

Our Holy Prophet's Birthday Number

Vol. VI.]

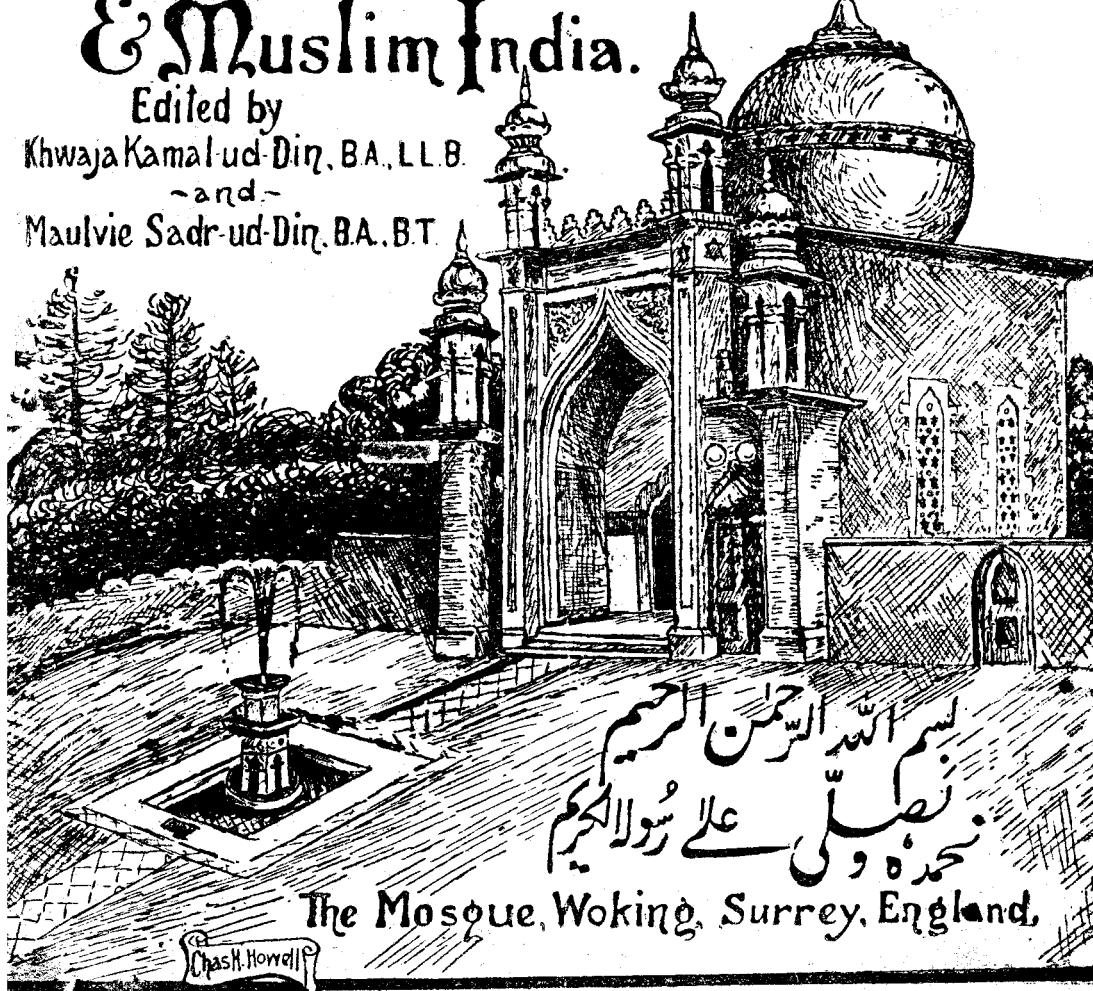
DECEMBER 1918

[No. 12

PRICE 7d.

Islamic Review & Muslim India.

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



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

VOL. VI]

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THE HOLY QUR-ÂN

With English Translation and Commentary, printed on high-class India paper, and bound in green flexible leather, *is now ready*. Price 22s.* Prospectus and sample pages sent free on application. Cloth-bound Edition, price 16s., postage extra. Prices in India: India paper, Rs. 20; cloth bound, Rs. 17. Apply in India to Ishaat-Islam Office, Nowlakha, Lahore.

Qur-ân Class.—We are sorry to note that, owing to the illness of the Imam, there will be no Qur-ân classes for the present. The students will be informed when the classes are taken up again.

Friday Prayer and Sermon.—At the London Muslim House, every Friday, at 1.30 p.m.

Service, Sermon and Lectures every Sunday at the Muslim Prayer House (111, Campden Hill Road, Notting Hill Gate, W. 8), at 3.15 p.m., and at the Mosque, Woking, at 3.15 p.m.

* The rise in the price of book-binding has compelled us to increase the price. We advise our customers abroad to send us 2s. 6d. extra, to cover insurance fee, and thus to secure the book against loss through enemy action.

NOTES

WE are glad that we are once more able to celebrate the Birthday of the Holy Prophet in this last number of the year. The articles which constitute this issue have been written out with special reference to the extraordinary nature of the times through which we are passing, and are intended to bring home to our readers, Muslims and non-Muslims, the value of the guidance contained in the glorious Message of Muhammad and the shining example of his life under similar circumstances. No occasion is more opportune than the present one to prove to the whole world the broad and rational basis of Muhammad's claim of World leadership.

WE regret to announce again the illness of Khwaja Kamaluddin. He had to leave off work under urgent medical advice for several weeks since 10th October, and his continued indisposition still leaves us in doubt as to the time when he will be able to return to it. We hope under the circumstances he will be excused from keeping all his engagements, both at the London Muslim Prayer House and elsewhere, during the months of November and December.

LONDON MUSLIM PRAYER HOUSE.—The Society of London Muslims continues to justify its useful existence by observing the following programme during the months of October and November. The audience at these gatherings were always fairly large, among whom were ladies and gentlemen of all shades of religious opinion :—

- 13th October :—Mr. Dudley-Wright on "The Essence and Mission of Religion."
- 20th October :—Mr. H. Lovegrove on "Meditation."
- 27th October :—Mr. Dudley-Wright on "Muhammad—the Man and His Mission."
- 3rd November :—Mr. Ehsan El Bekry.
- 10th November :—Mr. Dudley-Wright on "Islam not Fatalism."
- 17th November :—Mr. S. H. Riza on "Islam and Christianity."
- 24th November :—Mr. Dudley-Wright.

AT HOME.—On Saturday the 28th September Khwaja Kamaluddin was At Home to a large number of Muslims and other friends who are interested in Islam and make a point of regularly attending all the gatherings that take place at the Muslim Prayer House. After tea and prayers a short address was given on the theme "My Heaven is My Own," indicating the Muslim conception of Heaven. The speech was followed by questions and answers.

FRIDAY PRAYERS:—During the absence, owing to indisposition, of Khwaja Kamaluddin the “Khutbas” were delivered by our brothers Abdul Khaliq Ismail Bey, Ehsan El Bekry Bey, and Mr. Khwaja Ismail.

THE MOSQUE, WOKING.—The Sunday Services were held as usual at the Mosque, Woking; Lectures were delivered by Mr. Abdul Qayum Malik on the following subjects:—

- 6th October:—“Islamic Conception of Waging War—Rights of Belligerents.”
- 13th October:—“Islamic Conception of Waging War—Duties of Belligerents.”
- 20th October:—“The Meaning of ‘Victory’ in Islam.”
- 27th October:—“Muhammad Victorious.”
- 3rd November:—“Place of Islam in the Smaller Details of Life.”

THE CENTRAL ISLAMIC SOCIETY is making arrangements again this year for the celebration of the Birthday of the Holy Prophet on the same grand scale as in past years. The Birthday will be celebrated this year on a day about the middle of December. As to the date and place of the celebration, inquiries should be referred to Shaikh Mushir Hosain Kidwai, 158 Fleet Street, London, E.C.

MALIK.

AN INSTRUMENT OF INSTRUCTION FOR MUHAMMAD

Ya ayyohal mudassiro, qum fa anzir, va Rabbaka fakabbir, va siyabaka falahhir, val rujza fahjur, va lalamnun lastaksir, va li Rabbika fasbir.

O thou, enwrapped in thy mantle !
Arise and warn !
Thy Lord—magnify Him !
Thy raiment—purify it !
The abomination—flee it !
And bestow not favours that thou mayest receive again with increase ;
And for thy Lord, be patient.

lxxiv. 1 to 7.

