muhammad himself was only twenty-five. A woman of forty in the East is considered very old, but Muhammad remained fondly devoted to his wife until her very death, which took place twenty-seven years after their marriage ; and that devotion is truly represented in the words of Prof. T. W. Arnold, "one of the most beautiful pictures of a perfect wedded life that history gives us." When the call came to Muhammad from above, he came as a faithful husband direct to Khadijah and sought her advice. Khadijah—his close companion who knew him as nobody else knew him—from whom Muhammad could not conceal anything even if he had desired to do so, gave him a certificate in these words : "Joyful tidings do you bring. By him in whose hand is the soul of Khadijah, I will henceforth regard you as the Prophet. Allah will not suffer you to be dejected. Have you not been loving to your kinsfolk, kind to your neighbours, charitable to the poor, hospitable to the stranger, faithful to your word, and ever a defender of truth ?"

Well did Muhammad deserve this certificate from the hands of his wife. He was true to his wife all his life, and even when she was dead he never forgot her. Her memory was ever green to him. He cherished even those people who were liked or who associated with Khadijah. Once after the death of Khadijah a woman came to his wife Ayesha. Muhammad saw her and showed her uncommonly great respect. When she was gone Ayesha asked Muhammad the reason for showing that particular respect to that woman. Muhammad said, "I showed her so much respect because she used to come to Khadijah."

When Khadijah died, Muhammad's most faithful friend Abu-Bekr asked him to marry his little daughter Ayesha ; and Muhammad, out of regard to his friend and companion who had borne with him many a hardship, could not refuse : so young and beautiful Ayesha was first betrothed and then married to the Prophet. Yet he never forgot his late wife Khadijah, and always used to remember her with affectionate memory. One day, as he was thus cherishing the memory, like a devoted husband, of his deceased wife, the new wife, young and pretty

as she was, felt a little jealous and said to Muhammad, "Was she not old, and has not Allah given you a better one in her place?" "No," replied Muhammad, "there never can be a better! She believed in me when others ridiculed me, she helped me when I was persecuted by the world," (Abulfeda).

Khadijah has been placed in the ranks of the four perfect women—(1) The sister of Moses, (2) The mother of Jesus, (3) Khadijah, and (4) Fatimah, the beloved daughter of the Prophet.

As a husband Muhammad was fond of Ayesha as well. Al-Ghazzali writes: "The Prophet himself, when he found the weight of his revelations press too heavily upon him, touched his wife Ayesha and said, 'Speak to me, O Ayesha, speak to me!' This he did that from that familiar human touch he might receive comfort and strength." Muhammad used to take part in his wife's recreations and amusements, and did not check them. On one occasion he ran races with Ayesha to humour her, and on another he held her up in his arms that she might look at some performing negroes.

Muhammad taught others, by preaching as well as by example, to be good husbands. When his freed bondman Zaid, whom he treated very affectionately like a son to raise the status of slaves in society and to whom he got one of his own distant relatives married, wanted to divorce his wife, the Prophet made several efforts to reconcile the two; and ultimately, when his attempts failed and he found that he could not leave Zainab alone to be looked down on in society after having got her married to a person who was once a slave, he married her himself and treated her with husbandly devotion, thus re-establishing her social position and impressing upon Zaid how wrong it was of him not to put up with his wife—a lady who was fit to become the wife of the Prophet. Muhammad's sayings giving us some idea of what sort of husband he was are as follows:

"To give one's wife the money she requires is more important than to give alms."

"He who deserts his wife and children is like a runaway slave; till he returns to them none of his fasts or prayers will be accepted by Allah."

"He who bears the ill-humour of his wife patiently will earn as much merit as Job did by the patient endurance of his trials."

"When husband and wife eat together Allah sends his blessings upon them, and the angels pray for them."

On his death-bed also the Prophet was heard to say, "Continue in prayer and treat your wives well, for they are dependent upon you." (Al-Qidwai.)

