

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مُحَمَّدٌ وَهُوَ عَلَى سُلُوكِ الْكَلِيمِ

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## THE HOLY QUR-ÂN

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**Friday Prayer and Sermon.**—At the London Muslim Prayer House  
 —111, Campden Hill Road, Notting Hill Gate, London—every Friday,  
 at 1.30 p.m. Lectures on alternate Sundays at 3.15 p.m.  
**Service, Sermon and Lectures** every Sunday at the Mosque, Woking,  
 at 3.15 p.m.

## NOTES

### The Khwaja in Singapore.

As our readers already know, Khwaja Kamal-ud-Din lately paid a visit to Singapore and Java. Although his main object in undertaking this trip was to recruit his health, yet, a zealous worker, as he is, he did not lose this opportunity to address his brethren on the various aspects of Islam. In Singapore he delivered a lengthy and impressive address in Victoria Theatre, the following account of which we take from a Singapore daily.

The well-known Muslim Missionary, Khwaja Kamal-ud-Din, B.A., LL.B., editor of the *Islamic Review* and *Muslim India*, and the founder of the Woking Mission, delivered a lengthy and impressive address to an extremely large audience of local Muslims at the Victoria Theatre on Monday afternoon.

The address was opened with the reading of a text from the Qur-án, after which the speaker proceeded to point out that Islam was a religion of obedience of the laws of nature. It was a complete statement of Divine laws, and a religion which was taken from nature and from God. With God, religion was Islam, and a statement of His laws.

The speaker then gave illustrations of the laws of nature, and traced the steps by which Islam had progressed since the early times, sprinkling the whole lecture classically with quotations from the Qur-án. He had studied all the religions of the world with great care, and had also studied the Bible, and he thought that there was no other religion which put forth such broad-minded views as Islam. Muslims had to believe in God, and what had been revealed by Him through Muhammad. To him the logic was very clear. The Qur-án was not a new book. What was revealed to the people in the older times was all included in the Qur-án.

The speaker touched on the subject of the relation between man and God, and the requirements of religion. The solutions to these subjects were to be found in Islam. The relation between man and God was given in the Qur-án. In time man would detract himself from the base and the material in life, and live a lofty and spiritual life; for time in nature was God, science began after the coming of Muhammad, and Islam was the father of democracy.

Another lecture was also delivered by Kamal Sahib in the same town in the Town Hall, under the chairmanship of Dr. R. O. Winstedt, the Director of Public Instruction, which is reproduced elsewhere in these pages.

### Government and Islam in Africa.

In a recent issue of the *Moslem World*, a correspondent criticized the policy of Government in Africa, which has placed restrictions on the activities of the Christian missionaries, and condemned ruthlessly this "excessive deference" to Islam. In connection with this important question, we would like only to quote a passage from the *African World*, which leaves no room for further comment.

## NOTES

The current number of the *Moslem World* has an article by Mr. J. du Plessis on "Government and Islam in Africa," in which he criticizes both the Government tolerance towards Islam in Nigeria and the restrictions placed on the activities of Christian missionaries in Muslim areas. We cannot expect the would-be proselytizer to see eye to eye with one who has to adapt himself to political expediency. In the first place, every fifth man in the British Empire is a Muhammadan; and, secondly, the vitality of the creed of Islam is an historical fact. It is also a matter of history that people who have once embraced Islam have never abandoned their faith. Putting altogether aside the extraordinary adaptability of Muhammadanism to the needs and mentality of pagan Africa, these facts are quite sufficient of themselves to justify the official policy of scrupulous non-interference with and respect for Muslim religious observances. And in so far as the unfettered work of Christian missionaries in Muslim areas is restricted by Government, it is a policy of wisdom. Mr. du Plessis says with delightful naïveté that this policy "exercises a numbing influence over the European official"; he learns to say "Kismet," and is too much given to defer to Muslim prejudice. Mr. du Plessis seems to infer that the official attitude of toleration is one of fear, and rather jeers at it. But no European in a Muslim country need fear to practise the observance of the Christian religion. All Muslims will respect such conduct. It is the ineffectual and tactless missionary who has to be guarded against as—as I have said—a matter of political expediency.

### Tolerance of Islam.

That Islam is the most tolerant religion in the world, and that it has treated the people of various creeds and persuasions with utmost equity and consideration is a fact to which history bears an ample testimony. The secret of this unique tolerance, however, lies in the teachings of Islam which recognize the different religions of the world originally emanating from one God. Every Muslim is alive to this fundamental principle of Islam; and as such, cannot harbour ill-will or hatred against any nation or people, whom he thinks of as different members of God's world-family. We find that the same principle of universal brotherhood of man was emphasized by His Highness Tewfik Pasha, the Grand Vizier of Turkey, who came lately to attend the London Conference. Being interviewed by a representative of the *Daily Telegraph*, and driven in the course of conversation to the burning question of "the fate of Armenians" and racial hatred alleged to be displayed by the Turkish Government, the Grand Vizier said:—

I trust I may take it that by religious feelings you do not imply an unreasoning sectarianism and fanatical hate that are not open to fair play and honest argument, or else it would serve no useful purpose to enter into a controversy equally painful to all. . . . I see you acquiesce in my proposition, and I am glad of it. For I can assure you that on my side, on our side, there is no such prejudice and intolerance. There has never been on the part of Islam any intolerance that could properly be described as "religious" towards either Jew or Christian. How could there be? Does not the Qur-án itself place Moses, Jesus and Muhammad, the three Prophets, on an

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equal footing? The Qur-án forbids any animosity or violence against the followers of the Prophets. That this is the case I could prove to you by history. Only one among our long succession of Sultans, Selim I, ever conceived the idea of converting the Christians to Islam by the use of force. And what happened? One day that Selim was traversing the streets of his capital the Sheik-ul-Islam, who had had wind of the Sultan's bent towards religious persecution, seized Selim's steed by the bridle in the full gaze of the people, and, holding up to him the Qur-án, reprimanded him severely, even threatening to unhorse him there and then if he persisted in his evil intentions, so contrary to our religious law. And Selim, to whom the execution of a querulous subject was ordinarily as nothing, bowed his head before the rebuke and the warning.

Yes, for seven centuries the Armenians lived under Turkish rule, without complain or cause for complaint. They enjoyed the fullest autonomy in regard to their religion, to their language, to their schools. Then, all of a sudden, towards the end of the last century, we heard of persecutions, of massacres, of the wicked extermination of a people. Why this sudden change? For there was a change. There were excesses, there were massacres. I shall not attempt to deny them. Still less shall I attempt to justify them. I cannot but deplore them and condemn them. But I must be permitted, in fairness, to explain them. The provocation had not all been on the one side. For some time past committees had been formed abroad, in Geneva, in Russia, and other parts, composed of Armenian revolutionaries, of Anarchists even, whose subversive propaganda and active conspiracies had been encouraged and subsidized by the traditional external foes of the Ottoman Empire. This campaign culminated in the bomb outrages of 1895 at Constantinople, which succeeded in killing only innocent men, women and children. I was then Foreign Minister, and escaped with my life because the assassins, who aimed at exploding a bomb at the Council of Ministers, threw it into the wrong chamber. You remember the sequel? The seizure by these desperadoes of the Ottoman Bank, and their eventual escape under a safe-conduct obtained by them through the Embassies of some of the Powers.

## ISLAM AND WHAT IT MEANS

*(Lecture delivered by KHWAJA KAMAL-UD-DIN at the Town Hall, Singapore, on February 7, 1921, with Dr. Winstead, Director of Education, S.S. and F.M.S., in the chair.)*

If you look with an observant eye in the universe around you, you will find everything on its move to progress. Everything in its first stage seems to possess some inherent qualities within it, which it awaits time and opportunity to bring to fruition. It has got a prescribed course before it, which, being implicitly followed, brings its latent faculties to actuality. The religion of Laws and Obedience thus seems to obtain all around us, and is strictly observed by every atom in Nature. All these various manifestations of Nature do depend on the strict observance of the Law for

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their very creation, existence, brought-up and fructification. Nay, the very complementary relations which various objects in Nature do reciprocally hold and the mutual service they render to each other are only the outcome of the submission which these manifestations of Nature do give to Divine Laws, i.e. Laws of Nature. This is Islam. In these very terms Al Qur-án, the Book of Islam, defines it: "Do these people seek for themselves any other religion but the religion of God? Do they not see the whole Nature around them—everything which is in heaven or in earth, gives submission to God for its very existence?" "The religion with God is Islam."

In the above words, the Qur-án gives us religion of Nature. But is not man a part of the same Nature; a mighty atom, as someone has called him, the best product of Nature, the finest handiwork of God? And if so, can he be without a religion? To hold such a position would be to be untrue to the very constituents of his nature. Every atom in Nature has found its place in human body. Man is the universe in miniature—a microcosm in scientific term. Every organ in him follows the religion of Obedience and Commandments for the very existence. In other words, they perform their respective functions in complete submission to certain fixed laws. The very minute they fail to do so, it brings serious illness or death. Therefore, he cannot as a whole have any other religion but that which is strictly observed by various components of his body and nature. Religion which will suit man must be after his own nature, and so the Qur-án says: "Nature given by Allah—the very nature upon which man has been given his frame—this is the true religion." Thus the Qur-án gives us our religion—Islam, the religion of Obedience and Commandments, the faith of complete submission to Divine Laws, in order to work out our own nature.

### OBJECT OF RELIGION.

This leads me to another phase of the subject: What is then the object of religion? The Qur-án formulates it in the following words: "Those who follow revelations from God, that is the religion given to them by God, are on the path of guidance, coming to them from their Creator, Nourisher and Evolver, and they will become successful," through what is called Self-Unfoldment. The word used for "successful" in the text is *falah*, which though popularly meaning "success," literally means unfoldment. Like everything in Nature, we have got also various latent faculties in us. If a mighty oak is concealed in a little thing like an acorn, if a mango-tree, a banyan or any other big tree, with all their branches, leaves, flowers and fruits can potentially become epitomized in their respective seeds,

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then remember there are thousands of things concealed in the human frame. If a clot of blood became evolved into a beautiful human frame on physical plane, it also possesses things of rare beauty, to be developed on mental, moral and spiritual planes. If physical growth out of the genital seed came only through observance of certain unchangeable laws, moral, mental and spiritual growth also awaits its manifestation when human faculties work under similar laws. To give such laws is the function of religion. The object of religion, therefore, is to furnish man with a code of life whereby he may work out his Self-Unfoldment—all his potentialities seeing actualization.