THE last Messenger of God—the final Reformer and Prophet to mankind—was given the above-given charter by God when he was commissioned to succeed Jesus Christ as the promised Great Comforter. In the first revelation the unlettered Prophet was commanded to read, and his attention was drawn to the use of the pen and the knowledge. That was an educative revelation. The above revelation was second in chronological order. It came after an intermission of six months when the Holy Prophet was in the Cave of Hira covered in a mantle—the dress of shepherds—holding communion with his Creator in a rather depressed and lethargic mood because there had been a long recess and he had not heard from his beloved and loving God.

The very mode of address in the above revelation was inspiring and affectionate. *Muddassir*—covered in a mantle—became one of the names of the Prophet—a sort of endearing nickname. The title was meant to remind the followers of the Prophet ever after that God does not always select great leaders from kingly mansions and richly dressed personages. The greatest leader of mankind was covered only in a woollen mantle when he was commissioned to lead the people not only of his country, not only of his age, but of the whole world and for every age. So the very first verse gives this moral lesson that it is merit that counts, not the way a person lives or dresses.

The second verse is the epitome of the teachings of Islam. In two words the secret of the future glory of Islam was given. The key of the advance of the Muslim nation was "Arise and warn." It was their motto—it was the cry that took them forward and imbued them with that spirit with which they conquered a large part of the world. Islam became a religion of action, not of dreams. The Prophet was commanded to be up and doing, to give up that lethargic mood, to give up even that solitary communion. He was commanded to arise and be a warner, a model, an example to the world. Passive virtues are no doubt good, but God expected more from Muhammad than passive virtues ; he was to arise and warn—not by mere word of mouth but by action. He obeyed the command, he executed the order, he fulfilled the mission, and as long as his people followed in his footsteps, as long as they were up and

doing, as long as they tried to be a model nation, a warning nation, they led the whole world. Would to Heaven that the Muslims of to-day also adopted the same cry—"Arise and warn!" Would to Heaven that they gave up their lethargy and indolence and became again one solid nation, bound together with the ties of brotherly affection. May God help them in becoming again a model nation and a warning to others that human progress lies in every individual being up and doing for the good of all humanity. To-day also QUM FA ANZIR should be the clarion call of the Muslims all over the world. QUM FA ANZIR should be the guiding principle of the Muslims again. They must ACT up to that command. Glorifying the past simply by words of mouth will not do. Sermonizing on the beauties of Islam will not do. Muslims must practically demonstrate their virility. They must arise. They must unite, and they must put a good example before others. Each one of them should be a warner, and by his actions, his life, his work, his treatment of others, set an example by which others may profit. Precept without practice is not of much value. Muslims should try to make their nation a model nation—free from all prejudices of colour, race, country—united in brotherly affection—always acting with vigour and enthusiasm, and every day going forward and forward—every day increasing in glory and size as the emblem they have adopted—the crescent-moon—glows and grows every night until it has reached the stage of full moon. Islam is the religion of action, of sacrifice, of jihad. God has given a Muslim life and vigour to be spent not in indolence, not in seclusion, not in a monastery, but on the battlefield of the world to assert the Light, the Truth, to stimulate man's intellect and reason.

QUM FA ANZIR was the watchword of Muhammad. But with what object was he inspired to "arise and warn"? Certainly not for any personal glory—not even for the glory of any particular race or nation. He was commanded to "arise and warn" so as to be able to magnify the Lord. The RABBULAMIN, the Cherisher of the worlds, can only be magnified when His vicegerent—man—gains the rule over the world. God has given man capacities to rule the world. If by his mental and spiritual powers man succeeds in ruling the world—the elements, the sun, the moon—everything, if he succeeds in improving the well-being of all the creatures, he will thereby magnify his Creator and Cherisher who has gifted him with reason and with moral attributes, with all that is necessary for him to be His vicegerent on earth.

I have said that when God addressed Muhammad as one enwrapped in a mantle He meant to give a moral lesson. In the same connection another moral lesson was meant when Muhammad was commanded

VA SIVABAKA FATAIHIR,

"and purify thy garments."

The dress might be humble and lowly, but it must be

purified and clean. Physical cleanliness is a concomitant of mental and moral purity. There is no doubt that cleanliness is next to Godliness.

The word **TAHIR** has a much deeper significance than mere superficial cleanliness. Everything a Muslim possesses should be thoroughly clean—it should be pure and possessed by *kush halal*—honest labour. Muslims are expected to live a clean life—physically and morally both. Ablutions five times a day, bathing the whole body in running water on certain occasions, is their religious duty. Their domestic habits and toilets make them very clean physically. Not even the Jewish nation is so particular about cleanliness. The Christians in their days of orthodoxy were supposed to remain dirty. Christ is supposed to have said that nothing which goes into the body is unclean. When the Muslim men, women, and children were burnt alive or banished by the Christians from Spain after a glorious rule of over 800 years, the baths built by Muslims were deserted and even demolished, and the Christian cardinals and priests had the audacity to issue commands to the effect that bathing and washing was the habit of the heathens—Muslims—therefore it should not be followed by orthodox Christians! During the time of the Muslim rule in Spain, one of the distinctive and apparent signs of a Muslim was that his hands were well washed and he was more clean than his Christian fellow-citizen.

Physical cleanliness is undoubtedly necessary, but it is not quite enough. The modern civilization, although it calls itself to be Christian, has adopted the principle of physical cleanliness for its adherents—that is, it has gone against the commands and bulls of the Christian cardinals and priests of Spain, and the Christian people are adopting Muslim ways of cleanliness. Bath-rooms are becoming necessary adjuncts of every English house—though this is not quite so on the Continent—and London can boast of a few Turkish public baths also. Perhaps the number of the “great unwashed” is slowly decreasing. But the modern civilization has yet to follow the command

VAL RUJZA FAHJUR

and shun every abomination. Muslims were commanded to shun every abomination, every uncleanness, everything mean and low, sordid and unsavoury—they were commanded to be clean mentally and morally, to be straight in all their dealings with others, to be free from hypocrisy, deceit, and duplicity, to be bold and upright in all their actions and even thoughts. The two words of the above command form one of the most valuable ethical formulas of universal beneficence. *Rujza fahjur*, shun abomination, is a golden rule of guidance to every man and woman, to whatever country he or she may belong. It is the best way to become the best gentleman or lady.

Another golden rule follows it. A standard of generosity, of goodwill and kindness is given in these words—

VA LA TAMNUN TASTAKSIR,

"and bestow not favours that thou mayest receive with increase."

Islam has encouraged commerce and trade among its followers. But it has taken very great care to keep them free from the spirit of bargaining in all social or ethical matters. Islam never aimed to make Muslims a nation of shopkeepers whose one object in life would be to obtain some gain, some advantage at the expense of others. Islam did not encourage exploitation. It inculcated every virtue for virtue's sake, not on any utilitarian principle. It inculcated honesty not because it was a good *policy* but because it was a good virtue.

In the same way it inculcated benevolence in man, not with any object of receiving in return something more, but purely for the sake of God, out of pure human sympathy for other fellow-creatures. In ethics Islam has always discouraged business principles. It does not count that to be charity or benevolence which is done for any selfish motive. It wants us to do good to all our fellow-creatures as a matter of duty assigned to us by our Creator Himself. This is why it has instituted compulsory charity—*zakat*. We have been created in the species of man, and we owe it as a duty to our fellow-men to be good to them. Even if we are not treated well by some, we should try to do our duty and do good as far as lies in us.

This injunction of the Holy Qur-án raises the standard of benevolence to its highest point; it increases the spirit of fellowship to its noblest extent; and it extends human sympathy even to those from whom no recompense is expected—to animals, birds, and even plants.

The Muslim poet Sa'adi says :—

*Mayazar morey ki dana kash ast,
Ki jan darado jané sheerin khush ast.*

"Do not hurt even an ant which is labouring to carry a seed of grain,

"Because it has life, and life is sweet and worth cherishing."
Muslims have been forbidden to cut green trees.

No nation has shown so much beneficence as the Muslims, and most of that beneficence has been simply for the sake of God, without any motive of recompense in this world. The early history of Muslims is a matchless record of benevolence and of sacrifice. People vied with each other in giving up their property for the good of their fellow-beings, for the furtherance of righteousness, for the propagation of their faith. They fought battles, risked their life, suffered martyrdom without the slightest idea of any personal worldly gain. They worked for the good of humanity at large without any expectation of return. That was the spirit with which they went to almost every country of the world, and as long as that spirit continued they were welcome everywhere.

The last of the above-given verses gives one of the characteristics of the Muslim nation. The Muslims of the early

days—and only they were true Muslims—obeyed every injunction of the Qur-án. They obeyed the injunction

VA LI RABBIKA FASHIR,

“And for thy Lord, be patient.”