## THE PROPHET'S GRATITUDE

By MARMADUKE PICKTHALL

A VERY learned English Orientalist has confessed that, from his lifelong study of the early history of Islam, he has derived so great a personal admiration and affection for the character of the Prophet that he is not quite certain whether his view of the religion can be called unbiased, seeing that he has this strong affection for its founder. Others besides the learned man in question have the same experience, and it is a pity that so few have made the same confession, which is needed to dispel those calumnies, born of the ignorant fanaticism of a darker age, which still pass current with some people for religious truth. This love and admiration which results in candid minds from a close study of the Prophet's life and sayings, is the more remarkable, because during the later years of his mission the character and conduct of the man Muhammad were subjected to the fiercest light of public criticism—the light that beats upon a throne. Unlike all other prophets, whose proper likeness is concealed from us in mists of reverence, Muhammad is a clear historical character, the minutest details of whose conduct and demeanour are recorded for us by his own contemporaries. It is indeed wonderful how little his detractors find to use against him in this mass of evidence. That he once, for a moment, wavered in his sacred purpose, making a concession to the idolaters, which he revoked almost immediately; that he said an angel spoke to him continually (which, seeing he was not a Christian, proves him an impostor!); that he was ignorant of certain facts of modern science, and spoke the language of his people and his age: that is really all that it amounts to in the way of adverse criticism.

If, for argument's sake, any charge against him were ever established, what would that prove? Merely that the

Prophet (whom God bless) was human like the rest of us. He never claimed to be otherwise. It is a common and an ancient error of the Christians to imagine that Muslims worship Muhammad or ascribe to him a mystical divinity like that which the Churches have ascribed to Jesus Christ. And on that ground they dismiss the most honest of men as an impostor. He would have been one had he pretended he was God. But he did not. It was, indeed, the error against which he most vehemently inveighed, regarding it as an affront to the eternal Majesty, an anthropomorphic invention of the minds of men. Muhammad is "the messenger *and servant* of God," "the first of believers," the leader in the way of salvation, setting the example in obedience to the law which was revealed through him, one of the humblest worshippers of all those millions who obeyed and still obey that law.

When Ibrahim, the son of his old age, died at the age of eighteen months, on the same day there was an eclipse of the sun, and the people said:—

"It is eclipsed because of the death of Ibrahim." The Prophet said: "The sun and the moon are two signs of the signs of God. They are not eclipsed on account of the death or life of any one."

وفي ذلك اليوم انكسفت الشمس فقال  
الناس انها انكسفت لموت ابراهيم  
قال معلم ان الشمس والقمر ايتان من  
آيات الله تعالى لا ينكسفان لموت  
احد ولا لحياة

Are those the words of an impostor? The symptoms of imposture are well known, and they are altogether absent from the records of the Prophet's life.

Some hostile writers have declared that visions of the kind he saw denote a sickness of the brain. Well, those who see visions owing to a sickness of the brain, and continue in that state, become ecstatic or insane. Muhammad, on the contrary, was as sane and practical in the last days of his life as he had been when he first received his mission; the burden of his teaching, the burden of his message was the same; his simplicity of life, his piety, remained unaltered. And this becomes the more noteworthy when we consider that in the last years of his life he was a mighty potentate, whose will was law, well



able, if he wished, to gratify his every whim. To the last he was a pious Muslim, simple in his habits, regular in prayer, vigorous and far-seeing in affairs of state, gentle and forgiving in his private intercourse with men, a loyal friend, a noble enemy, faithful in all things that he undertook. His followers were bound to him by the ties of love, not fear.

"Ten years," said Anas, his servant, "was I about the Prophet, and he never said so much as 'Uff' to me."

He forgave the woman who prepared for him a poisoned meal, giving him thereby a painful illness which eventually caused his death. He forgave the ghoulish and ferocious Hind, the wife of Abu Sufian, who devoured the liver of his uncle Hamzah on the field of Ohod; he forgave men and women who had maligned or betrayed him. Only for the welfare of the Muslim commonwealth was he severe in punishment—never on his personal account. Muhammad was full of virtues. But what has charmed me most among the virtues of Muhammad is his gratitude—a very rare ingredient in the constitution of great men.

In his youth, as everybody knows, he was not financially well off until he married Khadijah, a wealthy widow some fifteen years older than himself. For twenty-seven years, until she died, this lady was his only wife and his elect companion.

"The messenger of God (God bless him) loved her (Khadijah) with a strong devotion. Before their marriage he used to travel to Bosrah on her business with her slave Meysarah. Afterwards he spent her money in the cause of God. And he continued to remember her with deep affection after her decease, till Ayesha"—a young girl, the daughter of his best friend, Abu-Bekr, whom the Prophet married on the death of Khadijah—"grew jealous. And she said: 'O messenger

كان يحبا رسول الله صلى الله عليه وسلم حبا شديدا  
وكان رسول الله صلى الله عليه وسلم سافرا لتجارته  
مع عبد عامسره الى مدينة بصرى  
قبل ان يدخل بها والنفع مالا  
بسبيل الله بعد ان تزوجا ولم ينزل  
نذكرها بعد وفاتها بخير حتى اخذت  
عائشة الغيرة فقالت يا رسول  
الله الخ

of God, what was she but an old woman? God has given thee a better in her stead.' He answered: 'No, by Allah! He has not given me a better in her stead. She believed in me when men denied my mission; she gave me all her wealth to spend when men restrained me; so kind and generous was she to me.' Ayeshah said: 'I will never speak of her again save with respect.'"