### PLACE OF RELIGION.

And to whom should this religion be given, and in which place? A question so simple to answer, but never rightly answered by various followers of various religions. Religion coming from God for the upliftment of humanity should be given to every man and in every place wherever he may be. Has the God of all nations and races been partial to any race or community as far as our physical sustenance is concerned? The sun, the moon, the stars, the clouds, the rain, and all the other functionaries of nature whose existence and work is indispensable for human growth, have never been denied to any member of humanity. If God has shown no distinction between man and man, and observed no difference between race and race in this physical dispensation, how can He be otherwise in things spiritual? He must give religion to every community without distinction of race and colour. The premisses were so clear and the logic so simple, but no one, before the advent of Islam, came to the right conclusion. Every nation, though claiming divine inspiration for the origin of their faith, would not award the same privilege to any other religion on the surface of the earth. They took other religions as coming from anything but God. This narrow-mindedness created bigotry, hatred and discordance. It separated brother from brother, and tore to pieces the very fabric of universal brotherhood of man to be established under the universal Fatherhood of God. This state of things went on, till the Qur-án was revealed, and the Book in the opening word of its opening chapter uprooted the said narrow-mindedness when it said : " Al hamdu lillahi rabil-Aalamin " —All glory and praise is due to Allah the Creator, Nourisher, and Evolver of not one or other community but equally of all races, communities and creatures. Again the Book says : " There has been no nation on the earth which has not received a Warner from God." Every race had its messenger from God ; and every community a guide. Thus the last word of God gave divine origin to every religion

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which was then obtaining in the various parts of the world. The God of the Qur-án or Islam is not a tribal God—God of Abraham or God of Israelites—but God of all races, communities and nations. A Muslim, therefore, believes or is bound to believe in the divine messengership of every great Prophet raised in any country—China, India, Persia, Palestine, Egypt, Europe or America, and I have only to refer to the following words of the Qur-án in support of my statements: “Ye (Muslims) tell to the world, we believe in Allah and in what has been revealed to us (through Muhammad) and that which has been revealed to Abraham, Ishmail, Isaac, Jacob and the tribes. We accept whatever has been given to Moses, Jesus and to the other prophets of the world. We make no distinction between prophets and prophets. We only submit to Allah.” We are worshippers of God and not of the prophets. If we revere them, it is simply because they brought us word from our God. No matter who he was, if I, as a Muslim, come to know that such and such a man was a messenger from God before the last of the sacred race came, he is my prophet, and his words in their original purity my Bible.

### UNIVERSAL MISSION OF THE QUR-ÁN.

With this broad-minded allegiance to all the prophets of the world, a Muslim still adheres to the Qur-án and prefers his Book to the other Bibles of the world. It may seem anomalous to some on the very face of it, but this paradoxical position is not without its justification. The Qur-án itself gives reasons for it where it discusses the necessity of its revelation in the face of all other revealed Books: “When a thing is rendered of no good or disappears, we send a fresh similar thing or a thing better than the one sent before.” In this verse, the Book refers to Nature for illustration. If things created in Nature for our benefit cease to perform their functions rightly or disappear, a fresh supply comes as their substitute. This rule of supply and consumption or corruption, if I may be allowed to say so, holds good in every department of Nature. Supply of water from above when either consumed or having lost its vitality through the mixture of the earthly matter, necessitates coming of new rains. The Books before the Qur-án, no doubt, came to every country and race from God, but unfortunately, for reasons which I need not discuss here—say, want of means of preservation being one of them—they could not keep their integrity. Human adulteration as well came in, and no Book of God could remain without any additions and subtractions. Many Books of God disappeared totally, and others suffered much from human hands. The Qur-án in various places referred to this human manipulation, and in this way showed its necessity, but

the world of religion needed thirteen hundred years more to accept this verdict of the Qur-án. Only some fifty years ago, no one in Christendom would believe that the Qur-án had very rightly declared that the Bible had not been free from human interference ; but, now, it is an established fact that all the Books of God, excepting the Qur-án, have either, in the case of one or two, become absolutely unintelligible to the human mind, or, in the case of all other books, have lost their original purity. The verdict has been passed by the Christian and the Judaic writers on the Old and New Testaments. If so had become the condition of Divinely revealed books which came to nourish our soul, the Divine rule of supply and consumption will work out, and its functions will find its manifestations in the revelation of the Qur-án. The logic seems to me very simple, but ignorance or prejudice benights the human mind and disables it to accept the truth. One would not take a glass of water to quench his thirst if its contents have become polluted by the touch of human hand, but he would willingly drink, to the very last dregs, that glass of what was elixir in the beginning when it came direct from God in the form of Revelation, but which could not afterwards remain free from human handling. If religion came to man through Revelation, how can we appreciate its very beauties when the revealed words do not reach us in their original shape ? If God once cared to make His Will known to us through words revealed to prophets, why should He keep silent when His very Will has become dimmed and befogged for its true appreciation through human hand ? If He is now the same God as He was in the olden days, and if His interest in us has not become slack, He must send us a new Book if the old Scriptures have lost their pristine beauty. This simple logic the Qur-án advances to establish the need of its revelation in the presence of other Books, and for its universal mission to the human race.

### REQUIREMENTS OF THE REVEALED BOOK.

If to work out hidden faculties of human mind is the object of religion, as I said before, the Book from God, or in one word, Religion, should enlighten us upon the following things :—

1. Human capabilities and capacities.
2. The way to work them out.
3. Relation between God and man for the accomplishment of said object.
4. Relation between man and the nature around him.
5. Relation between man and man.
6. The way to work out these relations.
7. The life after death.



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I need not say anything about other books or religions. Let their adherents think for themselves whether the faith they believe in gives them sufficient light on these questions. Islam or the Qur-án has, however, made these seven things its chief theme. It enlightens us on these seven subjects and gives rules and regulations required.

In my humble opinion, a religion cannot be accepted as a divine institution if it fails to educate us on the said points or show us the right path, which, being tread upon, brings us to our desired goal—the full unfoldment of our self. Now I take them one by one.

### HUMAN CAPABILITIES.

“Certainly we created man in the best make, then we render him the lowest of the low.”

Man, having every representative of nature in him, has been given the goodliest fabric. He can soar to the highest of the high; but, at the same time, he can descend to the lowest degradation. In other words, while everything besides him in nature has been given a limited scope of progress, man's area of progress knows no limits, but he is capable of going to the opposite side as well.

The ascertainment of human capabilities has been a big problem before the human mind. Different solutions which it received from different quarters created different rules of life on moral, ethical and spiritual plane. It gives rise to different ethics and politics. The subject, however, is too big for the time at my disposal to be dwelt upon at length. Suffice it to say, the philosophy and religion before Islam have done great injustice to humanity. Everywhere man was taken as personification of very low desires and passions. His physical nature was regarded as a great drawback in his way to progress. Some made him so degraded that they thought that sin was innate in his nature. He could not escape evil, and was therefore condemned to eternal perdition, but for certain Divine Economy which came to secure him salvation. Buddha made man unworthy of his very existence. Trouble and tribulation was his lot, and the only escape by man was in absolute annihilation. Old Vedic philosophy would regard human body as detestable shackles to impede spiritual progress. The Persian religion made man a helpless and abject plaything in the hands of the Gods of evil and good, while Grecian wisdom made him a poor victim to Nemesis and others. These various notions about humanity, obtaining in different times and climes, brought in all kinds of sacrifices, atonements, austere penances and intermediaries, in different religions. Modern philosophy, of course, took the opposite view. It came to redeem humanity of the low views entertained of man in ancient days. Rationalism would make

man capable of every progress. These two opposite views, old and modern, have, however, got some truth in them. Islam gives man his true position. The verse of the Qur-án I just cited says that man has been given the goodliest make physically, mentally, morally and spiritually; he is born free from sin and capable to observe all Divine laws and able to make every possible progress. In Islam, a baby which dies at its very birth must go directly to heaven. In contradiction to Islam there are some other theologies which make hell the abode of such a child, if it has not been brought under certain ceremonies by the priest, because according to the said theologies, man came into this world with tainted nature. He is born a sinner, and must go to hell if not purified. Peace be on Muhammad, who raised the level of humanity to the highest zenith. Every man, he says, comes into the world *with pure and immaculate nature*, capable of soaring to the highest of the high, not because he is son of Mussalman, but as the noble Prophet says, "son of man." Heavenly life and the best of progress is the birthright of every human child, but he has got the dark side of it as well. He is capable of going "to the lowest of the low," as the Qur-ánic quotation says. How to acquire what our birthright gives to us, and avoid the degradation which our error in judgment or wrong discretion creates in us, has been clearly laid down in the verse next to the one I have just quoted: "Those who believe in Divine Laws and act upon them will see a reward which will never be cut," i.e. everlasting and constantly progressing. In short, if these are our capabilities and shortcomings, we can easily understand the requirements of a religion which should suit us. Religion should lay down before us rules and regulations, which, when acted upon, bring our latent faculties to fruition. We are not "in the lurch" that we may be in need of "some hand to bring us up from the pit of degradation." We do not deserve perdition at our birth, as we did not do any wrong personally, and it would be very unjust to punish us for the sin of others—that we may be in need of salvation. Our nature has got no taint in it at our birth, and we need "no blood to wash off our sins." Sin, in one word, is not a heritage but an acquisition which can be avoided. For this very reason, Al Qur-án did not use the word salvation as the object of religion. Nay, the very word is insult and libel to humanity. To admit need of salvation is to admit self-debasement and degradation. No doubt we do sometimes bring ourselves to that undesirable condition; but it is through the use of wrong discretion and, therefore our own acquirement, and not a gift from God, as sin would become if we believe in tainted birth. The word used by the Qur-án in place of salvation is *falah*, meaning success,

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self-unfoldment, self-expression, evolution, development or realization of latent faculties, actualization of potentialities, or in one word, full-fledgedment of what is hidden in human life-germ;—and this is what the word “Jannat” itself literally means. This is true Muslim conception of “Jannat,” which in Arabic stands for the word “paradise.” One who has got thoughtful ears and a sound heart may listen to me what I have said here of Jannat, the Muslim heaven.

### THE WAY TO WORK OUT THESE CAPABILITIES.

What I have said above will make you in a position to understand the ways enabling us to work out our capabilities. The true knowledge of our capabilities lies with our Lord, the Creator of our Nature; and to Him we should look for our guidance. The God of Islam as well acknowledges this our demand on Him. In this respect the Qur-án says: “On Him lies the guidance of the right path.” If such is our nature—a repository of innumerable beautiful faculties—do you think, gentlemen, that our simple belief in this and that dogma will work out our hidden powers? My belief in the skill of a physician cannot cure me of headache, neither his chopping off my head would bring me any relief. The only remedy lies in getting good prescription from him. Nothing but acting on it will bring me health. Religion must bring us certain laws, commandments and regulations to regulate and guide our life and bring us to our goal. This is what Islam means, and this was the religion of all the prophets of the world, including Jesus himself. Jesus was only preaching Islam when he said: “I am not come to destroy but to fulfil the law. For verily I say unto you, Till heaven and earth pass, one tittle shall in no wise pass from the law, till all be fulfilled.” One who observes and teaches the law will be the greatest in the Kingdom of Heaven, and one who does not do so will be the least there. So says the Lord of Christianity in his Sermon on the Mount; and in the face of this religion of Jesus, which is no other than Islam, I fail to see any justification for what has been fathered upon him by the coming teachers of the Church, with Paul to begin with, in the West. Complete submission to Divine Laws given to us for our upliftment is the key of all success. God of Islam is not so much interested in all the worships and glorifications which we offer to Him in our prayers, as He is in seeing the accomplishment of what He has laid down in our nature. Divine glorification under Islamic teachings lies in human edification. Lip gratitude and thanksgiving words carry no weight with the Lord. Real gratitude to our Creator consists in our doing our utmost to work out that great divine purpose for which man was made. I

have just said, in the words of the Qur-án, that man is capable of ascending to the highest of high and descending to the lowest of low, and can only achieve the former and avoid the latter through strict observance of the Law.