Every nation, like every individual, has its ups and downs, its days of prosperity and adversity. That nation which makes up its mind to rise must also be prepared to face difficulties and adversities. The nation which can live upon victories alone can have but a short life. It must have the stamina to stand adversities and misfortunes.

There is an ebb and flow in every life. Man should be prepared for both. Muhammad was taught to face both. He was taught to be thankful and prayerful to God in prosperity and to be patient in adversity. His confidence in God was complete and unshakable. When an enemy caught him up while he was asleep and, naked sword in hand, asked who would help him in that precarious condition, his bold and confident reply was “My Cherisher.” When he was hiding in a cave with one solitary companion and the footsteps of the pursuing army of his enemies were heard and made his companion anxiously exclaim, “We are only two and they are many,” Muhammad’s reply was, “No, we are not two; God is with us!” Even in the direst adversity Muhammad and his true followers never lost their heart, never lost their confidence. In adversity they have always been patient. This characteristic of theirs has puzzled many Europeans.

The gloomiest prospects do not dishearten Muslims. Some Europeans say because they are fatalists. Others attribute it to their indolence and stoicism. The real reason is because Muslims have the fullest confidence in God—they are patient for their God. They have been taught in the Qur-án, “Never despair of the mercy of God.” It is therefore that they are always hopeful. It is therefore that self-murder is unknown among Musalmans. They can meet afflictions patiently and bravely. If they fail once, twice, even a hundred thousand times, they have no reason to be disheartened, because they believe in an Almighty God who can give them success at any moment if they persist in their human efforts. Theirs is only to work. The result is very often beyond human control. Man has not yet mastered all the circumstances, all the elements. He must depend upon the Providence that rules the circumstances for the success in his undertakings. What is wanted of him is to do his very best and then to look up to the Providence for the final success. Failures should not dishearten him or successes should not make him arrogant or haughty and proud. Man should have confidence in God in every circumstance, but the most when the circumstances are adverse. He should never lose courage. He should never despair. Patience is one of the noblest virtues. Islam has raised the standard of this virtue also. Man should not exercise the virtue of patience as a sign of

his impotence or as an excuse for his own indolence and lethargy. He must act. He must work. At another place he has been warned in the Qur-án :—

Laisa lil insan illa ma sa'a.

“There is nothing for man but to exert.” Man should never give up his exertions. If he receives a check or chances a misfortune, even then he must not give up all hope. He must not even then give up his work, because if he did it would mean that he has no confidence in God—that he is not patient with his Lord. God has laid down certain immutable laws for the working of this universe. Some of those laws we have found out and have named them “the Laws of Nature.” One of those laws we have found to be is that every effect has a cause. We reap what we sow. If we do not sow anything we cannot expect to reap anything. Thus unless we work for anything we cannot expect to gain anything. If we give up our work on failures, then we must give up every hope of success. But if we continue to work on patiently in spite of failures, there is every likelihood that we will succeed ultimately. Our patience in working in spite of failures will prove our confidence in our God, who does not allow even an atom of one's work to go unrewarded. May the Muslims engrave the above-given verses of the Holy Qur-án on the tablets of their hearts, and may they act according to each and every one of the golden rules set up in those verses!

May they arise and warn, keep themselves pure and clean mentally and bodily, shun all abominations, be good and benevolent to others without any selfish motives, and have faith in and patience for the sake of their all-powerful, all-knowing, loving and merciful God!

AL-QIDWAI.

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

Be persistent in good actions and refrain from evil deeds.

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

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

Deliberation in undertakings is pleasing to God.

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

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

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

THE HOLY PROPHET.

MUHAMMAD AT MEDINA

EVEN the most bigoted enemies of Muhammad and his religion have admitted that he was sincere and straightforward in his preachings at Mecca and that he did great good to humanity by having taken it upon himself to convert his countrymen to monotheism.

In one of the recent numbers of a missionary magazine which is the greatest instrument of misrepresentation of Islam and the great Prophet himself, T. H. Weir, while answering the question, "Was Muhammad sincere?" admits as regards the Meccan period that he was so, and adds:—

"His converts were few: on two occasions they had to take refuge in the Christian country of Abyssinia; his whole clan were given the 'boycott' by the rest of the clan of Koreish, until they were reduced to the greatest straits; an attempted mission for aid from the neighbouring city of Taif ended in failure; and the death of his wife and lifelong friend Khadija and of his protector Abu Talib had brought his fortunes and those of his adherents to the lowest ebb. Yet in spite of all this failure and disappointment it is impossible to point to any inconsistency or wavering in the attitude of Muhammad towards the faith he preached."

In the book "Religions of the Past and Present," Mr. Morris Jastrow, Jr., also proclaims:—

"There can be no question of the profound sincerity of the man during the early stages of his career. The vehemence of his denunciation of those who refused to listen to his message, who persisted in recognizing other Beings by the side of Allah, clinging to practices incompatible with the demands made by a God like Allah, and, above all, the poetical character of those snatches of his early utterances that have been preserved, testify to this sincerity. The courage of Muhammad, which is one of the outstanding traits throughout his career, points in the same direction. The opposition which his rebellious utterances aroused and which in time became threatening did not swerve him from his path. He appears disheartened at times, but continues to speak out. The converts to the cause were few during the first years. . . . All the early followers of Muhammad who became known in tradition as his 'Companions' showed their attachment to him. Only a sincere man can arouse such devoted followers as Muhammad gathered about him, and who, when the opposition to him reached a climax in the year 622 A.D., were ready to follow him to Medina, where, as we have seen, he laid the foundation of the Muhammadan State."

Again:—

"Muhammad thus presents the unique phenomenon of a founder of a religion who also leads to the establishment of a vast empire. Jesus breaks the national bond uniting his people by substituting for it a spiritual union, freed from national or racial limitations. Buddha is totally indifferent to national interests and becomes the preacher of individual salvation, irrespective of political or social associations. Zarathustra preaches

his doctrine to his people alone. Moses creates the Hebrew nation, but although the political ideal is bound up with the exclusive worship of Yahweh as the protector of the nation, he can hardly be said to be the founder of the larger Yahwism—certainly not the founder of a universal monotheism. Muhammad creates a world religion, Islam, and the Arabic nation as well. In Mecca he lays the foundation of a religion capable of making its appeal to humanity at large; in Medina he stirs up the imagination of his followers to a pan-Arabic movement which was destined in the course of a few generations to exceed the fondest dreams of its promoters."

But to the people whose minds have become dull and prejudiced through religious bigotry, or who cannot judge the psychology of great personages to its full height, the character of Muhammad in Medina seems to have changed for the worse from what it was at Mecca. There cannot be a greater misunderstanding or misrepresentation than to allege that the character of Muhammad changed when he came to Medina. The circumstances and surroundings of course changed. The obligations and responsibilities also increased. The scope of action widened. But the character, the motive, the object of Muhammad remained exactly the same what it was when he started his preaching. In truth, his character all his life remained the same. He personally remained always Al-Amin—the trusty—in the selflessness and honesty of whom all had implicit confidence. His contemporary enemies could not find any fault in his character and so had to say that he had simply been enchanted by some spirit to denounce their idols. Not a single man or woman of his time called him cruel, haughty, sensual, selfish, or found any weakness in his character. All his life, whether at Mecca or Medina, he was loved by little children, who instinctively felt the community in innocence between their own minds and that of Muhammad. All his life he was the refuge of all the weak and oppressed—the support of the women, of the debtors, of the poor, of the travellers, and those who suffered from any trouble, physical or mental. Always brave, heroic, yet equally humble and modest, kind and generous, who never said a harsh word all his life even to his own personal attendant. Even at the zenith of his worldly power, "the good sense of Muhammad," says Gibbon, "despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes and mended with his own hand his shoes and his woollen garments. Disdaining the penance and merit of an hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but, in his domestic life, many weeks would elapse without a fire being kindled on the hearth of the Prophet."

At the height of his temporal power Muhammad forgave even his most deadly enemies—he forgave the women who poisoned him, he forgave the women who had taken out the liver of his valiant uncle and eaten it, he forgave the men who had dragged

one of his own female relatives to death, and above all he forgave all his countrymen who had tortured his adherents and had almost killed him.

In the long, long history of the world there is no instance of magnanimity and forgiveness which can approach to those of Muhammad when all his enemies lay at his feet and he forgave them one and all.

The surrender of Mecca offered him ample opportunities of revenge: the haughty chiefs who had sought to destroy his religion, who had persecuted its adherents and ill-treated and attempted to murder himself, were now completely in his power. "What can you expect at my hands?" he asked them. "Mercy, oh generous brother and nephew!" they besought him. Tears came into the eyes of the Prophet when he heard them: "I will speak to you," he continued, "as Joseph spoke to his brethren. I will not reproach you to-day: God will forgive you, for He is Merciful and Loving. Go; ye are free!"