And again:—

"Abu Hureyrah relates: Gabriel came to the Prophet (may God bless him), saying: O messenger of God, this Khadijah presented to thee as it were a vessel full of food and drink; for what she gave to thee announce to her Peace from her Lord and inform her that a house of silver is prepared for her in that garden where toil and trouble are not."

صل على الأعمدة فوضد الله  
خير منها فقال لا والله ما عوضني الله  
خير منها أنت بي والناس كذبوني  
وهديت ما لادوني والناس سئون  
فانها كانت كريمة قالت عائشة رضي  
الله عنها اني لا اذكرها الا بخير

روى ابو هريرة رضي الله عنه قال اني  
جبريل النبي صلى الله عليه وسلم فقال يا رسول الله  
هذه خديجة قد استت بائنا وفيه ارام  
طعم وشراب فاذا حي اتت فاقراء  
عليها السلام من ريسا ونسي وبشرها بيتا  
في الجنة من فضة لا ذهب ولا لصب

Do not these traditions breathe true warmth of love and gratitude? I commend them to all those who still imagine that the Prophet of Islam degraded women and despised them, or regarded them as soulless. Why, he described his daughter Fatimah upon her wedding morn as "accompanied by troops of angels on the right hand and the left"—a lovely image of triumphant girlhood, but hardly that which would apply to an inferior creature, one without a soul. But I digress.

There is another fine expression of the Prophet's gratitude, which I can never read without a thrill.

The Ansar, the Muslims of Medinah, had received the Prophet gladly on his flight from Mecca, giving him not only a

refuge but also a kingdom, and welcoming the Muhajerin (the other fugitive believers) in their homes as brethren. There remained in Mecca only the idolaters, who waged relentless war upon the Muslims for some years. Then Mecca fell, and some of these relentless enemies embraced Islam through fear, and hypocritically. Soon after the conquest of Mecca, on one occasion the *Ansars* thought that more favour had been shown to Meccans, and grumbled. When the Prophet heard of their complaints he ordered them to assemble before him, and said :—

“O Ansar, I have learnt what you say one to another. When I came among you, you were wandering in darkness, and the Lord guided you aright ; you were suffering, and He made you happy ; there was enmity among yourselves, and He has filled your hearts with brotherly love and peace. Was it not so ? Tell me !”

The men, with hanging heads, ashamed, replied : “In truth it is as thou sayest ; to the Lord and His apostle belong mercy and benevolence.”

As quick as lightning came the Prophet's cry :—

“No, by the Lord ! You might have answered, and answered truly, for I myself would have borne witness to its truth, thus : ‘Thou camest to us rejected, and we believed in thee ; thou camest as a helpless fugitive, and we assisted thee ; poor and an outcast, and we gave thee an asylum ; comfortless, and we consoled thee !’ O Ansar, why disturb your hearts about the things of this life ? Are you not content that others should obtain the flocks and camels while you go back to your homes with me in your midst ? By Him who holds my life in His hands, I will never forsake you. If all mankind went one way, and the Ansar went another, I would join the Ansar. The Lord be favourable unto them and bless them, and their children, and their children's children.”

That is the royal charter of Medina, endearing it above all other cities to the Muslim's heart. How could they fail to love a man who spoke like that ?

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

## MUHAMMAD AS SOCIAL REFORMER

By J. PARKINSON

THE average European, when he reads the heading of this article, will probably shrug his shoulders and smile with self-satisfaction, thinking that between the man Muhammad and the term Socialist there is no connecting link. Yet the social, let me say Socialist, reforms taught by the Prophet and introduced by him in his legislation permeate the entire body politic of Islam. While the universal spirit of expansion inherited by the race may have carried the Muslim to the Pyrenees in the West and the Indus and Oxus in the East in martial splendour and conquering zeal, it was the Socialist essence and energy, of Islamic legislation that built up and maintained the mighty fabric of Saracenic civilization, and made it supreme over all existing and pre-existing empires, making Granada the Queen City of the West, Bagdad the Pride of the East, Damascus the Pearl of the Desert, and Cordova the greatest Glory of the World. To elevate a people, to raise them socially and mentally and in economics and politics, to make them true students of science and art and literature, you must first elevate them morally, giving them an appreciation of morals before the other modes of thought are set in motion. So the earliest social reforms of the Prophet were moral reforms. In fact, his whole teaching is particularly moral, strong, ethically and spiritually—the foundation on which all legislation ought to be built.