In order to create in us an aptitude to observe the Law strictly, man is in need of certain lessons and exercises of discipline. He must learn how to avoid sin or going against the Law. The best way to create in us that nature is to create in us the habit of giving up such things as are already our own, but to get them from others sometimes entices us to commit wrong. To be more explicit, suppose I need money, it becomes sin when I try to get it from others by unfair means. But if I have learnt the habit of parting with my own money and giving it to others in charity, I am not likely to rob them of it. Similarly, eatables, drinks and sensual instinct, or in one word, our various appetites, move our activities. If we move in a wrong direction and gratify our desires with things which do not belong to us, or which we have got no right to use, we commit wrong ; but if a person knows how to abstain from the use of even his own things when his appetites are excited he cannot go to the things of the others. This self-discipline we achieve in our fasting days. Fasting is not starvation. In certain hours of the day we learn how to face excited hungers and to abstain in their satisfaction even from the use of our own eatables and drinks. If I know how to deprive myself willingly of the happy company of my own "wedlock," and this to please my God in the month of fasting, how can I do anything illicit to displease Him? These self-discipline exercises were given to us in the form of what is called "Five Pillars of Islam"—Declaration of our Faith, prayer, fasting, alms-giving and pilgrimage. If a person makes survey of every phase of criminality or the breach of the law, he will find that the said violation occurs in our attempts to possess ourselves of, or use wrongfully, such things or to be wrongfully attached to them, which we are ordered to give up under the observance of these five pillars of Islam, while they are our rightful possession and we are rightly entitled to hold them ; but we give them up willingly and voluntarily to please our Lord. If so has been our habit, how can we go after the belongings of others ?

Undesirable attachment to our own opinion, or undesirable weight which we give to our judgment and volition causes any amount of mischief in the world ; but in the declaration of the Muslim formula, "La ilaha illallah," we do declare that we do subordinate our judgment and volition to the Great Will on High. Our undesirable attachment to our own time, and our unwillingness to spend it for the benefit of our fellow beings is another cause of the greatest possible harm to the world. But five prayers in every

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day come to wean us off from our slavish devotion to our business. Eatables, drinks, and company of the other sex on wrong lines are responsible for three-fourths of the offences which I find in any Penal Code of the world ; and the most salubrious check to the intemperate hankerings of man's nature I do find in the observance of Ramadan, the month of fasting. Objectionable love for the filthy lucre is another great factor of wickedness, but the institution of almsgiving in Islam gives us opportunities to laugh at others who abjectly worship Mammon. Our love for our country is, no doubt, a noble passion, but the abuse of it in the form of the so-called "patriotism" has caused bloodshed in the world. This false notion and wretched idea of patriotism has brought forth all fightings, wars and rising of one nation against another. Love for one's country is a noble thing, as I said, but it becomes a sin of the darkest dye when it is exercised against the will of the Lord and at the expense of other nations. To purge man of this wrongful passion can be only done if he detaches himself from his own home and country if needed by the Lord, and that discipline a Muslim learns when he performs his Hajj (pilgrimage). A Muslim enters into the Holy Land of Arabia. There he denudes himself of all his clothing—the sign of worldly respectability and distinction and the means of adornments and embellishments. He uses only one or two sheets—sufficient to cover his body. Shorn of every possession, money, house, home, children, and in one word, of everything which excites human nature to commit wrong, a Muslim reaches the door of his Beloved. Like a lover he makes rounds of His house and throws his head in prostration to Him on the bare earth : "Dust he is and to dust he goes." Then he makes sacrifice of an animal—the personification of what may be called animal nature in man. Pilgrimage, as the Prophet says, is the final discipline to create Muslim spirit in man, where he learns to give up willingly all his ownings, the possession of which sometimes induces him to commit sin. Ye Muslims in the audience, take it to-day from me that the sacrifice of an animal on the day of Hajj (pilgrimage) is a symbol whereby you declare your willingness to kill animal in you ; and, if you are unable to create that self-abnegation after performing your sacrifice, you have only done something fetish and you simply believe in fetishism.

### RELATION BETWEEN GOD AND MAN.

Conception of God has much to do in the mould of human character. We know very little of Him—in fact, all our knowledge of Him consists of some attributes taught of Him by some religion. The ancient conception of the Deity could not inspire man with love for Him. He was

taken to be an implacable ruler, whose anger when once excited did demand some sort of sacrifice for its pacification. He could not forgive others sin, as His mercy did demand some reward before being shown to any. A sacrificial smoke could only please His nostrils, and animal blood or human gore was agreeable to His sight. Fulfilment of the law with mathematical exactitude was the character of His rule, and any breach of it would excite His wrath, and would bring all kinds of calamity on the human race: such notions more or less were prevailing almost everywhere when Jesus appeared. He came and gave us a more lovable conception of God. "Our Father in Heaven" was the epithet with which he styled the Ruler of the Universe. It was the relation of the father and the son and not that of the ruled and the ruler between man and God, which Jesus wanted to establish. In every accent and stress of love, the gentle and meek philosopher from Galilee would speak of his Father. But it was "your Father and my Father," and not only his Father, that the Son of Man in Judea would speak of God to His other sons. But soon after him this spirit of filial love which Jesus wanted to inculcate in man for God became vanished when the old theory of reconciling angered deity through some kind of sacrificial atonement again got its fresh development at the hand of St. Paul. To fit the new faith to Greek and Roman disposition Christianity became paganized, and the blood of the Son was needed to pacify the anger of the Father and wash out the sin of His other children. This conception of the deity went on in other parts of the world as well when Muhammad made his appearance. He put an end to all such impious notions, which in no case were creditable to the Author of the Universe nor to the authors of such conceptions, when he said, "Alhamdu lillah Rabbul Aalamin." The first verse of the opening chapter of the Qur-án enumerates four divine attributes, which are the mother attributes of all the ninety-nine other attributes mentioned in the Qur-án. Before I comment upon them I should like to remind you of what I have said as to the capabilities of man and the object of religion. Man came with perfect and immaculate nature. He came with wonderful potentialities and with capacities to make unlimited progress. It is in consideration of these capabilities of man that Allah, the Muslim name for God, reveals his first attribute to be "Rabb." "Rabb," of course, is wider in its significance than the word "Abb," which in Arabic means father. "Rabb" has got four meanings attached to it: one who creates, one who nourishes, one who maintains, and one who, creating in us various capacities, supplies us with the necessary wherewithal to bring them up to development. In one word, "Rabb" in the last sense

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means Evolver, Who not only works out our hidden powers, but arranges to meet the needs of all the stages up to perfection. But for this we do need many other things, which should exist before we come to existence, as their existence is necessary for our existence on this earth. We do need the light and heat of the sun and moon, the air, the clouds and many other things; and He who came to provide all our needs before such needs came into existence is Rahman, the second of the four attributes given above—the beneficent Lord whose bounties are unlimited—which came to us without any desert or merit on our part; who looks to the need of every creature without making distinction between one another. Rahman, in short, is that merciful God who shows His mercy to us without any compensation; a conception which dispenses with the need of any sacrifice, atonement or intercession. If He could shower on us rains of blessing, not in reward of any action on our part, but simply out of His beneficence—and this is the meaning of the word Rahman—could He not show His mercy in forgiving our sins without demanding any compensation, as the advocates of the doctrine of sacrifices and atonement suggest?

The third attribute is Rahim: one who gives hundred or thousandfold of reward to one good action on our part. The words "*Rahman*" and "*Rahim*" both take "*Rahm*" for their root, which means mercy. But the two attributes refer to two different kinds of mercy: one shown out of grace and not in consideration or reward of something. Under this mercy our God created what we do find around us in heavens and earth, and is so indispensable to our existence. In this dispensation He makes no distinction between man and man or race and race. But the mercy of Rahim, the third attribute, finds its exhibition in reward of human actions. We have been assured under the third attribute that our actions will not be fruitless. But at the same time, to make man energetic in life, the same attribute goes to warn us against inactive life. The Rahman God has given us everything needful; but the material would be of no use unless we bring the blessings of His beneficence under our actions. The sun, the moon, the earth, are so necessary to produce our food, but they will be helpful to us only when we go to till the land. Then comes the fourth attribute: Maliki Uomiddeen, the Owner of the day of judgment, and the master of the requitals. To keep us within proper limits, we have been reminded of this fourth attribute, but one thing should be chiefly considered in this connection. The God of Islam calls Himself master of the day of judgment and not the judge, because the latter, I mean the judge, is bound to administer justice in strict observance of the law. He must punish the offender where

the law leaves him no alternative to use his discretion otherwise. But one who is master or owner of the day of judgment, as well as of creatures to be brought under judgment, cannot be compelled to adopt harsh measures to satisfy ends of justice. All such other religions which make salvation of a sinful man dependent on punishment being administered to him or to someone else in his place, received their theology from this wrong notion that God is judge. Consider Him Master of His own laws and not a judge who is servant of the law, and you will find Him forgiving you without punishment being administered to you or to save others. Besides, this fourth attribute suggests the relation of the owned and the owner between God and man; as the word "Malik" means. An owner cannot afford to punish his belongings unless for correction or rectification in case of error. It is the notion of reclamation and not of vengeance which actuates the Lord of Islam to punish His own creatures. Therefore, the fourth attribute of God, "Malik-i-Youmiddin," conveys the idea of love and punishment together. To sum up these four attributes, Rabb, Rahman, Rahim, Malik-i-Youmiddin, the God of Islam is all through All-Mercy, All-Compassion, All-Beneficence, ready to do everything gratis, coming to reward thousandfold for one action, and only on rare occasion to use His discretion of punishment when it is necessary for rectification. Suppose we had no revealed Book in our hand and no epiphany through any of His messengers, but we had to find our own God from the nature all around. Do what you will, I say, you will find the God of Nature to be the same God of Islam. Put all your theologies and all what you have conceived of your God to the test of Nature and reason, and I assure you, you will find your beliefs having no legs to stand upon. It is Allah, Rab al Aalmin, Ar-Rahman, Arrahim, Malik-i-Youmiddin, to Whose existence, rule and kingdom, every atom in nature bears testimony.