Of course the idols in Mecca were not spared when Muhammad entered it. He would have been false to his mission if he had spared them. But for non-idolatrous religions he always cherished respect, so much so that even the worshippers of Christ were treated with remarkable courtesy. When a deputation of Christian priests came to him to Medina, he made them his own guests and lodged them in the sacred precincts of his mosque. When Sunday came and they wanted to hold their congregation, he went so far as to ask them to do it in the mosque itself. Can the world show any toleration like it by any other prophet?

From these very instances it can be well judged that the character of Muhammad remained the same in Medina as it was in Mecca. The motive and object of his mission also remained the same. Just as he preached monotheism to his own people, undaunted by their prejudices and enmity, in the same way, when he had succeeded in converting his own countrymen to monotheism, he sent missions from Medina to the emperors and the rulers of Persia and Egypt and other places, without any fear of their power and armies.

Christ, as long as he himself lived on this earth, is said to have treated non-Israelites as dogs, and to have proclaimed that his mission was only to the Israelites. But it has been asserted that when he reappeared to his disciples after his crucifixion he asked them to go abroad to preach the gospel, i.e. to do what he himself dared not do. He himself had failed in his mission even to his own people, yet he is said to have bidden his disciples to preach it to the four corners of the world AFTER he was gone. Muhammad was not like that. He proclaimed himself to be a prophet, a messenger of God entrusted to carry His message to the people. He was not a man to shirk the responsibility or leave it for others. He faced the individual and united enmity of his own people at Mecca, and he challenged big and powerful and haughty potentates from Medina in the furtherance of the one cause entrusted to him.

He was not a man to let himself be destroyed by his enemies and to let the work given in his charge suffer. He was determined to carry his work through victoriously and permanently.

Christianity as a religion owes much more to Paul than to Christ. Islam as a religion is indebted to none but to Muhammad himself.

For Islam, for the mission entrusted to Muhammad, for the good of humanity at large, Muhammad's career at Medina was even more brilliant than at Mecca. If Muhammad had died in Mecca, even then he would have proved a more successful preacher and prophet than Christ, but surely he would not have achieved to that first position in the world's long, long history of thousands or millions of years which he occupies to-day. It was in Medina that he secured the opportunity of practising what was preached not only by him but by all the prophets and sages that had gone before him. When at Medina, on the one hand, Muhammad succeeded in practically ennobling and enlarging the religious laws of Moses, and in bringing down upon earth Christ's Kingdom of Heaven by improving the morals of his people to saintly and angelic height, he, on the other hand, actualized the dreams of Aristotle and Plato as regards democracy, and for the very first time in history founded and worked a socialistic State.

It is easy to lay down noble precepts, but it is difficult to act up to them. While Christ failed to imbue even a dozen of his closest disciples and apostles with any grand virtues, Muhammad produced a whole State populated and worked by men without any vice—men who did not need any police force to keep them in order, who had no prejudices of class and race or colour left in them against one another—among whom there was no distinction of rulers or ruled, and the State they possessed belonged *equally* to one and all, male and female—all bowed to one universal God, the Creator and Cherisher of all the creatures—all obeyed one law, not man-made, but sent down from the all-merciful and impartial God Himself, which dealt with the rich and the poor alike—in fact, which removed the differences of rich and poor as far as it was possible to remove.

Humanity owes a good deal to the Muhammad of Mecca, but far more to the Muhammad at Medina. For the Muslims themselves the life of Muhammad at Medina should be as much their guiding star as that in Mecca. The life of Muhammad in Mecca was that of adversity, of trial, of worries; in Medina it was of success and prosperity. The latter was the result, the reward of the former. The condition of the present-day Muslims is more like the former. It is a time of trial. If they come out true and faithful, if they become united and active, prosperity will follow, as it followed Muhammad to Medina. If the character of Muhammad had really changed by the change of the *habitat*, God would have never given him success, he could have never succeeded in revolutionizing the Arabs, and through them the whole world.

MUHAMMAD AND THE LEAGUE OF NATIONS

THE idea of a League of Nations seems to be spreading in Europe. It is considered to be an idea of great beneficence for humanity because it is expected to stop wars. Man fighting his brother-man like animals is not a cheerful sight. Materialism and scientific inventions have added to the horrors of the war, so it has come to the mind of several people to find out means to stop war. But wars cannot be stopped unless some other means is offered which would settle quarrels between nation and nation. During the long, long history of man there has never been a time when wars have been stopped. As man has been given the passion of love, so also that of hate; as man has been given the virtue of self-sacrifice, so also the weakness of selfishness. The idea of stopping war absolutely is nothing short of Utopian. It is but a dream—a very happy dream indeed, but unfortunately one which can never be realized as long as man is man. This does not mean that the idea of a League of Nations is a vain one. It is a very good idea, a very beneficent idea. If it discourages wars and aggressions so as to stop even one war it will be worth being given effect to. An absolute stoppage of the wars is impossible, but it is quite practical to decrease the number of wars.

Many individual physical fights have given place to the arbitration by courts. Among civilized people it is very rarely now that one man comes to blows with another. To reach that stage internationally is very difficult, yet there is no harm in trying. Let us consult the greatest benefactor of humanity in the matter. Let us see what was the attitude of the greatest man known to humanity on the subject. Let us go to Muhammad, the final and most universal inspired Teacher of mankind. For him there was no question of nations. For him there could be no question of more than one nation. He was too great a man to think of humanity being divided up into parts. For him there was no frontier between country and country. For him there was no distinction between race and race. He was far and far above all colour and class prejudices. His ambition was to see the whole humanity as ONE nation. He preached that there was one and only God above and that all the human beings formed one brotherhood. The distinctions of race, country, colour, etc., were only superficial. They must not be encouraged. Every man should consider himself as a citizen of the world. His patriotism should not be limited. Every man can change his domicile. An Englishman can become a Chinaman. But no man can cease to be a man. God made us men before we made ourselves citizens of this country or that country. On this planet this universalism was first taught by the Prophet Muhammad over thirteen centuries ago in a country where the people were divided in innumerable clans, where each clan had its own traditions and scruples of honour, and where generally one clan was in a state of perpetual and

hereditary war against the other. Arabia at the time of Muhammad represented in a miniature form the present-day national differences of the world. Each clan had its own characteristics then, as each nation has its own characteristics to-day. If one clan was conceited, the other was ruthless. If one loved money, the other debauchery, and so forth. Each of them made every effort to keep its demarcation intact. Each one looked down on the other with a sort of contempt. It was not less difficult to bring all these divergent people under one League of Nations than that of bringing all the different nations under one League to-day. It would have been a grand and noble work if Muhammad had devoted all his life to achieve that object alone. But Muhammad was a superman. His ideals were highest and noblest. To his mind the idea of binding different clans under one League was not elevated enough. He aimed at obliterating the very boundaries that separated one clan from the other. It was an impossible feat, yet Muhammad performed the miracle. What he did in Arabia he aimed to do the same for the whole world. Muhammad's own personality was miraculous. There have been many people who had very high ideals. The world has known many philosophers, many dreamers. Jesus Christ had most charming dreams of the Kingdom of Heaven. Yet the higher, the more exalted a dream is, the more difficult it is to realize it. The dreams of Jesus proved far too high for him. On the other hand, the miracle of Muhammad's personality consisted in the fact that while he entertained the highest, the grandest ideals which ever any human being cherished, he at the same time actualized them, or at least brought them within the range of practicality. Thus the moment Muhammad entertained the highest and noblest conception of removing all those differences and distinctions which divided man from man, he took steps to make his idea an established fact, and he performed the most wonderful miracle by producing a model. He did more than producing a model. He made it comparatively easy for others to enlarge and multiply that model. He showed them the way to produce it. He laid down exact rules and regulations how to produce it. It was the first time under the sun that Muhammad produced a nation which was not divided by any sort of distinctions—of race, colour, country, class, language, creed. The same Arabs who were divided in hundreds of clans—who were so proud of heredity that they not only kept the chronological trees of each clan from its first founder—from Adam himself—but also that of their horses; to whom every non-Arab was an Ajami, an inferior person altogether—were changed by the miracle of Muhammad into one world-wide brotherhood comprising men and women of every class, race, country, colour—all of them became one nation, bowing to one God, regulating their life by one Law, following one Prophet, studying their religion in one language, imbued with one object. As far as Musalmans were concerned there was no question of using the word "nation" in the plural at all. Only one nation existed all over the world, with common rights

and privileges, without any kind of distinction or difference. A Chinese, a Persian, an Indian, an Egyptian, a Spaniard, a Turk, a Kurd was as much a member of that nation as an Arab himself. The kingdom of Islam was as much the heritage of a Persian as of an Arabian. Patriotism of each was not confined to the boundaries of his own country, but it was world-wide. Wherever a Muslim lived, he reckoned that as much his own country as that of any other of his brethren living thousands of miles away. It was the aspiration of Muhammad to universalize all humanity as he universalized one portion of it. With these aspirations he could not come down to think of a League of Nations. Yet the principle upon which a League of Nations should be founded was not far from Muhammad's God-inspired mind.