The State is a mass of individuals, and to raise the State to the highest point of development sought for, you must raise the individual. Spiritual progress lies at the root of all material progress. They both react the one on the other ; sometimes one may be ahead, sometimes the other. But progress spiritually is the mainspring of the total machinery of the State, and is the real measuring-rod of progress and civilization.

So the Prophet introduced the grand ideal of Islamic Brotherhood, binding Muslim to Muslim and State to State. It may be said that Jesus also, and others as well, taught disciples an ideal of brotherhood. Yes, *disciples*. Muhammad was wider and nobler than disciples, and in his sweep embraced

not only Muslims but all humanity. One God, one people ; the Creator—His creation.

“ Whether a Believer, a Jew, a Christian, or a Sabeen, he who believes in God, the Last Day, and *acts aright*, his reward is with his God, he should neither fear nor be grieved.”

His ideal was a brotherhood of the whole of humanity, binding man to man and nation to nation. The doctrine that each man will be judged by *his works* was a decided advance on the early doctrines that the gods could be propitiated by sacrifice or by mere belief in the efficacy of a sacrifice, either animal, human, or divine. His salvation depended on his labours, on his acts and thoughts.

#### THE EXPANSIVENESS OF ISLAM

and its attitude towards other creeds was a new note in the history of religion, save perhaps in the case of the Buddha, who went a good length towards such a goal. It heralded liberty of conscience for all. “ Let there be no violence in religion.”

#### “ IT IS YOURS ONLY TO PREACH.”

Brought in toleration of the opinions of others, and complete freedom of worship according to the person's inclinations or beliefs. So far as the Muslim was concerned it put an end for ever to the doctrine that there was one standard of morals for the individual and another standard for the nation or the State. The State would henceforth be judged by the same measuring-rod that judged the acts of the individual. A State could not make progress—would, indeed, be subject to disintegration—unless internally, as between each person, justice was impartially administered. It is to the credit of the Prophet of Islam that he provided a system by which injustice might be detected and judged, whether perpetrated by rich or poor, high or low.

#### WOMAN.

Woman was elevated to a status she had never enjoyed previously, either in the East or the West. Her rights were safeguarded by the law, and her husband had no claim on the fruits of her labour or on her property, while as wife she held certain legal claims on her husband he could not repudiate and

none might take from her. Slavery was not abolished ; but the social position of the slave was entirely changed that he became practically one of the family. The laws governing his condition were so framed that had the Muslims themselves acted up to them slavery would have been a thing of the past in the lands of Islam centuries ago. I may say here that a man can only be made a slave by a Muslim when he is taken prisoner in war, and not even then if he can pay a ransom, or if the nation to which he belongs can pay an indemnity. Another valuable social reformation was the abolishing of all forms of gambling, one of the curses of present-day Christendom, another the total prohibition of strong drink, the most degrading and destructive habit of the West ; evils that for generations have been enervating and debauching the manhood and womanhood of Europe. No religion save Islam has ever attempted their abolition. Two aspects of the Prophet's teaching ought to appeal to every modern Socialist. The first his forbidding

#### USURY.

The hoarding up of money so as to lay it out at interest and live on it without labour was interdicted. Every Muslim must work for his own sustenance. Such a law made for the more equal distribution of wealth. It saved the many from becoming paupers and the few millionaires. The Khalifa Umar so far recognized this teaching of his master that he refused to keep a surplus in the State Treasury, and distributed what was over every Friday to the people according to their needs. The second aspect : The Prophet forbade "cornering," the creation of a monopoly in any of the food-stuffs of the people by which prices might be raised and the poorer portion suffer. The introduction of some of the laws of Islam in the British Isles at the present time would relieve the cares of many a housewife.

#### THE POLITICAL ASPECT OF ISLAM

never seems to have been clearly grasped by the great mass of Europeans. Politically Islam is a Brotherhood, and therefore a Democracy. The meanest subject of a Muslim State has the same right to be heard on a question affecting the State or the religion as the ruler of the State himself.

UNDER ISLAM ALL ARE EQUAL.