The whole of the Qur-án is simply a commentary on these four names. All the laws and regulations given in the Qur-án, when pursued, will make our life in accordance with the requirements of these four attributes. To be virtuous is to lead such a life. "To walk humbly with God" means to imbue ourselves with Divine attributes in Islam. Everything which goes against the demands of these four attributes is sin. This sums up the whole Qur-án. If it relates some events of some great men, called prophets, it is only in illustration of such life, who acted up to these four attributes. So Allah is the centre of the whole Qur-án, and everything moves around it. Need I say that a Muslim, therefore, sums up his whole religion when he says, "La ilaha illallah." There is no deity or God but Allah, because Allah is the only word in all the languages of the world



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which has never been used for any other thing or personality but for one great God.

### RELATION BETWEEN MAN AND NATURE AND BETWEEN MAN AND MAN.

The above said formula that there is no object of worship but one Allah was not taught to make up any deficiency in Divine glorification. The God of Islam is not jealous that He cannot bear to see other deities on the same footing with Him. No, to think so would be an insult to Muslim conception of God. If we believe in oneness of God, it is because such belief comes to make a great factor in the mould of human character. It on one hand regulates relation between man and Nature and on the other hand between man and man. If I believe in the greatness of only one God, the whole universe is either on the same footing with me or is subordinate to me; because my belief in the oneness of God will not allow me to accept any other person or thing greater than myself. Therefore, my belief in the unity of God leads me to regard all mankind as equal to me and the rest of the world subservient. The Unity of God leads to believe in equality between man and man, a healthy lesson taught to us in the Qur-ánic words put in the mouth of the prophet: "I am only a man like unto you, but God has chosen me to bring His message that your God is only one God."

I should like to say a few words (1) to establish relation of man with the rest of nature in the words of the Qur-án, and I will deal with the question of equality of man.

"And we have made everything in heaven and in the earth subservient to you." Man in this Qur-ánic verse has been declared to be the Lord of the Universe. In the fourth section of the second chapter of the Qur-án, Adam, the representative man, has received homage from the angels of the earth and heavens. Angels in Muslim theology are divine functionaries who move all the powers in nature. The said episode has been narrated in the Qur-án to show man as one who has to rule not only the Nature, but these workers of Nature as well. Before the advent of Islam various elements as well as some manifestations of Nature were the objects of our adoration. The sun, the moon, the water, the air, all were our gods. It was, therefore, only sacrilegious even to think of getting any service from them. Need I say if human attitude towards them was that of a worshipper, material sciences could not get any growth? Hence we find no material sciences flourishing before Islam. The Qur-án came and gave us the Gospel of bringing down all these deities of olden days to the ground. And as by our belief in one God, we saw these gods at our feet, we then began to find out ways whereby we may get service

from them. This led to the discovery of all the modern sciences. Islam thus came to give a forcible impetus to knowledge, and the result was the present sciences which received their inception at the hands of the Muslims. If we believe in one God, I say, it is not to add to the dignity of Allah, but it is to add to our own upliftment. How can we entertain any spirit of emulation or equality with him if we regard some man as God. This being so, we lose all chances of achieving all that has been attained by these great men who happen to be our gods. All these personalities which have been deified by man from time to time were constitutionally equal to their worshippers, and constitutional equality does demand mental, moral and spiritual equality. Our belief in such equality could actuate us to aspire for equality, but our worshipping attitude made a wreck of all our noble capabilities. Islam, the religion of the Unity of God, came to establish equality of man and subservience of Nature. Before it man either lost all chances of emulation with other men, or lost his own right of getting service from Nature.

(To be continued.)

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### THE ONE TRUE LIGHT

And this I know; whether *the One True Light*  
Kindle to love or wrath—consume me quite,  
One glimpse of *it*, within the Tavern caught,  
Better than in the Temple lost outright.

OMAR KHAYYAM.

WITH all the certainty that Science can assure, we know that the earth on which we dwell has existed for incalculable ages. The records of the human species (that is to say, such records as inscriptions on rocks, tombs, etc.) carry us back at most some seven thousand years—a mere trifle compared to the age of this planet. The origin and age of mankind is quite problematical, but those who have studied and enquired into the matter are agreed that a long pre-historic period occurred before man had evolved to a point at which he could create records. We can but dimly guess the condition of man in these pre-historic days, and it is difficult to know much of his condition in the earlier stages of which some records have been preserved.

When we come to the most ancient records extant, such as those of ancient Egypt or Central America, we find that they are to a great extent concerned with religion, and we may safely infer that religion of some sort has co-existed with man, and that as the mind of man developed, so too he evolved religious ideas and formulated beliefs.

## THE ONE TRUE LIGHT

Apart from the personal nature of religion, certain views would be accepted by a number of people and a religious cult would follow in an organized form.

We can picture to ourselves a human being in these early ages saying to *himself* (even as we still say to ourselves) "*I am*;" "*I am what I am*;" "*Yet, what am I?*"

It was the consciousness of existence which induced such reflections within *man's mind*—within *his real self*—for he was endowed with the power which we call *reason*: the faculty to observe and compare, to connect facts or ideas, and thereupon to form opinions and conclusions.

Of course, man's physical environments would first attract his attention and study; and they would be comparatively easy to understand, but he did not stop at that. From the beginning he strove to penetrate the mysteries of existence and of birth, life and death. And from the records it would appear that man has always held some kind of faith in the continued existence of himself in another state beyond the earth—life, which was such a self-evident fact. Many things were mysterious and dark to his intelligence, and helped to convince this early man that there must be a Being, an existence, superior to himself and his environments. Man's thoughts and beliefs (whatever they may have been, or are to-day) as to the relationship between himself and that superior (nay, supreme) Being—are *the very essence and basis of personal religion*. And in that sense, there can be no doubt that man has always felt the need of religion. So through the ages man has taken his conceptions of the superior Being and formed them into an apprehensible entity—even attempting, as it were, to concrete the infinite. The powers of this unknown Being manifested themselves in a variety of ways, such as the light and the darkness; the sun, moon, stars; the motions of the heavenly bodies; the wonders of the elements of fire, water, air and earth and of the creatures which, like himself, *lived and moved*.

Then the majestic mountains, the rivers, streams and oceans, the thunderstorm, the rain, hail, snow and ice, and all the phenomena of Nature shouted in chorus, testimony to the existence of that superior Being.

But beyond all that he noted by his physical senses—sight, hearing, smell, taste and touch—there was *much within himself* which enforced and corroborated this conception of a *great Being far beyond his ken*. His feelings, desires, appetites, his sentiments of joy and sorrow, of love and hate, and many other things, were *quite real, although not evident to the five senses*.

In course of time man's mind evolved various conceptions as to his own constitution. He decided that he was, as a human being, a bundle of constituent *parts*, each

one of which could in the mind be considered separately. Thus the ancient Egyptians regarded man as constituted of *ten parts*, and the Indians of the theosophical schools considered man as of sevenfold constitution. Again, the Hebrews held ideas probably based on the lore of ancient Egypt. Perhaps the simplest and most easily assimilated conclusion is the generally accepted one, which divides a human being into three parts, each of which can be separately considered, viz. *body, soul and spirit* (though these can be analysed to meet the requirements of the systems above referred to).

We need not explain *the body*, more than to say that it gives man his *personality* and that it is *the habitation of the soul*.

As to *the soul*, it is the mind, intelligence, etc., and gives man his *individuality*, and it is the *abode of the Spirit* (the spark of the divine).

That Divine spark when fanned into a flame is that which *illuminates* the soul of man and makes him truly appear "in the image of his Maker," even the body showing proof of the glory within. Such illuminated men have become world teachers, prophets and leaders.

The great majority among human beings of all ages have regarded the supreme Being as the Creator, Preserver and Guider of all things, and endeavoured to state His attributes—such as wisdom, beauty, truth, justice, love, strength, mercy, etc.

These endeavours, and especially in those periods and instances in which priests and theologians have taken a lead and formed dogmas and *enforced their rule over the people* (for religion in organized form has ever been a favourite and powerful instrument in the hands of rulers) have invariably brought about a state of complexity, full of conflict and confusion: resulting in misgiving, doubt, indifference and ignorance, and reducing spirituality to vanishing point, so that the people became engrossed with the lower and material state of existence.

At these crises of human history a messenger has always arisen to banish complexity, with its train of evil, its selfishness, hypocrisy and superstition, its outward forms and ceremonies, and to call man back to simplicity, truth and honesty, and the way of peace and happiness. Such messengers were Moses, Gautama, the Buddha, Jesus and Muhammad (upon all of whom be peace and blessings). They were all of them human beings, however much they may have partaken of the Divine nature and attributes. They were each and all men whose souls were highly illuminated by the Divine Spirit and filled with love for humanity. They were each and all strongly impressed by their mission, and they each and all had a very noble and high yet simple conception of the Divine Being and

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of the laws by which human beings should regulate their lives and conduct. That all or any of these great messengers could be *identical with the supreme Being* who was his Creator, seems unlikely or impossible, but each and all of them could have subscribed to the formula "*There is no God but God.*"

In the cases of Moses, the Buddha, and Muhammad there has never been any claim put forward either by themselves or the followers of the organized religions founded on their teachings that they were anything but *super-men*. In the case of Jesus of Nazareth, he did not claim to be identical with the supreme Being, nor did he (the historical Jesus) actually found the Christian Religion (now represented by a conglomeration of countless sects). The best Christianity seems to be founded upon the teachings ascribed to Jesus in the Gospels, but there is another and a much wider form of Christianity (often called Churchianity) which in reality is founded not upon the teachings of the *man* Jesus, but upon a mystical figure to whom are ascribed all the attributes of perfection. This "*Eidolon*" or figure is probably based upon the doctrine of the Hebrew Qabalah, but with all its beautiful symbolism and import it does not represent an individual man so much as the higher-selfhood of mankind.

For directness, simplicity and practicability no teacher or prophet has excelled the prophet of Arabia, who gave to mankind clear instructions and examples on almost every problem which confronts humanity, and as to the records of these teachings there is no room to doubt their authenticity. Muhammad did not invent Islam, but before his days on earth were closed he had founded the organized religion known as Islam and witnessed the success of his endeavours.

In the preceding paragraphs we have seen, but briefly, how the spark of the Divine Spirit forms the connection between God and man's soul, and that when man's soul attains to union with the Divine by that medium, he has attained the state which we know as *Islam*. His soul is at peace and he is reconciled to God, the supreme Being, Allah, the Lord of the worlds (universe). It is, by whatever name you call it, *a fact*, apart from sacred books, organized religions and their formalisms, and apart from any names or labels.

Such a man, like the great messengers we have mentioned, is *a Muslim*, and whether he professes to be one or not is of no consequence. May there be many Muslims to leaven the pettiness of this world and its ways!

May *the spirit of Islam*, which is the quintessence of religion, bring peace and real salvation to mankind!

CHARLES ROSHER.