It is in the chapter xlix, verses 9 and 10 of the Holy Qur-ân that we find these words:—

Va in taîfatâne minalmominina qatalu fa aslihû bainahumâ fa in baghat ehdahuma alal ukhra faqatilullati tabghi hatta tafiya ila amrillahi fa in faatu fa aslahû bainahumâ biladle va aqsitû. In Allaha yuhîbul muqsitîn.

Innamal mumimuna ikhvatun fa aslehu baina akhavaikum vattaqullaha laallakum turhamun.

"And if two parties of the believers quarrel, make peace between them; but if one acts wrongfully towards the other, fight that which acts wrongfully until it return to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

"Verily the believers are brothers of one another, therefore make peace between your brothers and be careful of your duty to Allah, so that mercy be shown to you."

The above verses give the idea of Muhammad as regards a universal league to settle quarrels between one party of men with another. The ambitions or aspirations of those people who aim at founding a League of Nations to-day are comparatively low, but even these cannot succeed unless the principles expressed in the above verses are adopted. The first principle should be that all the nations, whether strong or weak, small or large, should receive the same treatment as two Muslims receive at the hands of a Muslim judge. An American idea has been expressed that all the strong Powers should have two representatives each in the League, but all the small Powers only one each. If such a League of Nations is formed it will be a triumph of militarism. It will add to the power of the strong. It will increase the weakness of the weak. It is not a sound idea. Some people have begun to limit the membership of the League to "free" nations only. This notion is also wrong. If carried into effect it will perpetuate the subjection of those nations who have already succumbed to the militarism of strong Powers and have lost their "freedom." Freedom is the birthright of every man, of every nation. Those nations who have lost their freedom deserve greater sympathy, *not* less. It is they who have to be pro-

ted from oppression, from exploitation, from aggrandizement. It is they who should be given a greater voice in the League to have those wrongs which were done to them redressed. In short, all the people of the earth should receive equal treatment. By the League of Nations humanity should be treated as a whole.

Then the chief object of the League should be to keep the equilibrium—the peace. Every effort should be made to keep the peace between the people and people without taking recourse to fighting, but if the wrongdoer and oppressor or aggressor would persist in his wrong, then the League should help the oppressed and fight against the culprit. This fight should not be actuated by any but humanitarian and selfless motives, and the moment the wrongdoer returned to Allah's command, i.e. to his rightful course, he should be given peace. The settlement should not be effected with any spirit of revenge or malice, but with justice and equity. The arbitrating States should not look to their own interests. They should not take the opportunity of taking advantage of one State being brought to its knees to advance their own individual interests. It very often happens that States interfere with the best of motives in a quarrel, but at the end fail to withstand the temptation of advancing their own interests at the expense of the vanquished. The above verses of the Holy Writ forbid this. The settlement should always be with justice and equity. The League of Nations should not behave as a monkey did who was asked to settle the quarrel of two cats over two unequal pieces of cheese. On the pretence of equalizing the shares, he cut off a portion from one and put it in his own mouth and then from the other, with the result that he finished *all* the cheese himself, and thus left nothing for the cats to quarrel about.

The Qur-án warns the people that Allah loves equity. The settlement should be effected with this idea before the mind, that God, Who keeps the watch, does not love inequity. Men as well as nations may deceive others. They may deceive themselves. But they cannot deceive God. He will judge all by their inmost motives. The League of Nations should realize fully its responsibility to God. It should in no case misuse its own powers. If the League of Nations did misuse its powers, it will be worse than if a single State or even a small group of States abused its powers.

The last verse gives in a few words what should be the basic and real object of the arbitration. It says that the peace should be established between two brothers. There should be nothing but mutual affection between two brothers. It lays down the general principle that all Muslims of whatever country, race, colour, class they may be are brothers to one another, and that two brothers must always be in peace. If they cannot manage to keep peace between themselves, it is the duty of other brothers to intervene and to secure peace between the two quarrelling ones. They should treat both the belligerents as brothers. They should judge both with absolute impartiality and should

take sides with him, and him only, who is in the right, and with one single object of inducing the wrongdoer to return to the right course.

The verses of the Qur-án elevate the standard of the Court of Arbitration of the League of Nations to its highest point. The question comes to every mind whether it is possible to-day to form a League of Nations of that high standard or not. Without that high standard the League of Nations will be an instrument of greater mischief than of good. It is doubtful indeed that those nations who have deep-seated in them the prejudices of colour, creed, class, race, etc., can possibly reach the standard laid down by Muhammad under the inspiration of God, so it is doubtful indeed whether for all non-European races and nations a League of Nations will not prove a greater curse by perpetuating the domination of Europe over them and by perpetuating the ruthless exploitation by the natives of Europe of their countries. The idea of the League of Nations cannot be welcomed by oppressed nations until a resettlement of the whole world is arranged according to equity and justice with every people as masters of their own country and destiny.

In this connection we must not forget that even Muhammad—a superman though he was, an inspired messenger from God Himself though he was—could not succeed in spite of all his unequalled miraculous powers to *permanently* alter the human nature.

For the time being he no doubt changed the very nature of all those persons who came under his influence. The demoralized, disunited, spiteful, deceitful, bloodthirsty, unscrupulous Arabs were changed by his miraculous powers into the best type of men and women. But alas! that revolution proved not everlasting. The Arabs themselves reverted to their old characteristics. The Muslim people quarrelled between themselves. The League of Musalmans vanished. Musalman States failed to help each other, until to-day we see what we see and shudder to think of what may still be in store for Musalmans.

It is impossible to expect success of any other where Muhammad failed. It is impossible to expect a permanent change of the nature of man, so it is vain to expect that there will be wars no more. The League of Nations might succeed for the time being in stopping wars between the European nations. It might succeed in prolonging the domination of Europe over Asiatic and African people. But it can never be a permanent success, and considering the state of mind of those who want to establish it, would to Heaven that it may not come into existence at all, as it is sure to do harm to the larger portion of humanity which the projectors intend to keep out of it by one excuse or another. Those nations to whom an injustice is done by the League or whose existing grievances remain undressed will have every right to set the League at naught whenever opportunity arose.

Unless the League of Nations is established on the principles laid down by Muhammad under God's own inspiration

in the above-quoted verses of the Holy Qur-án, it will be an instrument more of harm than of good to humanity at large. If the world is keen on a League of Nations of universal beneficence it must bow itself before Muhammad first. It must get rid of all those prejudices which divide nation from nation and people from people, even if it cannot remove, as Muhammad did, those differences which divide man from man. Those nations who are keen on a League of Nations should revert to Muhammad's model. If they follow the rules and regulations laid down for that model they will find that, though difficult, it is not impossible to reproduce one like it. All the reformers must go to the Great Teacher who lived over thirteen centuries ago in the deserts of Arabia, and who still lives as a citizen of the whole world, ready to teach all who care to be taught. In the green sepulchre of Medina rests the ever-living man—the Universal Teacher. We need not rouse him up from his happy slumber. The Book through which he worked unprecedented miracles, through which he gave lessons on all possible subjects of beneficence to humanity, is available to us all. Muhammad lives through that Book. Muhammad teaches through that Book. We should go to that Book for the guidance on all those matters which make human life successful, prosperous, and happy—blessed in this world and in the world to come.

AL-QIDWAI.

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

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

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

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

That person is wise and sensible who subdueth his carnal desires and hopes for rewards ; and he is an ignorant man who follows his lustful appetites, and with all this asks Allah's forgiveness.

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

THE HOLY PROPHET.

MUHAMMAD—PERSONALITY

A SHORT time ago a weekly periodical asked eleven prominent persons what they thought was the greatest power in the world. Four chose "love"; one, "goodwill"; one, "a healthy consideration for other people"; one, a famous novelist, said, "The greatest power in the world is human ignorance," but added, that soon the greatest power would be "human reason." Four declared "personality" to be the greatest power. Says one:—

"Personality is one of the indescribable wonders of the world. . . . Great personalities can and do work the marvels of the world."

