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THE ISLAMIC REVIEW

RABI-UL-AWWAL—RABI-UTH-THANI, 1344 A.H.
VOL. XIII. OCT.—NOV., A.C. 1925. NOS. 10-11

“THE IDEAL PROPHET”

THE book, as described in “An Urgent Call,” is progressing satisfactorily, and is nearly half finished. Some six weeks further must elapse before it is ready for publication, and we appeal once more to our Muslim subscribers for their favourable response to the said “Call.” We wish to print some 5,000 copies of the book, most of which we intend to distribute free of charge in non-Muslim circles. Five shillings would be a fair price for such a book (of 250 pages, cloth bound), that demands a great deal of research work; but the remittance to us of that sum will enable us not only to send a copy of the book to our helpers, but another copy will be sent on their behalf to some non-Muslim reader, which will enable him to appreciate the beauties and truths of Islam. *The Sources of Christianity* was distributed in this way, and has done an immense amount of good here, as our daily correspondence shows. The current number of the *Islamic Review* contains some of the chapters of *The Ideal Prophet*.

THE MANAGER.

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HER HIGHNESS THE BEGUM OF BHOPAL AND HER SUCCESSION

THE object of the visit of Her Highness the Begum of Bhopal, as it appears from the London daily Press, is to bring about a legitimate settlement of the question of succession to the throne of Bhopal. Her Highness, according to the well-established usage of her family, and according to "the Sunnad of Adoption," given by the British Government to Bhopal, has nominated Nawabzadah Hamidullah Khan as her successor. The nomination is in exact accordance with the Muslim law. For the last four generations the nomination of a successor has always come from the existing ruler and the British Government has upheld the nomination, as being in accordance with Mohammedan Law. But in this instance the Viceroy of India has not been able to come to a decision as yet, because there is a grandson—the son of the deceased eldest son of the present ruler. The matter for decision is whether the surviving son of Her Highness can be given preference over the said grandson in the matter of succession. Mohammedan law is clear on the point, but doubts arise as to its applicability in this case when political authority is involved.

It should not be forgotten that the Bhopal dynasty is a Muslim dynasty, and as such governed by Mohammedan law, under which, in a matter of inheritance, there is no distinction between real and personal nor between ancestral and acquired property.¹ "Islamic law does not admit the validity of alien custom inconsistent with its own positive laws."² Let it be said to the credit of the British rule in India that it has never interfered with the personal laws of the people there. On the other hand, at the commencement of its ascendancy in India, the British Government assured the people, by Act of Parliament, the full enjoyment of their ancient laws and customs (21 Geo. III, c. 70, sec. 17). Similar provisions were made by 37 Geo III, c. 142, sec. 13, while section 15 of Reg. IV of 1793 provided that "in all suits regarding succession, inheritance, marriage, etc.; and all religious usages and institutions the Mohammedan laws with respect to Moham-

¹ *Principles of Mohammedan Law*, by Sir William MacNaghton, 1881, chap. ii.

² Ameer Ali, *Mohammedan Law*.

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medans are to be considered as a general rule by which the judges are to form their decisions."

Sometimes certain customs contrary to Mohammedan law—one of them being the principle of primogeniture—have been accepted by the Indian Courts as applicable in certain cases, "but the written law of India," as their Lordships of the Judicial Committee observed in *Jamalbukhsh v. Dharamsingh* (1866, 10. Moo. I. A. 536), "has prescribed broadly that in questions of succession and inheritance the Hindu law is to be applied to Hindus and the Mussalman law to Mohammedans. They must, however, observe that to control the general law, if *indeed the Mohammedan law admits of such control*, much stronger proofs of special usage would be required than has been given in this case." The italicized words¹ show that Mohammedan law, to begin with, admits of no control by any alien usage, and if it does, it needs a very strong proof of the usage, and that usage again operates as far as it has been proved. Take the case of primogeniture. In certain cases it is recognized in a qualified shape. The eldest son is given preference to the other heirs, he receives some extra advantages, but the application of the principle does not mean that it governs the inheritance of the family concerned in all its aspects.

In this case we have first to see whether Mohammedan law, or certain other customs alien to Mohammedan law, governs the order of succession in the Bhopal dynasty, and if Mohammedan law is applicable, who will be the heir to Her Highness on her demise. Both of the questions do not admit of any complication. The first point was decided in 1862 when Lord Canning, the then Viceroy of India, wrote the following to the Ruler of Bhopal at that time :—

No. LXXXV.²

TO HER HIGHNESS SECUNDER BEGUM OF BHOPAL,

Dated 11th March, 1862.

Her Majesty being desirous that the governments of the several Princes and Chiefs of India, who now govern their own territories

¹ I have italicized such of the passages in all the quotations from the authorities I cite, as have a direct bearing on the present case.

² See *A Collection of Treaties, Engagements and Sunnads relating to India and Neighbouring Countries*. Compiled by C. A. Aitchison, B.S.C., Under-Secretary to the Government of India in the Foreign Department. Vol. iv, 1864. J. L. Hughes, Foreign Department Press.