# THE CHARACTER OF MUHAMMAD

By MASUD ALI VARESI

*(Continued from the March number)*

## IV

### BRAVERY

MUHAMMAD (peace be on him) was the most perfect, elaborate and attractive embodiment of all the external, internal and spiritual virtues that God has ever bestowed on a prophet. In him they were so harmoniously engrafted that it makes it impossible for one to determine which virtue predominated the other. The world is full of heterogeneous creeds and religions, but almost none of them have laid claims to *bravery* as the property of the founders of their different religions, and consequently deemed it in no way a vital factor or a necessary element of their lives so as to constitute it a part and parcel of their faith. But the fact is in itself based on misunderstanding. By bravery they mean the commendable and distinguished services in the battlefield. But the physical force and the undaunted spirit in the theatre of war cannot be counterbalanced with the virtues of spirit displayed in the mortification of self and self-sacrifice blossoming into the dignified generosity of pardoning others and the exercise of humility. This is character in one of its noblest forms, eminently demonstrated in the midst of brewing storms and unbearable calamities with patience, fortitude, and perseverance. Accordingly the Prophet says: "The hero is not he who defeats others in wrestling, but the real hero is he who masters his passions when dominated by anger." (Mishkat.)

Considering this definition of a hero, bravery has superior claims to other virtues. If we do not take the word in its broad and liberal sense, but give it a literal instead of its technical meaning only, even then we are forced to admit that one who falls short of bravery in its literal meaning cannot be entitled to be called the best and accomplished model of human character.

With this short preamble we have to study the character of Muhammad (peace be on him) from both points of view. Uns (peace be on him) says: "That the Prophet possessed undaunted spirit and invincible courage. It so happened that one night the Medinites were overawed with the impending fear of some enemy or dacoits. They proceeded in the direction where the cries came from. But they found the Prophet Muhammad (peace be on him) coming from that direction. The fact was that the Prophet was the first man to go single-handed in that direction

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where trouble was anticipated. He reconciled the Medinites and advised them not to fear and involve themselves in consternation. He was then riding the unsaddled horse of Abu-Talha with a sword hanging on his neck." (Bokhari.)

Burae-Ibne-Azib (peace be on him) says : " A man asked me if we all had taken to the heels, leaving the Prophet alone in the battle of Hunain. I said : ' Yes, but the Prophet remained in his position.' And certainly I saw him riding on a white mule with his cousin Abu-Sufyan, son of Haris, holding his stirrups, and Hazrat Abbas holding the reins of the mule, and he (the Prophet) reciting this couplet : ' I am the true Prophet, I am son of Abdul-Muttalib.' None surpassed the Prophet in bravery and courage that day. I swear by God that whenever a battle was most fierce and sanguinary, we always sought his protection, and the bravest of the field amongst us was he only who could stand by him in the fitful hour." (Bokhari.)

Relating to this very event, Hazrat Abbas says : " I was holding that day his reins. When the Musalmans fled he spurred the mule towards the enemy, although I was trying not to let it go forward. Matters reached so far that I, in conformity with his orders, called aloud the Ashabe Samra, who responded to the call and returned. In a short while the situation changed, and the battle took a different turn altogether." (Shafa.)

Obai bin Khalaf, on being released by payment of ransom, said to the Prophet : " I have a horse who eats one measurement (*Farq*) of maize. I will kill thee when riding upon it." " If God is willing, thou shalt be killed by me," answered the Prophet. Thereafter when Obai saw him in the battle of Ohad, he galloped his horse to attack the Prophet. Some Muhammadans stood in his way, but the Prophet commanded them to make the way clear for his antagonist. He then took the lance of Haris bin Asma, proceeded onward, whirled it round in the air and dealt such a blow on Obai that he staggered on his horse. His rib was broken, and he fled with unearthly yells towards the Quraish. His friends tried to console him with the remark that the wound inflicted by the Prophet was not serious, but the victim went on repeating that his agony was so excruciating that if it could be proportionately distributed amongst his friends they would all perish : that Muhammad had already prophesied in a previous battle that he would be killed by him. The victim swore by God that if the Prophet had only spitted on him that was quite sufficient to put an end to his life. At last the blow proved mortal and Obai expired six miles off, at Saraf, on his way to Mecca. (Shafa.)

Imran bin Hasin states that the Prophet was always ahead in attacking the enemy. (Shafa.)

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Hazrat Ali says : " When a battle reached its full climax, when zeal and exertion reddened our eyes, we used to seek his protection. None of us was found close to the enemy as the Prophet. In the battle of Badr I noticed that we sought shelter in him, and we found him to be most perseverant, invincible, and firmly resolute." (Shafa.)

Just as timidity and pusillanimity were extinct in him, so he was never bellicose. Exacerbescence was equally absent in him. His bravery was bereft of the adhesion of anything morally or socially objectionable or unbecoming. It was pure, perfectly entertainable, and of the noblest order. He had to fight many battles, all in self-defence and for protecting his followers. He never took a step forward of his own accord to attack or crush the enemy, but when he was forced to combat he was always firm and resolute. Accordingly, in the battle of Badr he had to face one thousand picked-up warriors of Mecca with three hundred and thirteen men only on his side, and God favoured him with victory and crushing defeat of the enemy. Another tradition goes on to say that once he lay in wait for the enemy till the galling rays of the sun were dimmed. At last he stood up and addressed his army thus : " O people, do not cherish to meet the enemy, implore God for peace and security, but when you come face to face with the enemy, be patient, and I assure you that Paradise rests under the shadows of the swords (i.e. nothing entitles a Moslem better to the sweets of Paradise than an unswerving loyalty to the cause of Truth)." (Bokhari.)

As a commander, the Prophet used to take his position in the heart of the army. His bravery and indomitable courage was always its shield. There are few instances when he spilt the blood of an enemy. He personally shared in fifteen or sixteen battles, but, to his great credit, the number of those killed by him was only two—one Obai and the other a different opponent. It was an age when the distinguished leadership of an army fell on a man whose military prowess and martial ambition consisted in the number of victims bagged by him, when the homicidal glory lay in the numbers of the killed. In an age like that the silent but eloquent bravery of our Prophet would baffle the peoples and nations of the world. Is it not the noblest and matchless illustration of real, true, and touching bravery ?

### V

## PERSEVERANCE

Bravery and perseverance are, in fact, twins with slightly different forms. Bravery connotes power of repulsion, perseverance of endurance. The one has a predominant



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aspect, whilst the other sheds light on self-denial and self-suppression. He only deserves to be called brave who is not dismayed and upset by the pending calamities : bears with dignified composure torments and persecutions : defies mishaps and catastrophes : never gets despondent, but passes through the ordeal of terrible fear and suspense with triumphant calm and sublime patience. These are fundamentals essential in one to be possessed either of bravery or perseverance. Without these attributes one can neither be brave nor persevering. It follows, therefore, that both qualities have an analogous relation to each other and possess akin properties. Their practical illustration is occasioned by time and requirements, adapted to the exigencies of circumstances and brought in harmony with the demands of higher character. You have already read a few examples of the bravery shown by Muhammad (peace be on him). Now I invite your attention to a few examples of the perseverance exercised by him. Its most appreciable and prominent feature lies in his teaching and the propagation of Islam. If we do not take into account the period after his flight, which was by no means less fraught with insurmountable difficulties and troubles, even then we have an unrivalled record of eleven year of unmitigated, perpetual and intolerable sufferings and persecutions, unknown in history but silently and patiently borne by him from the beginning of his Prophecy to the time of the Flight, in the cause of truth and in sincerely delivering the message of God to the peoples of the world grovelling in darkness and fighting for the supremacy of diabolical rituals and practices against truth. The opposition he met and the hardships he suffered are most heartrending, and certainly unique in history. This fact in itself is substantial evidence of his truth. Falsehood can never be so durable. The highest personal aspiration and the strongest determination of will cannot stand in the teeth of perpetual failures and regular desponding events unless accompanied by Divine help and succour.

When the Prophet started preaching the Oneness of the Deity, and deprecating idolatry, the members of the Quraish community complained of him to his uncle, Abu-Talib, and desired the latter to stop him in his undertaking. On one or two occasions he reconciled them with certain excuses. At length, finding the Prophet regular in preaching, one day the leading men of the Quraish community assembled, came to Abu-Talib and addressed him thus : " Abu-Talib, you are the oldest man in our community ; we therefore urged you to advise your nephew to give up his mission. But you did nothing. Now, we cannot tolerate his preaching, his strong disapproval of our gods. We cannot allow him to abuse us and our ancestors and

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to hold them ignorant. If you are incapable of stopping him, and he holds his own, it would mean a friction between you and us. You must therefore put an end to his course of action, otherwise we offer you an ultimatum, and the fight will go on till one of the two parties ceases to exist." The representatives of the Quraish left Abu-Talib with these threatening remarks, but the latter was very anxious. He would not wage war against them and, at the same time, would not leave his nephew friendless and unprotected. At last he sent for Muhammad (peace be on him), repeated all what had happened, and, very affectionately, said to him thus: "My brother's son, this is their decision. Now, pray have mercy on yourself and myself; do not compel me to do what is beyond my power." The Prophet thought that his uncle had perhaps given up his sympathy for him and would no more extend his helping hand to him. To him it was a very critical moment. He, however, very collectedly answered: "Uncle, if these people place the sun in my right hand and the moon in my left, and ask me to give up my mission, even then, I stand God to my witness, I will never give it up till it is completed or I lose my life." With these words the Prophet got up, with tears in his eyes, and was about to leave the place, when Abu-Talib called him back and said to him, "O my nephew, go and say whatever you like. I swear by God that I will never forsake you." (Sirat. Ibne Hisham.)

When the Meccans had all their hopes vanquished in Abu-Talib, they set themselves on making an amicable settlement with the Prophet himself. Consequently, one evening they held a party after sunset and invited him also. When he attended the party they complained a great deal to him and summed up thus: "If thou hast been propagating these new things with the object of becoming rich, we assure thee that we have subscribed so much wealth to give it to thee as to make thee the richest of us all. If thou aspirest to be a great man, we are willing to make thee our chieftain. If thou desirest kingdom and an empire, we would not feel reluctant even in making thee our king. If thou art haunted with some evil spirit, we are ready to spend our money on thee for thy recovery. In case thou art not recovered, we would look upon thee as a helpless lunatic. But how can we bear thee speaking evil of our idols, breaking the link of our union, and separating the one from the other? Thou must desist from doing this." The Prophet answered, "Of these things, there is nothing whatever in me. Riches, honour, rank and kingdom, I want none. I am not mad. Allah has deputed me to guide you all. I deliver the word of Allah to you, and I try to set you right. If you acquiesce in what I say, it would turn to your betterment here and

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hereafter. If you reject the word of God, I will be patient by God's command, till He decides between you and me as He likes." Thereupon they said to him, "Well, if thou art the messenger of God, do remove the mountains from our country and create streams and channels of water like those in Eraq and Ajam, and bring back our forefathers to life." He said, "Allah has not sent me for these things. I do what He says. I convey His message to you as it is. It lies with you to accept or reject it."