The Prophet left no hard-and-fast rule as to the title of the supreme head of a Muslim State, or as to whether that head was to be one man or a body of men. That point was in the hands of the people themselves; the *ijma* or agreement of the Muslims. They could appoint a King, a Sultan, a President, or a Council. But no matter which was appointed the governor or governing body was only there to see that the laws formulated by the Prophet were carried out, and that any fresh laws of detail in State management introduced were in conformity with the general principles enunciated by the great lawgiver. It was the duty of the head to safeguard the interests of the State internally and externally according to the laws of Islam. The head of a Muslim State is merely administrative and executive. No Khalifa or Governor was at liberty to act contrary to the decision of a court of justice. Tribunals of justice were independent; and rich and poor alike, Sultan and servant were tried equally by the Kadi (chief judge), a pauper on application to the judge having the power to call the King to account. Even in England until lately the landowning (county) families looked on labour as demeaning; the idea still remains, but has become less noticeable, disappearing gradually before the sheer economic, political, and social pressure of capitalism. On the other hand,

MUHAMMAD ENNOBLED LABOUR,

and raised it to the highest standing. He was a worker himself; so were his earliest and most enthusiastic converts. Land in Muslim countries has always been the most important asset from which revenue was obtainable. All land was the property of the State, and was only leased out to individuals at an unsettled tax. The tax varied according to the conditions, the ideal being never to overtax so as to pauperize, or make life a burden. If the law was carried out no great landowning or capitalist class could arise. The division of a person's estate after death was fixed by law; all relations within a certain degree were provided for, so there could be no vast accumulation of land or capital in one person or the elder branch of a family. The old and the infirm were the care of the State, and the State was bound to provide for them. "Old age pensions" are centuries old in Islam.

In the face of those facts, on the question of what attitude the Prophet is likely to have taken up in regard to the social problems of the present, we need not speculate. If the doctrines he taught had been obeyed by all, there would not have arisen a war of classes, no pauperization would have been possible, no deadweight of capitalism would have arisen to crush the whole social fabric, no monopoly could have been created. Such was the far-seeing, far-reaching legislation of that one man who set Arabia on fire with the light of his genius and the energy of his divine inspiration.

## MUHAMMAD AND LEARNING

By Professor N. STEPHEN

“Seek Knowledge, from the cradle to the grave.”—MUHAMMAD.

I AM not much of a hero worshipper, for I have always thought more of a man's work and teaching than his personality: which is always the least permanent part of him, and must quickly pass away and be forgotten, or, after a time, be idealized by his admirers and traduced by his enemies, till the picture left is at best a doubtful copy of the original.

But a man's work, his words and teaching, live after him, and, if he be a man of mark, stand as his mark on history and posterity, to influence for good or evil many thousands of his fellow-men. Such a man undoubtedly was Muhammad—a great man, and intellectually a strong man, whose example and influence brought about reforms which, in the circumstances surrounding him, were little less than miraculous.

He was not perhaps a learned man, but I think a man with more knowledge and greater refinement than is usually ascribed to him. I am led to this conclusion by the fact that—

“The tribe of Bani Koraish, and especially that branch of it called the Bani Saad, among whom the Prophet spent his childhood, were renowned throughout Arabia for the purity and eloquence of their language.”<sup>1</sup>

And Sir William Muir (not a very friendly biographer) says: “His speech was formed upon one of the purest models of the beautiful language of the peninsula.”

<sup>1</sup> See “The Birth and Childhood of Muhammad,” by Syed Ahmed Khan Bahador. Trübners, London, 1870.



Such environment could not fail to make him a man of some refinement and good taste; and no doubt it was this which enabled him to attract to himself men much more learned than he.

Another evidence of his love of "Light and Learning" (or shall I say of knowledge?—for with all respect to those more learned on this point, I think knowledge would often convey a truer conception of his meaning than learning does) is to be found in his desire at all times to get to the cause of things for himself, and his habit of retiring to think over things and questions in solitude, remaining there until satisfied that by reason, or, as he sometimes said, by inspiration, he had arrived at a solution of his problem.