All the things mentioned above have their place in the manifestation of things. Names are given by us to certain emotions or phenomena to distinguish them, and they all go to make up the warp and the weft of soul-life. But a little thought will tell us that love, goodwill, ignorance, and many other aspects and attributes, are parts and parts only of the total—Personality.

Personality is the sum and substance of human character. It is character active; character manifesting itself; affecting others; attracting or repelling according to the attributes exhibited by it. But whatever they may be, moulding and remoulding other personalities, generally those weaker than itself. The "I," the "ego," the "person," the individual character in its broadest and deepest sense, differentiated from and compared with other individual characters, and its effect on other personalities.

In every group some lead; perhaps in one thing, perhaps in many. In ordinary social groups, a strong personality in a single field of action, a form of sport or recreation; or in mental groups one branch of study. A person here and there may be found who is looked up to and respected and takes the lead in every company and in whatever labour that company may undertake; pre-eminent over his fellows on account of his greater ability, higher intellectual powers, wider knowledge, sounder judgment, more rapid decision, swifter action, with surer and more accurate results, combined with high moral character, sympathy, justice, honesty, and enthusiasm. Few are the men who in themselves combine all those things. In the majority many are lacking, although sufficient remain to give them dominance over a group or groups of their fellows.

The few in whose character all or the most of those attributes are combined are the Leaders, Saints, and Prophets of the race. While the others dominate a few, they move multitudes, change the ideas, and revolutionize the thoughts, habits, and customs of their fellows. Their teachings and example forming the foundation of the beliefs and actions of generation after generation of nations and races of mankind.

They are not for their own time only, but for eternity. The nature of personality is seldom touched upon by writers. That may be due to the fact that it is not a permanent thing, but is ever varying, adapting itself to each impress of the environment. It has been described as "a society of ideas," themselves in a state of transiency. Again it has been said :—

"The facts of life are thus represented in our mind in the shape of a series of memories, and it is this series of memories that constitutes our personality. . . . A man's personality is the history of his life and the sum total of his experiences." "Personality, what is it but the power of constantly renewed adaptation?"

On first thoughts this seems too vague and indefinite, and may give the impression that it is a difficult question to deal with, the personality of a man. But the difficulty may after all be found merely on the surface. Personality is more than "a society of ideas." It is their manifestation. The man's character as a whole expressed and revealed to us by his words and acts. Its analysis, the history and recognition of those attributes which combined constitute the power that attracts and moves men to love and imitation and raises the wielder thereof to a plane above his fellows, making him what he is.

At the beginning of the last decade of the sixth century of the common era there might have been seen walking the streets of Mecca a young man of striking appearance. One in whom stood out pre-eminent those attributes which together formed a character of the highest and noblest personality. One to attract attention even at a glance, and make men exclaim, "There goeth the son of Abdullah."

Destined in a few years to move a nation to the very depths of its soul. To change the current of its religious thought, regenerate its social life, to sweep away habits and customs hallowed by centuries, to rouse it from ways of sloth to swiftest action, and lead it into paths that would carry it to empire and civilization. To give it an impetus that would place it in the forefront of the nations of the earth, raise it from ignorance to light, from superstition, immorality, and idolatry to learning, science and art, and morals, and the worship of the one God. From grossness and degradation to purity and progress. Truly in his case history was stranger than romance, and truth stranger than fiction.

A man such as he was imparts to other men many of their own characteristics. He imparted them not only to those who came in contact with him but to those who read of him and heard of him or perused his words.

I think it is Lane-Poole who has pointed out that one can scarcely read the life of the Prophet of Islam without loving him. If he or she has any sympathy for honesty, endeavour, and enthusiasm, certainly not without admiring him. His personality stands out gigantic, predominating. Stands

out because it illustrates all those attributes the human race have fixed on and idealized as the highest examples of human character, the noblest expressions of the soul of the race. Focused in one person we have

THE IDEAL PERSONALITY.

A man who is able and who is destined to lead his fellows. To mould the characters of his brothers, to reform them, to change their ideals and stimulate the thoughts, to elevate to a higher plane and in spite of themselves drive them onward and upward on the path of progress to the fullness of a better and a holier life. Not alone the people of his own time but those of succeeding generations. Starting currents of mind that sweep onward and onward for ever.

Looking backwards along the vista of the Ages of the Past, figures removed from us by centuries loom upon background gigantic, mysterious, and indistinct. So in focusing them to make them real to us we often unconsciously clothe them with attributes they never possessed. Even as we crucify saviours or transform them from the human to divine on mounts of transfiguration. No idealization can change nor criticism overthrow the evidence to be gathered from the opinions and the actions of contemporaries of the person on whom the judgment is founded. Contemporary sources are the light of all the inspirations of the future, but they must be handled in the method of Historical criticism with the clear, calm vision of science.

Of no religious teacher do we know as much as we do about the Prophet of Islam. His companions recorded all the minute details of his life. His every action; his table talk; his conversions, his replies to questions of all kinds on all subjects connected with religious worship or the State. We know his customs and habits; of walking, of dressing, of praying, and many points that may seem trivial but which were collected by his companions because they loved the man. Of no other religious teacher do we know so much concerning not only the larger but the minor details of his life.

Even before he began his ministry his ability was recognized, his justice and faithfulness, his upright action, his sterling code of honour. Then came his stand for the one God, his advocacy of Islam, his staunchness in the face of persecution and his defiance of numbers. Through it all he stood forth a mighty personality, dominating his followers and dwarfing his opponents, until paganism shrank and shrivelled into nothingness before his fiery eloquence, unrivalled ardour, and unconquerable soul. His words and actions flow on down the ages, controlling the lives of millions, moulding their thoughts and guiding their conduct. Strong as in those Meccan days when the great vein swelled and the camel-driver stood alone for Allah. The greatest of the Arabs.

J. PARKINSON.

THE PROPHET'S CHARACTER

So many well-intentioned English people still accept the calumnies of monkish Christendom, and regard Muhammad (may God bless him!) as a man of anger and a sensualist, that I may be excused for once again insisting on the fact that our Prophet was a gentle and forbearing man, averse to passionate excess of every kind. If I had to choose a single adjective for the description of his private character, I think I should prefer "lovable." Muhammad from the cradle to the grave was eminently lovable, and no man in this world has ever been more truly loved; not alone by those who spoke with him and knew him well, whose love still thrills in every word that they have left concerning him; but also by the millions who have never known him in the flesh, but have received his message and perused the story of his life. Prophet, Legislator, Spiritual Guide and God's vicegerent upon earth: all that he was. But it is not in any of those characters that I shall write of him to-day, but as a man, the neighbour and the friend of others.

Do you suppose that El Islam was propagated only by the sword? For twelve years the early Muslims suffered frightful persecution at the hands of the idolators, and yet their numbers steadily increased. The community was scattered, many being driven into exile; yet it went on growing. Though its members were subjected to most cruel tortures, there were few apostates, and many converts to the faith of Allah, the One God. Did the personality of Muhammad—the most charming that the world has ever known—count for nothing in that steadfast and enduring growth? Listen to the answer which a follower of his, when put to the extreme of torture, gave his persecutors. They asked him: "Don't you wish now that Muhammad was in your place?" Amid his pain the sufferer cried out: "I would not wish to be with my family, my wealth, and my children on the condition that Muhammad was only to be pricked by a thorn." That is the accent of a personal love, not merely of the reverence men feel for prophets, or the loyalty they pay to kings. One who had been his body-servant said: "I served our lord Muhammad for ten years, and in that time he never said so much as 'Uf' to me."

The same note of personal affection is evident in all the hundreds of reports concerning him which those whose privilege it was to know him in this life have left behind.

It has been suggested by some Christian writers on his life that his character deteriorated when he came to power; in other words, that the sincerity and kindness which had been its leading characteristics until then became less noticeable when he held despotic sway. I cannot find an inch of ground for that suggestion. Alone of all the world's great conquerors, Muhammad never made himself a potentate; he never wished to go to war at all, and never went to war until he had been first attacked by enemies whose purpose was to extirpate the true religion. The purpose of Islam is peace, not war. The

warlike fame its peoples have acquired in history came quite by accident, as the result of the intolerance of other creeds. Those who think that El Islam depended for its propagation on the sword alone know obviously nothing of our faith and of the happiness and peace of mind it brings with it; they as obviously know nothing of the Qur-án and of the Prophet's character.

In a world where class distinctions were much harsher than they are to-day, where nations were divided into men and slaves, the Prophet brought the gospel of fraternity.

"And your slaves! See that you feed them with such food as you yourselves eat, and clothe them with the stuff which you yourselves wear; and if they commit a fault which you are not inclined to forgive, then part from them, for they are the servants of the Lord, and are not to be ill-treated.