They returned, "Well, if thou dost nothing for us, do ask thy Allah for thyself gardens, palaces and treasures of silver and gold, to remove thy poverty and to let thy rank and ministry of God preponderate upon us. The fact is that thou walketh about in the streets just as we do, and thou art also in search of livelihood exactly as we are. Where does the difference lie between thee and us? If thou dost not accede to these requests, do break the firmament and let it fall upon us." The Prophet replied as before, that that was not his mission, but that he was sent to convey good tidings to those who do good, and to warn the evil-doers of the dreadful consequences of their misdeeds. "Never, never will we be reconciled with this, and by Allah we will never leave thee unless we kill thee or be killed by thee," protested the assembly.

The Prophet got up and left the place in great sorrow. But his failure did not at all change his determination. When he left them they conspired together to murder him in cold blood. Abu-Jehl made a vow that, come what may, the next morning when Muhammad was to bend his head in prayers, he would fling a heavy rock on his head. As to the consequences and their help, he left it to their option whether to leave him alone or to help him. As to the offence of murder, he left it to Bani Abd Monaf to take whatever course he deemed expedient. "Never will we shift our sympathy and help from thee," responded the party.

The next morning the Prophet attended the Kaaba as usual to say his prayers, and began to pray with his usual earnestness and ardour. Abu-Jehl, in conformity with his vow, was ready with a very big rock and the Quraish were waiting to see the procedure with keen interest. When the Prophet bent his head in prayers, Abu-Jehl shot towards him, but as soon as he approached him he retraced his steps, overawed and stricken with a sudden and an indescribable fear. The stone slipped out of his hands. Thus God the Almighty, with His wonderful power, saved the Prophet from death. (Sirat, Ibne-Hisham.)

We do not attach any special importance to this event, for a full twelve years' period saw a variety of galloping persecutions to the Prophet by the unbelievers. But the

dangerous and relentless attitude of the incorrigible people did not in the least mitigate the vigour of his determination in the carrying out of his prophetic mission. He never relegated his Divine thoughts for a moment in the face of stubborn opposition. The predominance of the Word of God and its propagation was the exclusive ambition of his life. He had received the command of God, and he had embraced it with such passionate zeal as to live and breathe in it. God had already directed him thus: "And whether We make thee part of what We have promised them, or whether We cause thee die, for only the delivery of the message is (incumbent) on thee, while calling (them) to account is Our (business)." (Qur-ân, Ar-Raad (Thunder), v. 40.)

Each and every fact of his life bears infallible testimony to the undisputed obedience and care observed by him in the execution of this Heavenly Command.

At last, after twelve years' unceasing test his forbearance was put to, there came a crisis when it was decided for him to leave Mecca. This event in itself is very strong evidence of his perseverance. The facts were that the Meccans were fully determined to murder him. On the failure of Abu-Jehl in putting an end to the Prophet's life, they selected the most hardy and powerful men, one youth from each tribe, for the commission of their evil act. The selection of one youth from every tribe was to shift the offence of murder from some particular tribe and to hold responsible all the tribes for such murder, and thus render the Bani-Hashims incapable of wreaking their vengeance on the murderers and their abettors. It cannot be denied that they had exercised a great foresight in the drawing up of their plan, for no power in Arabia could come face to face with a horde of such brutal accomplices. The help of the Almighty Allah to protect His Messenger from death, and the latter's perseverance on such a critical occasion, advocated the cause of the eternal truth.

"When the enemies surrounded the habitation of the Prophet at night, he made Hazrat Ali (God bless his soul) sleep in his bed, spread his mantle on him, came out and passed through the horde of his enemies with perfect calm and composure, single-handed and friendless. But Allah was with him, and He blinded them for the moment, for they could not see him when passing through them. Thus were the Prophet's enemies baffled." (Sirat, Ibne-Hisham.)

Afterwards the Prophet and Hazrat Abu-Bakr fled from Mecca and took refuge in a cave named Saur. They stayed there for three days and nights consecutively. One day Hazrat Abu-Bakr saw the Quraish coming towards the cave. He was very much alarmed, and told the Prophet that if any one of them looked down he was sure to catch

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sight of them (Muhammad and his friend). The Prophet consoled him with the remark that he would not undervalue the two men who had Allah as their Defender. The pursuing Quraish party returned from the cave, and the Prophet was saved from their evil intentions. (Bokhari.)

Later on, when the Prophet was proceeding onward from there, the Meccans were exhausting themselves with his quest. It happened that one of them, Suraqa ibn Malik, who was after him, caught sight of him. Hazrat Abu-Bakr was terrified to see him coming so close. "They are upon us, O Messenger of God," ejaculated Hazrat Abu-Bakr. "O Abu-Bakr, do not fear at all; certainly God is with us," responded the Prophet, with great presence and coolness of mind. (Bokhari.)

The circumstances that followed this event made the selfsame Suraqa (who was bent on capturing the Prophet) himself the medium of his escape. He had no other alternative than to enter into a compromise with him and go back. On the way he persuaded all the Meccans he met with to go back, and they did return with him with hopeless failure. It is exactly as a Persian poet has sung, that "the enemy himself becomes the cause of good when God desireth to make him so." There is no gainsaying the fact that in the Prophet's Flight his perseverance and presence of mind, with God's will, proved the greatest medium of his protection.

After the Flight, the persecutions and the opposition of the Quraish were dimmed by the change of circumstances, but his perseverance and firm determination remained as invincible as ever. It was put to test on many occasions by no means less obdurate against his cause. On the occasion of the battle of Ohad he convened a council of his followers to determine how to oppose the enemy. It was decided that the enemy should be dealt with in open fight. He put on his helmet and prepared himself for the field. Just then some of his friends changed their decision and advised him not to proceed in person. He paid no heed to their words, and said, "It does not become a Prophet to put on his helmet and then take it off till ordained by God." (Sirat, Ibne-Hisham.)

In the battle of Honain, the Musalmans had almost retreated, but his perseverance and undaunted courage at last favoured them with laurels of success. This was an occasion of colossal importance. The slightest inaction on his part was bound to turn the scales and to render an everlasting change in the history of the world. But he had the mission of God to fulfil, and had no personal covetousness or ambition in the least. To him victory and defeat were alike. Under the circumstances it was an impossibility for him to give up his determination. The Musalmans

had, in fact, become proud of their victory against the Meccans, and God had given them quite a fitting lesson that "Pride goeth before destruction," and is always a prelude to indignity. The help of God is only for those whose cause is righteous. And God's verdict in this connection runs as follows: "Certainly Allah helped you in many battlefields, and on the day of Hunain, when your great numbers made you vain, but they availed you nothing, and the earth became strait to you notwithstanding its spaciousness; then you turned back retreating. Then Allah sent down His tranquillity upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers." (Qur-ān, Immunity (Attauba or Al-Bara-at, verses 25 and 26.)

(To be continued.)

## THE EXCELLENT NAME OF ALLAH

By PROF. H. M. LÉON, M.A., PH.D., LL.D.

(Continued from January number)

Now it came to pass that while Ibrahim (Abraham) was journeying, with Sarah and Hajar, from Misr (Egypt) to the country of the Filisteen, which was situated in the *ayālat* (province) of Ashshām, which some writers call Damiskh (Damascus), he arrived at a lonely and barren *wādī* (valley), which was *min jabal ila' jabal* (a path or pass between mountains), and the place was so *kharāb* (desolate) that not even a single *zaytūn barri* (oleaster, the wild olive) grew there, neither was there any water or sign of cultivation. And, behold, the day was becoming spent, and the camels and other animals were tired and weary, and the women-folk were fatigued, so Ibrahim said, "Here we will make a halt," and he commanded three of his servants *hafar bīr* (to dig a well), and they obeyed his command, and, behold, a great quantity of *zulāl* (clear water) gushed forth and flowed up to the surface of the soil, and the men and the women, and the camels and the cattle all freely drank therefrom, and still the *zulāl*<sup>1</sup> flowed therefrom in a never-ceasing stream. Then Ibrahim exclaimed, "Blessed be Allah, Al-Munim, Al-Karīm, the Beneficent, the Bountiful, who hath caused water to flow in the *barriyat* (desert) to nourish those who believe and trust in Him!"

<sup>1</sup> Here again is an example of the richness of the Arabic language: *Mā* is the Arabic word for water; *mā jari*, running water; *salsal* and *salsabil*, water flowing in the form of a chain; *ghadir*, or *ma jamid*, stagnant water; *zulāl*, pure or clear water; and so on.

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Then Sarah acquainted him with the fact that all the bread and other food which they had brought from Misr was exhausted, and not even the skin of *al ajwar* (a date-stone) was left for them to consume.

"*Istakām* (stay here)," Ibrahim said, "and I will take a *jawāl* (sack) with me, and go and fetch some corn for you therein."

"But we are in a *barriyat*, and there is no sign of any *zirā'at* (cultivation) here, nor any sign of any *maskan* (habitation) hereabouts," said Sarah. "*Ala'zinnī*, methinks, husband of mine, thou hast mistaken the *tarik* (path), and thou hast brought us to a place where we shall perish for want of food, and our dead bodies shall be eaten by *an-nusūr* (the vultures) that even now are perched upon the crags above, and who are regarding us with hungry, expectant eyes. 'Twere better far had we compromised with the wicked ruler of Misr, and bought permission from him to dwell therein, rather than we should all perish in this *sahra* (wilderness)."

"*Amraah!* Woman! Those words are more befitting an *āhirah* than one who is *afīfah*, and albeit *ajuz*, is, by the mercy and goodness of Allah, yet as fair and as lovely as a *sabiyah*.<sup>1</sup> *Man hu?* Who is it that can question the wisdom of Allah? And who is he that can call Him to account? Was it not Allah who preserved me from the wrath of Nimrud and brought me scathless through the fire? Did not Allah preserve thee and thy virtue from the ruler of Misr? Hath not Allah caused water to flow in this desert spot even now before thine eyes? How canst thou doubt, then, *al ināyat al ilahiyat*, the Providence of God! Will not Allah Muhayyī, God the Provider, *haddar al lawāzim*, provide necessities for he that trusts in Him? *Fī al wāki!* Verily, I say unto thee, woman, that Allah al Kudrat, God the Powerful, is able to turn this sand and these stones under our feet into bread in *kasarat* (abundance)!"

Sarah, rebuked at the stern words of Ibrahim, hung down her head in shame, and tears of bitterness coursed down her cheeks.