I am not going to dwell on his life history, being well aware that at this late date, and with so many biographies all more or less contradictory, it is difficult to arrive at anything like exact knowledge. So leaving that point to better informed and more able writers, I shall content myself with some of his most authentic sayings on which to hang a few conclusions, believing that a man's sayings are in the main a fair index to his mind. He says:—

"The ink of the scholar is more holy than the blood of the martyr."<sup>1</sup>

Here is evidence of his fearless and open speech: for this certainly was a bold thing to say, considering that at the time, and for some centuries after, most religious bodies, heathen and Christian, kept all learning jealously under guard; making it the prerogative of the priestly or ruling class, and even making penal laws to prevent the teaching of the common (!) people, and committing to prison all who made blasphemous (so-called) remarks as to martyrs; and beyond this, in their dread of learning, consigned to the flames the priceless libraries collected by past generations, inflicting on the world a loss so great as to be inconceivable, an injury which can never be compensated, an act of vandalism which will for ever be a black page in history, a disgrace and dishonour to the people and still more to the Church which approved such an act.

Compare this attempt to keep the masses in ignorance with the teaching of Muhammad, who says:—

<sup>1</sup> All quotations, unless otherwise stated, are from Muhammad.—N. S.

"The acquisition of knowledge is A DUTY incumbent on every Muslim, *male and female*." <sup>1</sup>

Surely a great saying and an honour to himself and his faith, and equally great as a contrast to the methods of his opponents.

Incidentally note in passing this sidelight on his attitude to women: it is the duty of male and female alike. What an answer to those who say he taught that woman has neither soul nor intellect! Mark also the broadmindedness of this view. He would open the book of knowledge *to all*—male or female, rich or poor, common or select; it was not only their right, it was *a duty* incumbent on all to learn all they could, to make the best of themselves, which they could never do while in ignorance.

I once heard it argued that Muhammad did not know how dangerous and far-reaching the results might be, and that it might just as often be a power for evil as for good. I entirely disagree with both statements. Regarding the latter, I do not believe that learning is AS OFTEN powerful for evil; on the contrary, I am sure its tendency is always toward good, though it may be, and often is, diverted to evil.

That Muhammad fully realized how far-reaching knowledge is, is clear, for he says:

"He dieth not, who takes to learning."

A man's life on earth might, nay must, be short, but his learning lives after him, and the end of its influence none can see. That he had not lost sight of its possible danger is equally clear from this:

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

Here he indicates the increased power of the learned man both for good and evil; but so sure is he that the balance will always tend to good, that he says:

"To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises."

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

Make no mistake though ; he does not say it is to take the place of religious exercises—in fact I think this saying points more at those who shut themselves up (i.e. monks, hermits, etc.) and refuse to take their share in the battle of life.

How may we visualize the value of learning? Can you realize this? The ignorant man may EXIST, he never really LIVES ; his limitations are so great he is like one shut up in a cell, the four walls of which form the boundary of his world ; but even a little learning may make the cell a palace, while much will make it almost a paradise.

I know it is not easy to climb the ladder, for, as Ruskin says, “ It takes a great deal of time to get a little deal of learning,” But let none be discouraged ; there are many kinds of learning besides that in books—in fact there are many *book scholars* who know very little, and many learned men who *know little of books*. The greatest botanist I ever knew could not read, but he could give you the name and life of every herb and flower and tree within miles of his cottage, and men with many letters after their names came from long distances to consult Old John on some doubtful point. Similarly, one of the best ornithologists I ever knew had a library consisting of two volumes, seldom opened, but he knew all there was to be known of every bird in the British Isles. So if you cannot get scholarship, get knowledge—they are not quite the same, you see ; learn nature, and more than all learn your fellow-man. No knowledge is ever wasted, if you will but use it ; therefore—

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

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THE illiterate Prophet says the following as to knowledge and learning :—

Acquire knowledge. It enables its possessor to distinguish right from wrong. It lights the way to heaven ; it is our friend in the desert, our society in solitude ; our companion

when friendless, it guides us to happiness ; it sustains us in misery ; it is an ornament amongst friends, and an armour against enemies.

Seek knowledge from the cradle to the grave.

Go in the search of knowledge even into China (a very distant place).

The desire of knowledge is a divine commandment for every Muslim ; and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold on the necks of swine.

With knowledge man rises to the heights of goodness and to a noble position, associates with monarchs in this world, and attains to the perfection of happiness in the next.

Excessive knowledge is better than excessive praying. . . . It is better to teach knowledge one hour in the night than to pray the whole night.

That person who shall die while he is studying knowledge in order to revive the knowledge of religion, will be only one degree inferior to the prophet.

Whoso honoureth the learned honours me.

One learned man is harder on the devil than a thousand ignorant worshippers.

That person who shall pursue the path of knowledge, God will direct him to the path of paradise ; and verily the superiority of a learned man over an ignorant worshipper is like that of the full moon over all the stars.

Who are the learned ? Those who practise what they know.

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.