"The slaves who say their prayers are your brothers.

"O people, listen to my words and understand the same. Know that all Muslims are brothers one to another. You are one fraternity. Nothing which belongs to one of you is lawful to his brother unless given out of free goodwill. Guard yourselves from committing injustice."

It is Muhammad himself who speaks. And he preached this gospel of fraternity and human justice, not by words alone, but by his personal example. He never wronged a fellow-creature in his life. After he became the sovereign of Arabia he still remained on terms of brotherhood with all believers. He was the servant of Allah no less than they were, and claimed respectful hearing only as God's messenger. He had not to surround himself with guards and janitors; he moved in simple ways among the brethren, the guide, the peacemaker, the trusted friend. So simple was the state he kept that the Qur-án itself, not he, enjoined the people not to shout when in his presence, and not to overthrong his house at meal-times—small breaches of decorum which were growing customary owing to each man's wish to see him and to make him hear. I have already spoken of his love for the Lady Khadijah. His love for the Lady Ayesah, his second wife (she became nominally his wife when quite a child, her father, who was the Prophet's closest friend, desiring to secure that happiness for her)—his love for Ayesah, I say, though of another kind, more fatherly, was not less tender. His other marriages were acts of charity or State policy, yet he was kind and just towards the wives he, thus acquired, and made them happy. As husband, father, neighbour, friend, he was a pattern for all ages, no less than as a ruler and imam. All who came in contact with him felt his charm of personality, a charm diffusing happiness and peace of mind. One word from him sufficed to silence angry disputants, to cheer the sorrowful, and heal the sick at heart. Even those who, in his absence, worked against him were vanquished by his presence and made willing slaves.

Of his charity to all the needy and afflicted, the justice of his dealing between man and man, his love of children and his kindness to dumb animals, I could tell a hundred stories. He was particularly fond of cats, regarding them as, in a

measure, types of cleanliness and self-respect. Once, as the Prophet was reclining, a cat curled itself up and went to sleep upon his hanging sleeve. When the time came when he had to rise, he cut the sleeve off sooner than disturb the cat. He forbade his people to use cruelty to animals. He was so great a lover of all nature that it is little wonder that the more ignorant among his followers imagined that all nature loved him in return and was to some extent attendant on him. But he himself rebuked them for such folly, assuring them that he was as they were, a mere human being, though honoured with a message from on high.

Where in all history is another such character?

No wonder that a Muslim of old days, when meditating on the Prophet's life, exclaimed: "Praise him with every epithet of praise save only that the Christians give their Prophet, and you will still fall short of a description of his excellence."

"Sallallah-o-Alaihi Wasallam."

MARMADUKE PICKTHALL.

A community must desist from boasting of their ancestors. Mankind are all the sons of Adam, and he was from earth.

The proud will not enter the Blissful Abode.

He will not enter Paradise who has a single grain of pride in him.

God is Beauty and delights in the beautiful; and pride is holding man in contempt.

A proud monk or mendicant is accursed.

Allah is gentle and loves gentleness.

Verily Allah is mild and is fond of mildness, and he gives to the mild what he does not to the harsh.

All forms of modesty are best.

Meekness and modesty are two branches of Faith.

Whoever has been given gentleness has been given a good portion.

Verily my Cherisher instructs me to be humble and meek and not proud, and that no one should oppress the other.

Whoever is humble to me for Allah's sake may Allah exalt his eminence.

Humility and courtesy are acts of piety.

True modesty is the source of all virtues.

THE HOLY PROPHET.

MUHAMMAD : THE MAN AND HIS MISSION.

Address delivered by Mr. DUDLEY-WRIGHT at the London Muslim Prayer House, on Sunday, 27th October, 1918.

ONE of the prominent tenets of the faith as expounded by the Prophet Muhammad is that repeated many times in the Holy Qur-án that to every nation and race there has been sent at some time or another a prophet or warner to preach the true religion. Although the Qur-án does not mention by name all those prophets or messengers of Allah, the names of some of them are given. Thus we read in Sura iv. verses 163-165:—

“Surely We have revealed to you as we revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture. And We sent apostles. We have mentioned to you before and apostles We have not mentioned to you; and to Moses Allah addressed His word, speaking to him; We sent apostles as the givers of good news and as warners, so that people should not have a plea against Allah after the coming of apostles; and Allah is Mighty, Wise.”

Of these prophets three stand out in the boldest position: Moses, the founder of the Jewish faith; Jesus, the founder of the Christian religion; and Muhammad, the founder of Islam.

Moses, we are told (Acts vii. 22), “was learned in all the wisdom of the Egyptians and was mighty in words and in deeds,” a great achievement when one considers the great learning for which the Egypt of his day was renowned. Little is known of the early training and education of Jesus, but we find him at the age of twelve (St. Luke ii. 46-47) “in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.” All trace of him is lost after that incident until he had reached his thirtieth birthday, but in the opinion of many scholars of repute, the intervening period was spent among the Essenes, of which community, it is believed, he became a member, a Jewish sect noted for its mystical teachings. Muhammad alone of the three great prophets was unlettered, unable to read or to write. Yet, of the three, Muhammad alone may be said to have accomplished his mission, his influence not being equalled by any other prophet, and of the two religions, Christianity and Islam—for Judaism, being very limited in its original scope, is not of general interest—Islam alone has preserved the faith in its original setting.

The mission of Jesus ended in failure, while the mission of Muhammad was successful. What was the objective of the

mission of Jesus? The aged Simeon, waiting in the temple "for the consolation of Israel," took the infant Jesus in his arms and spoke of him as "a light to lighten the Gentiles and to be the glory of thy people Israel" (St. Luke ii. 32). Jesus himself described his mission as having for its object the reclamation of the lost sheep of Israel. When the Canaanitish woman appealed to him on behalf of her daughter "he answered her not a word," giving, as an explanation to his disciples: "I am not sent but unto the lost sheep of the house of Israel." Even when she came nearer and worshipped him, he said to her: "It is not meet to take the children's bread and to cast it to the dogs" (St. Matthew xix. 21-28). When Jesus sent forth his twelve apostles he commanded them (St. Matthew x. 5-6) to go "not in the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Such, then, was the objective—the reclamation of Israel and the blessing of the Gentiles through the house of Israel—exactly the same as the mission of Moses. What was the outcome of the mission? Towards the end of his earthly career we find Jesus lamenting (St. Matthew xxiii. 37):—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

It was those lost sheep of the house of Israel who, according to the Christian writings, cried out with increasing fervour: "Crucify him! Crucify him!" When he was in difficulty and danger all his disciples forsook him and fled. Even the apostle who is claimed by Roman Catholics as the rock upon which the Church is built, first "followed him afar off," then denied him, and afterwards, to add emphasis to the denial, repeated it with cursing and swearing.

Compare those incidents with the closing scenes in the life of the prophet Muhammad, as depicted by Washington Irving and many other historians, and read how the multitudes gathered as near as possible to the place where he had breathed his last and the difficulty with which their grief could be appeased. The religion taught by the prophet Muhammad spread with a rapidity unparalleled in the case of any other prophet, and in less than fifty years from the time of his death it was triumphant in many great and flourishing centres.

Did Jesus become a light to lighten the Gentiles? The seventh century, which witnessed the advent of Muhammad, was the most corrupt period in the history of the Christian faith; not that there was a lack of Christian apologetics, that strange term, much in favour at the present day. The age abounded with Christian authors engaged in religious disputations, but there was not found one bold enough to undertake the refutation of the truth as revealed to and taught by Muhammad. The time then, as now, was spent in theological

disputation rather than in experimental religion. What has Christianity to show to-day, after it has been before the world for nearly two thousand years? The Rev. Dr. Orchard, in his book *The Outlook for Religion* (p. 75), gives the answer to that question in the following words:—

It has to be remembered that the number of definitely religious people in these islands is now a very small proportion, and while the righteousness of the nation in this crisis will be traced by them to the grace of God, the great majority would utterly fail to appreciate a righteousness that was dependent upon anything outside themselves.

This opinion was echoed by the Bishop of Hereford, as reported in the *Daily Telegraph* of Tuesday last (October 22nd):—

“The effect of the war has been unfavourable to the prestige of the Churches, not to the religion of Christ. It is felt everywhere that there is something extremely and surprisingly unsatisfactory about the instruments through which the Gospel of peace and goodwill has to address its message to the nations, which are so plainly hungering and thirsting for nothing else. . . . It has become plain to every one that a Christian society shivered into fragments, unable to speak with one voice, unwilling to maintain fellowship among its members, is not congruous with a gospel which concerns mankind as a whole.”