Then Hajar, who had been a silent witness of this scene, approached Ibrahim and, casting herself down at his feet, exclaimed, "Oh! Man beloved of Allah, be not wrathful with her whose handmaiden I am. Remember, I pray thee, that she is a woman and she is fatigued and weary with a long journey, and it is for solicitude of thee and

<sup>1</sup> I give the exact Arabic words used in the original, as they are such an excellent illustration of the copiousness of the Arabic tongue in its ability to express distinctness of character and condition by a simple word. Thus the expressions used in the text have the following signification:—*amraah* = woman; *āhirah* = an impudent or immodest woman; *afīfah* = a chaste woman; *ajuz* = an old woman; *sabiyah* = a young woman.

of thy safety that she has spoken thus. Man is the head, and woman is the weaker vessel. Allah, *al Halim*, the clement! the merciful, loveth those who are merciful and clement, and Allah *al Ghaffur*, the Forgiver, forgives them who forgive. Therefore I pray thee forgive my mistress, even as thou wouldst wish Allah *al Ghaffur* to grant thee forgiveness on *al yawm al kiyāmat*, the day of judgment!"

Then Khalil-d-Ullah, the Friend of Allah, moved by the entreaties of Hajar, approached Sarah, and taking her by the hand, said, "In my zeal for the glory of Allah I spoke in haste and anger to thee; forgive me for my bitter words, as I forgive thee for thy hasty and thoughtless words, and may Allah forgive us both!"

Then Sarah took Hajar in her arms and kissed her, and said, "Verily, Allah has been merciful unto me. The King, thy father, bestowed thee to me as an handmaiden, but Allah has given thee to me as a ministering angel. May Allah bless thee and keep thee, and thy seed, that all mankind may be blest in thee and thy seed for ever!"

Ibrahim (on whom be peace) then took a large *jawāl* (sack) and proceeded from the place in search of some place where he could procure corn, and Sarah and Hajar retired into a *khaymat*, or tent, which had been hastily erected. The road which Ibrahim took led through a dismal gorge between the mountains; it was rough and stony, dark and desolate, gloomy and silent, and no sign of man, habitation or living creature was visible therein. And as he proceeded Ibrahim (on whom be peace) had recourse to Allah, and said, "I fly for refuge unto the Lord of all things, the Lord of the day and of the night, that He may deliver me from the evil of those things which He has created!"

For fully an hour thus he wandered until the sun had set, and the silver horns of *istihlāl*<sup>\*</sup> began to show themselves in the firmament, then the wanderer turned himself round and retraced his steps; but when he came in view of the encampment he remembered that the sack he had brought with him was yet empty, and that his had been a fruitless errand. "It will not do for the women folk to see me from afar off, coming back empty-handed," he said to himself, "or their faint hearts will sink beneath the tribulation before I can be by their side to cheer them with comforting words." So he filled the *jawāl* (sack) with stones and with sand and, bearing the same on his shoulder, returned to the place where he had left Sarah and Hajar. He found that they had retired within the tent, and, not desiring to awaken them and disconcert them with his failure to obtain food, he deposited the *jawāl* by the entrance of the tent, and, lying down on the ground with a large stone for a *takkāyah* (pillow), he wrapped his *mashlah* (cloak) around him, and,

<sup>\*</sup> *Istihlāl*. Arabic term for the new moon when just appearing.



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being tired and fatigued with his lengthy walk and the weight of the *jawāl* and its contents, which he had carried for some distance, he fell fast asleep. When *nūr ashshams*, the light of the sun, announced the coming of *Fajir* (the dawn), Sarah, as a pious Mosleima ever should do, arose to make the *salūt-al-Fajir* (Prayer at Dawn), and Hajar also made her *duā* (prayer), then they examined the *jawāl*, which they found outside the tent where Ibrahim had deposited the same, and to their great joy discovered it to be full of *hanta* (wheat); they then ground some of it in a *tāhūne* (hand-mill), and, having lighted a fire, made from the dried *zibl* (dung) of camels, they baked cakes and bread thereon. They had scarcely finished their cooking when Ibrahim (on whom be peace) *fayyak min annawm* (awoke from sleep), and arose from the ground. Sarah called him to come and eat. "*Akal! Eat!*" exclaimed he. "What is there to eat?"

"*Khubz wa kāk*, bread and cake, which we have baked from the wheat which thou brought here while we were asleep," replied his wife. "*Ul humdo l'llah!* Praise be to God!" exclaimed Ibrahim, "Allah-al-Muhayyi! God the Provider! Who, in His mercy and goodness, *haddar allawāzim*, has provided the necessaries of life for His servant!" He then partook of the bread, as also did Sarah and Hajar, and the servants which accompanied them, while other portion of the corn was given to the animals. Ibrahim then bade two of his servants to dig a level plot of ground, which lay near to the well he had made, and when this work was accomplished, he sowed some of the grains of wheat therein, for, he said, "Allah hath been merciful and gracious to me, and it is right and proper for me to sow some of this corn here in this otherwise barren spot, that should any weary traveller hereafter reach this spot, he will find growing here some means of subsistence."

And Ibrahim decided to remain at this spot for a period, and, behold, although each day Sarah and Hajar took from the *jawāl* sufficient *hanta* (wheat) for the day's food for themselves, their servants and their cattle, behold the *hanta* never diminished, and the *jawāl* was ever full until such time as the corn which Ibrahim (on whom be peace) had planted had grown, matured, ripened and had been gathered into harvest by Khalid-Ullah, and safely laid by for after consumption, the yield thereof being 350 sacks of good corn, in addition to fifty other sacks thereof, some of which Ibrahim again caused to be sown and other of which he gave to bestow upon any necessitous man who might wander that way and solicit his assistance, neither did the water ever cease to flow from the well.<sup>1</sup>

<sup>1</sup> This miracle of the continuous supply of corn in the *jawāl* (sack) finds its counterpart in the stories of the "widow's cruse," as recorded

*Hānazā!* Behold! How the gracious bestower of all favours, whose government extends over the whole universe, blesses and provides for them who love Him and obey His commandments!

"It is He who sendeth down from heaven the rain, whereof ye have to drink, and from which plants, whereon ye feed your cattle, receive their nourishment; by means thereof He causeth corn, and olives, and palm-trees, and grapes, and all kinds of fruits, to spring forth for you. Surely herein is a sign of the Divine power and wisdom unto people who consider."<sup>1</sup>

Behold, also, how *Al-Akil*, the Wise, hath ordained that every man should work and thereby provide the means of sustenance for himself and those dependent upon him, and how Allah al-Karim, the Bountiful, rewards those who diligently apply themselves to work, and causes from one seed of corn many to grow therefrom, so that from what was sown man receives a hundredfold. Of such is the bounty and the goodness of Allah! Verily herein is a sign for men to consider! Verily it is written in the sura *An-Nahl* ("The Bee") of the eternal and imperishable Qur-ān: "Eat of what Allah hath bestowed on you for food, that which is lawful and good; and be thankful for the favours of Allah, if ye serve Him!"

When the corn had grown and ripened and had been garnered, then the supply in the *jawāl* (sack) no longer remained as it was, and it was no more replenished; but the water from the well continued to flow. Herein, again, is a sign for men to consider. Now it came to pass that the news of the digging of the *bīr* (well) by Ibrahim, and of the *ayn-zulāl* (fountain of clear water) which was constantly flowing therefrom, came to be known abroad, that many thirsty Arabs heard the news, so that large numbers of them, with their flocks and their herds, and their wives and their families, arrived at the spot, and said unto Ibrahim, "Permit us and our families to dwell at this spot where the gracious Bestower of favours, whose government extends over all beings, has caused a plentiful supply of water to continuously flow, and hath caused what was previously barren land to bear crops and grow corn, and hath turned thereby a wilderness into a garden; and if thou, O Ibrahim, wilt do us this favour, then we will accept thee as our Sheikh and thou shalt rule over us, and we shall be

in 1 Kings xvii. 9-34, where Elijah performed a similar miracle for the benefit of the widow of Zarephath; the miracle of filling of the oil vessel by Elijah for the widow of one of the prophets (2 Kings iv. 42-44), and those of the feeding of the multitudes, recorded in Matthew xiv. 15-21, and xv. 32-38, as one of the miracles performed by Isa-bin-Maryam (Jesus the son of Mary).

<sup>1</sup> *Al Qur-ān*, Sura, xvi., *An-Nahl* ("The Bee"): Revealed (save the three last *ayat*in) at Mecca.

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obedient unto thee." And Ibrahim accepted their request, and gave them permission to abide there, and to drink the water from his well, and he allotted them land thereby for their dwellings and for pasture of their cattle and for the growth of corn and vegetables, for under tillage, and blessed with a continuous flow of water the land became fertile. "And many of the Arabs settled there, and they founded a city and built walls around the same, and by those the place was called Bir Ibrahim (Abraham's well), and by others Ayn Ibrahim (the fountain of Abraham), behold it is now known, even unto this day, as Ibrahimabad."<sup>1</sup>

And the young damsel, Hajar, sojourned with Ibrahim and Sarah, and every day she became more fair and beautiful to look upon, and her mind grew in intelligence, and she uttered so many wise words that Sarah and Ibrahim were amazed at the wisdom of so young a maiden, and rejoiced to be in her company and to listen to her utterances.

And Ibrahim abode in that spot for five years, and the revengeful Shaitan, full of rage at the manner whereby Allah had blessed Ibrahim, stirred up the evil passions of the Arabs who had settled in that place, and whispered evil suggestions in their *aznan* (ears), so that they said one to the other, "Why should this man, who is not of our blood, rule over us? We are many and he is but one, and his followers are few, and why should we be subservient to him? Did not this land belong aforetime to our fathers, and did not they pass and repass over the same at their own free will, and without let or hindrance? Then why claimeth this man jurisdiction over this land? Is not the fountain of water a free gift from Allah to all creatures? Wherefore then should we pay tribute to this man for the use of the same?"

And the leaders of these men came to Ibrahim, and said: "We shall no longer be under thy rule, and no longer shalt thou be our sheikh; this day we have extricated ourselves from thy dominion. If thou likest to remain here, thou canst do so, but as one on equal footing with us, and we shall appoint a sheikh from amongst our people to rule over all, and thou must be obedient to his rule, even as we shall be; but if thou art not agreeable to accept this proposition, then thou art at liberty to depart herefrom

<sup>1</sup> The above quotation is from Tabari. I am not aware, however, of the existence to-day of any town or place of that name. When I was in Palestine, in 1904, I was informed that the site of Abraham's well, the Bir Ibrahim, was now called El-Jurar ("the water-hole"), and was situated about twelve miles north of the Gulf of Akiba. Other persons, however, stated that the scene of the events above narrated was in the vicinity of Jurf-al-Jerrâr. There is also a local tradition in Syria that the river Ibrahim (formerly called the Adonis), which enters the Mediterranean between Beirut and Tripoli, has its source in the original Bir Ibrahim.

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with thy family and thy belongings, and to find some other habitation."