“Love your enemies,” said Jesus. Why, the greatest enmity is to be found among the various sections of the Christian Church, all professing the same faith.

Muhammad taught no new religion; that was not his mission. Nor was it the mission of Jesus. At the outset of his public life Jesus declared: “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.” The religion taught by Jesus was the old Jewish formula: “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.” That also was the religion taught by Muhammad. “Hear O Israel, the Lord our God, the Lord is One,” was another Jewish formula adopted by Jesus. That is identical with the teaching of Muhammad: “He begetteth not and is not begotten and there is none like unto him.” Both Jesus and Muhammad were opponents of the prevalent priestly system. Jesus knew nothing about bishops, priests, and deacons, and all the modern paraphernalia appertaining to these offices. He condemned in unmistakable language the system existing in his day. The apostles appointed by him knew nothing of officials who exercised priestly functions. There were then no popes or cardinals, no right reverend fathers in God or very reverend deans, not even a venerable archdeacon. Can any one, by any

stretch of the imagination, conjure up the picture of the founder of Christianity joining in the recital of the damnatory clauses of the Athanasian Creed, or taking sides in any of the bitter religious controversies of ancient or modern times?

In one respect the mission of Muhammad differed from that of nearly all his predecessors, certainly from that of Moses and Jesus, for Muhammad was not a miracle-worker. His teaching was unaccompanied by the performance of any signs and wonders. At the very outset of his career he made it clear that he was not called upon to work miracles. "You insist on miracles," he said; "Allah gave to Moses the power of working miracles. What was the consequence? Pharaoh disregarded his miracles, accused him of sorcery, and sought to drive him and his people from the land; but Pharaoh was drowned, and with him all his host. Would ye tempt God to miracles and risk the punishment of Pharaoh?" Allah has not made himself known to man by a real change in the order of nature. It is more important that there should be a change in the human mind and its dispositions than in the order of nature: within man rather than outside him.

The mission of Muhammad was to bring to mankind the religion of experience, of fact, not of theory. Religion begins with experience, though it may end in theological dissertation, when it ceases to be religion. It is the response to man's need; it is the life experience of the individual, prompting the movement of the self towards a Greater Power. The author of *Varieties of Religious Experience* says:

In one sense at least the personal religion will prove itself more fundamental than either theology or ecclesiasticism. Churches, when once established, live at second-hand upon tradition; but the founders of every Church owed their power originally to the fact of their direct, personal communion with the Divine. . . . So personal religion should still seem the primordial thing.

Religion to be real must be first-hand. We cannot live on the experiences of others. We may profit by their relation, but they are not our sustenance. Dr. Orchard suggests as the remedy for the present deplorable condition of religion (p. 73, *The Outlook for Religion*) that

"the only Christianity that has promise for the coming days is one that might be obtained by cross-breeding from those strains which have hitherto drifted apart, one that might be formed by fusing of elements that have hitherto never been combined."

It does not seem to have occurred to him, or, indeed, to any other religious teacher of the age, that the remedy for the existing chaotic religious condition is to get back to the simple worship of Allah and entire submission to His Will. "Every type of Christianity is failing to-day," says Dr.

Orchard, "just because it is a type. The excellences of each are negated by its partial and uncorrected witness." Is not the main reason for the wonderful success of Islam to be found in the fact that it has never swerved from the practices and belief inculcated by Muhammad the prophet? Yet who would have ventured to assert in the early days of the preaching of the Prophet that the faith as delivered to and by him, so despised because of the insignificance of its origin, persecuted on every hand as the Prophet and his followers were, would have grown and spread until to-day it is estimated that the number of adherents of the Islamic faith throughout the world, is not less than two hundred and fifty millions, to be found in every country of the globe. The world is seeking, not for a re-casting of the Creed, but for a real religious revival. That revival will begin not in the acceptance or revision of any statement previously rejected, but in the recognition of a new impulse, which, after all, will be the old impulse surging through the soul. Men speak glibly of "new religion," "new thought," "higher thought," and kindred expressions. The revelation of Allah can never be altered. The truth taught here and in every Mosque throughout the world is the same truth as that taught by the prophet Muhammad and by all who preceded him as the sent of Allah. The main cause of the religious unrest of the present time is that men are seeking for something which Christianity has not emphasized, but which was the burden of the teaching of Jesus: a religion compatible with reason, knowledge, and reverence, in which the will of Allah is the impelling force. What is wanted is not the dogmatic teaching of the incarnation of a Divine Being, a doctrine that is derogatory of the unity of Allah, but the incarnation of religion in the life. Idolatry is just as rampant to-day as it was in the time of Muhammad, although it may not take the form of adoration of idols of wood and stone.

One secret of the success of Muhammad in his mission was his realization of the nearness of Allah and the possibility of the human to commune with the Divine. As the persecutions increased in their number and severity, so his spiritual communion with Allah developed and deepened. It is good to remember this. The greater the trouble the nearer does Allah seem to be. The war has revealed many things, and not the least important is that in the past we have been discounting spiritual force. Even in war Muhammad estimated spiritual force at a very high value.

Another point of difference between the early propaganda of Christianity and that of Islam lies in the fact that while the first adherents of the Christian faith were men of lowly avocations and mostly of humble stations in life, with the exception of his slave the early disciples of Muhammad were men and women of high respectability and prominent positions in life. Muhammad himself, although unlettered, as was indeed common in those days, was descended from the most honourable tribe of Arabia. There is no mystery concerning his birth or his career. Nor did he take advantage of his

position after his call to the prophetic office to live in a sumptuous manner. Ayeshah, his wife, has left on record the statement :

For a whole month together we did not light a fire to dress victuals ; our food was nothing but dates and water unless any one sent us meat. The people of the Prophet's household never got wheat bread two successive days.

Although unlearned himself Muhammad did not prohibit or inhibit learning. On the contrary, one of the traditional sayings of the Prophet runs : " The ink of the learned is as good as the blood of the martyrs." The Muslims were, soon after the establishment of the faith, the most liberal and enlightened race on the face of the earth. Sir W. Jones in his Dissertation on the Literature of Asia says that the followers of Muhammad are expressly commanded by their lawgiver to search for learning even in the remotest parts of the earth.

Islam became a religion of social reform. Generally it has been proven that the most beclouded nations spiritually are invariably the most uncleanly. Slums and superstition generally thrive alongside.

The principal cause for the success of Islam is, however, to be found in the fact that the single aim of the Prophet was the glory of Allah. He never claimed identity with the Supreme, the Eternal, nor have his followers ever claimed for him that he was ever more than human. He recognized that he had a message to deliver, a mission to perform, and he always kept that mission steadfastly in view. Humility was his special characteristic throughout his career.

His military triumphs, says Washington Irving, awakened no pride or vainglory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect were shown him. If he aimed at universal dominion it was the dominion of the faith ; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family.

Prayer was his constant practice : trust in the mercy of Allah his only hope for the future. He reposed all his hopes of supernal happiness on the clemency of Allah. Ayeshah relates that on one occasion she inquired of him, " O Prophet, do none enter Paradise but through God's mercy ? " " None—none—none," replied he, with earnest and emphatic repetition. " But you, O Prophet, will not *you* enter excepting through His compassion ? " Then Muhammad replied three times with great solemnity : " Neither shall I enter Paradise unless God cover me with His mercy ? "

Christianity, as perverted by its exponents from its original simplicity as taught by Jesus, has become a theological symposium, impossible of being put into practice. Islam, on the contrary, has, throughout its history maintained its practical character. To quote once from Dr. Orchard, he says :

It is possible that before the war no one really believed in Christianity sufficiently to practise it, but it is questionable whether we have got any further when even professing Christians have concluded that it ought not to be practised.

The world, hungering after God, does not want an idealistic philosophy, impossible of practice ; a constantly changing creed, revealing the paucity of human efforts when unguided by the Divine. It wants a religion that shall be a matter of life, not of creed, and which shall be accompanied by clarity of thought ; a creed that shall not be repugnant to reason, that reveals the tender mercies of God ; not one which in the words of a modern writer declares that "the Cross shows that God will not forgive unless some one is first slain." Mercy is the very nature of Allah, and therefore no bribe is required for its exercise. He is the All-Merciful.

Our Allah and Lord, Almighty art Thou ;
Preserved by Thy word, we worship Thee now ;
The bountiful donor of all we enjoy,
Our tongues to Thine honour, and lives we employ.

Wherefore of Thy love we sing and rejoice,
With angels above we lift up our voice :
Thy love each believer shall gladly adore
For ever and ever, when time is no more.