And Ibrahim spoke and said to them who had thus addressed him:—"Oh, men of the desert, have ye not heard of the manner wherein *Allah tābarak wa ta'āla'*, God, the most blessed and the Highest, created the world and all that is therein, and when He had finished He ordered His Wisdom<sup>1</sup> to make man of seven substances: His flesh from the earth; his blood from the dew; his eyes from the dew and the sun; his bones from the stones; his thoughts from the swiftness of the angels, the wind and the clouds; his nails and hair from the grass and reeds of the earth; his spirit from the spirit of Allah and from the wind. And Allah bestowed upon man seven natures: *assama* (hearing) to his *aznān* (ears), *nazar* (sight) to his *ayūn* (eyes), *kūwat ashshāmat* (the power of smelling) to his *manākhar* (nostrils), *kūwat allāmisah* (the feeling of touch) to his *jild* (skin), *adrak* (taste) to his *fum* (mouth), *lisan* (speech) to his *lisān*

<sup>1</sup> Wisdom is here hypostatized as in Proverbs viii. 30: "Then I was by him as a master workman." In the Book of Wisdom ix. 4, Wisdom is the assessor on the throne of God; was with Him when He made the world (ix. 9); was the instrument whereby all things were created (viii. 5); is the ruler and renewer of all things (viii. 1, vii. 27). May it not be that "the Word," mentioned in John i. 1, is intended to convey the same idea? Compare further this conception of Wisdom with that of the Logos of Philo, which was the instrument whereby God created the world. This speech, which the Arabian legend assigns to Ibrahim, is practically in the same language as the utterances ascribed to Enoch (Idris) in the "Book of the Secrets of Enoch," (chap. xxx. 8-16). The speech which the Arabian legend subsequently assigns to Hajar is also similar to the Beatitudes contained in the "Book of Enoch" (lii. 1-14). This raises a nice point for discussion and consideration as to whether Tabari, the Arabian historian, and the other Arabian writers on the subject, knew of the "Book of Enoch" (which appears to have been written, in its present form, somewhere about the period of the commencement of the Christian era, by an Hellenistic Jew, resident in Egypt), or whether this legend of Ibrahim and of these speeches was current in Arabia, Egypt, Syria and the East, at the period of the writing of the "Book of Enoch," in its present form, and the ideas were utilized by its author in the preparation of his work? It is worthy of note, in connection with this enquiry, that the "Book of Enoch" occasionally exhibits striking parallelisms in diction and thought, with portions of the Christian "New Testament," and some of the dark passages of that work are all but inexplicable without its aid. Although the very knowledge that the "Book of Enoch" ever existed was lost for probably 1,200 years, nevertheless it was much used by Christians in the early centuries of their era. Thus citations appear from it, though without acknowledgment, in the "Book of Adam and Eve," the "Apocalypses of Moses and Paul" (400-500 A.C.), the Sibylline Oracles, the "Ascension of Isaiah," and the "Epistle of Barnabas" (70-90 A.C.). It is quoted by name in the Apocalyptic portions of the Testaments of Levi, Daniel and Naphtali (circ. 1. A.C.). It was referred to by Origen and probably by Clement of Alexandria, and used by Irenæus (circ. 130 to 202), and a few phrases in the New Testament appear to be derived from it.

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(tongue), *fikr* (thought) to his *khatir* (mind).<sup>1</sup> And Allah performed a wonderful thing, for from the visible and invisible nature He created man. From both are his life and his death, his form and his substance, and the word was like a deed, both small in a great thing and great in a small thing. And Allah placed man upon the earth, in an honourable, great and glorious manner. And Allah made man to rule upon the earth and to partake of the Wisdom of God. And there was no one like unto man upon the earth of all the creations of Allah. And Allah bestowed upon man a name from the four substances, and from the four quarters of the earth—the East, the West, the North and the South, and He appointed for him four special stars, and from the initials of their names was formed the name of the man who was first created by Allah.<sup>2</sup> And Allah bestowed upon Adam a will to determine, and showed to him the two ways, the light and the darkness, and said unto him, 'This is good, and this is evil,' and I thy God shall know whether thou and thy descendants shall love Me by that which thou shalt, and they shall, choose. Verily Allah knew the nature of that which he had created; but man did not know his own nature. Therefore the ignorance of man is a woe unto him, that he should sin and that he should taste of death for his sin. Now, verily, ye sons of the desert, ponder over and consider these things and be not hasty, nor act like men of no understanding, and to-morrow let us meet again and decide upon this matter."

And the leader of the men opened his mouth and said, "Oh, Ibrahim, wisdom is in thy mouth and thy words are weighty; we will consider the same and meet thee by the well of water, *Ghadah* (to-morrow), when the sun has mounted to half his ascent in the sky."

And Ibrahim said, "Be it so," and the Arabs retired to their own habitations, and Ibrahim entered into his abode. And when Sarah, his wife, and Hajar saw him, they perceived from his countenance that he was distressed,

<sup>1</sup> The seven natures enumerated above slightly differ from those given in the "Book of Enoch," for therein "touch" is given to the veins, "taste" to the blood, "endurance" to the bones, and "sweetness" to the thought.

<sup>2</sup> The four substances are doubtless: *Turāt*, the element of earth; *Hawā*, the element of air; *Nar*, fire; and *Mā*, water. The four quarters of the earth are *al mashrik wāl maghrib* (the East and the West), *as shimālī wal jānub* (the North and the South). The names of the four stars are not given in the text. In a Turkish work, the *Ibrahim namah* (Book of (the history of) Abraham), the text is given much as above, with the following addition, "And Allah said, Let him be called *Adam* for he is *Ahad*, the first of human beings; *Dārayn*, the witness of the present and future life; *Abu*, the father of all mankind; and *Mālik*, the lord of all animate creation. The initials of these words composing the name ADAM.

and Sarah said : " Why does *zill zulmat*, the shadow of gloom, seat itself upon the forehead of my lord, and why does *ittarāb* (anxiety) disturb his *damir* (mind) ? "

Then Ibrahim told to the women all that had passed, and Sarah waxed wroth and her cheeks became red with anger, and she said *bighadab* (angrily) : " Oh, Ibrahim, why dost not thou call upon thy Protector to destroy these ungrateful men, who thus requite thy liberality and kindness with ingratitude and selfishness ? "

And Ibrahim said : " Allah hath sent me into the world to bless, and not to curse mankind ! "

Then Hajar opened her mouth and said :

" Verily Allah doth ever assist the honest man in his affliction, and He places upon no burdened soul a greater burden than it can bear ;

" Therefore, whatever violent and grievous yoke shall be put upon you, endure all for the sake of Allah, and so will Allah reward thee upon the day of judgment.

" Blessed is the man who openeth his lips to praise Allah and praises Him with all his heart and his mind and his soul !

" Cursed is every man who openeth his lips to abuse and to calumniate his neighbour !

" Blessed is he who, when he openeth his lips, utters blessings and praises to Allah !

" Cursed is the man who defileth his lips with curses and with blasphemy, before the Master of the Universe !

" Blessed is he who blesses all the works of the Lord !

" Cursed is he who speaks ill of any of the works of Allah !

" Blessed is the man who laboureth with his own hands !

" Cursed is he who is eager to make fraudulent use of another man's labour !

" Blessed is he who raises the fallen and protects the weak !

" Cursed is he who oppresses the poor and crushes the weak and the fallen !

" Blessed is he who obeys the commandments of Allah !

" Cursed is he who breaks the enactments and ordinances of God !

" Blessed is he who honours his parents, is obedient to them and succours them in their old age !

" Cursed is he who shows not honour to his parents, disobeys their commands and neglects them in their old age.

" Blessed is he who goes to seek peace, lead others to peace and establishes peace and love.

" Cursed is he who stirs up strife and tumults and troubles those who are at peace !

" Blessed is he who speaks peace, for peace abides with him, speaks with a humble tongue and a kind heart to all !

## THE EXCELLENT NAME OF ALLAH

“Cursed is he who is a slanderer, a back-biter, a traducer and a pryer into other men’s affairs !

“Blessed is he who does not speak oily words, but in his heart there is peace and goodwill to all !

“Cursed is he who speaks fair things with his tongue, but in his heart there is poison and a sword !

“Behold, the angels write all these things in scripts and in books, and they will all be revealed on the day of judgment !

“And the faces of the evil-doers on that day shall be black, and it will be an ill day for them.

“Therefore, oh true believers, preserve your hearts from everything unjust, that you may inherit an habitation of light for ever !”

When Hajar had finished speaking, Ibrahim said : “O maiden, it is not thee alone, but an angel who has directed thy words and spoken with thy tongue.

“Verily, Allah sees all things, even the innermost thoughts of wicked men, which lie in the secret store-places of the heart.

“It is better to live in peace in a wilderness, than in strife and luxury among contentious people ! To-morrow we will arise and shake the dust off our feet and leave this place.

“Verily Allah will provide for His servants a more pleasant habitation than that which they forfeit for His sake !”

The next day, Ibrahim met the assembled Arabs by the side of the *bīr* (well) and said unto them :—

“Oh, *Ahl-i-barriyat*, people of the desert, I have made my decision, and as I cannot consent to place myself under the rule of any sheikh, save the one whom Allah, my God, shall appoint, I will leave you in possession of this *bīr* and this land, and I will depart to a land distant from here. But before I part from ye, listen, oh men, to my voice and give ear unto my words ;

“Behold, after Allah had created man and placed him upon the earth, He visited all His creation which He had made.

“And Allah summoned all the cattle of the earth, and all the fowls that fly in the air, and all creeping things, and brought them all before the face of our father Adam, and he gave names to all living things in the earth.

“And Allah made Adam lord over all, and put all things under his hands, and subdued them to submission and to all obedience to man. So Allah made man as master over all His possessions on the earth, and bade him deal with mercy and compassion unto them.

“Allah will not judge any soul of beast on account of man, but He will judge the soul of man on account of the souls of beasts in the world that is to come.

"For as there is a special place for all mankind and for all the souls of men, so is there also a special fold for beasts. And I say unto you that not one soul of man or of beast, or of bird, or of creeping thing which Allah hath created shall perish until *Yawm-al-kiyāmat*, the Day of Judgment.

"And upon that day every soul of beast, and of bird, and of creeping thing shall bring a charge against man if he feeds him badly, and sheweth not mercy and compassion unto him.

"He who acts lawlessly, or without mercy, with regard to any beast, or bird, or creeping thing, acts lawlessly and without mercy to his own soul.

"Therefore, oh, *Ahl-i-barriyat*, people of the desert, be ye just, merciful and compassionate towards every beast of the field, every fowl of the air, every fish of the waters, and every creeping thing upon land, or in sea, so that on *al muhim yawm al-kiyāmat*, the great day of judgment, Allah-al-Adil, God the Just, shall be merciful and compassionate to thy soul."

Then Abdul-ghayyār<sup>1</sup>, the newly-appointed sheikh of the Arabs, opened his mouth and said: "Thy words, oh Khalil-Ullah, are those of wisdom, and we will treasure them in our hearts. Go thee and thy family and thy servants in peace, and may the Lord, thy God, protect and bless thee and thine."

<sup>1</sup> The literal meaning of this Arab's name is "Servant of the Jealous One."

(To be continued.)

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