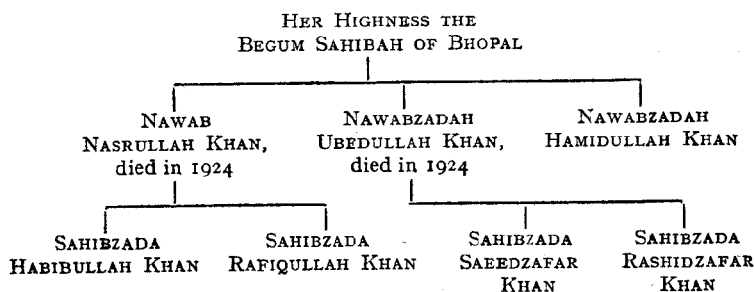
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should be perpetuated, and that the representation and dignity of their Houses should be continued, I, hereby, in fulfilment of this desire, convey to you the assurance that, on failure of natural heirs, any succession to the government of your State, which may be legitimate, according to Mohammedan law, will be upheld. Be assured that nothing shall disturb the engagement thus made to you, so long as your House is loyal to the Crown and faithful to the conditions of the Treaties, Grants or Engagements which record its obligations to the British Government.

(Signed) CANNING.

This settles the question of the adoption of a successor for good. The Government reserves to itself no power of regulating the succession of rule in Bhopal. The ruler of the State has to make a proposal and the British Government has to uphold it if it is according to Mohammedan law. This dispatch of Lord Canning confirmed in a way the treaty of 1818 between the East India Company and Nawab Nazar Mohammed Khan, the then Ruler of Bhopal, which says that "the Nawab, his heir and successors, shall remain absolute rulers of the country, and the jurisdiction of the British Government shall not in any manner be introduced into the Principality."¹ The dispatch therefore leaves no alternative for the present Viceroy. He has only to see whether the proposal of Her Highness, nominating Nawabzadah Hamidullah Khan, her only surviving son, as her successor, is according to the provisions of the Mohammedan law, and if so, to uphold it. The investigation by the Viceroy should proceed in the light of Islamic law which affords no complication in the matter.

The pedigree of the family is as follows :—



Thus Her Highness has one son and four grandsons alive.

In order to obviate the difficulty of distinguishing between the inheriting and non-inheriting kindred, when a Muslim

¹ *A Collection of Treaties, etc., by Aitchison.*

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leaves behind him a numerous body of relations, some principles of differentiation have been laid down by Islamic law, and the one among them applicable to the case in question is as follows :—

“ The right of an heir, whether apparent or presumptive, comes into being for the first time on *the death of the ancestor, and he is not entitled until then* to any interest in the property to which he would succeed as heir if *he survive the ancestor*.¹

This principle was explained in a more concrete form by the Allahabad High Court in *Hussanally v. Nazo* (1889, II. All. 456). The Court held that the Mohammedan law “ does not recognize any . . . *interests expectant on the death of another*, and until that death occurs, which by force of the law gives birth to the right as heir in the person entitled to it, according to the rule of succession, *he possesses no right at all*.”

In the light of this explanation of the Allahabad High Court, Nawab Nasrullah Khan, although heir-apparent or presumptive to Her Highness the Begum of Bhopal, however, left no right that could be inherited by his sons, as he possessed only expectant rights that could have come to birth only at the death of Her Highness. The principle involved in this case has been very lucidly enunciated by the Allahabad High Court and the Privy Council in *Mulla Cassim v. Mulla Abdulrahim*.²

“ As a general rule, neither the Sunnis nor the Shias recognize the principle of representation. For example, if A had two sons, one of whom died during his lifetime, leaving several children. These children do not possess the right of representing their father on the decease of A, but are excluded from the inheritance by their uncle.” Their Lordships of the Privy Council, on appeal to them in the case, observed : “ It is a well-known principle of the Mohammedan law that if any of the children of a man die before the opening of the succession to his estate, leaving children behind, these grandchildren are entirely excluded from the inheritance by their uncles and aunts.”

In the present case, in the light of Lord Canning's dispatch the succession must be governed by Mohammedan law. Her Highness the Begum had three sons ; two died leaving children,

¹ *Principles of Mohammedan Law*, by Mulla, Bombay.

² I.L.R. Cal. 33. 173 and 32. I. A. 177 (1905).

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and one is alive. The grandsons of the Begum have no right, in the presence of the surviving son. The usages of primogeniture in the sense that the succession to the throne should go to the eldest could have come into operation if Nawab Nasrullah Khan had been alive. He died at a time when his rights were only presumptive, and had not come into existence. In other words, his death finished all his rights. The rights of his sons to the throne are therefore unthinkable, under Mohammedan law. They could only be entertained if the sons could represent their father, a position absolutely untenable under Mohammedan law, as observed by the High Court, and against the principles laid down by Mullah and Sir W. MacNaghton in his *Principles of Mohammedan Law*.

Here I quote some authorities. The heir, under Mohammedan law are as follows :—

- (1) The sharers, i.e. those whose shares have been specified in the Qur-án.
- (2) Heirs who take a residue interest that is left by the sharers—they are divided into four sections.
 - A. The lineal male descendant.
 - B. The lineal male ascendant.
 - C. The direct collateral.
 - D. The indirect collateral.

The general rule is that the nearer always excludes the more remote.¹

Sir William MacNaghton says in his *Principles of Mohammedan Law*, 1881, page 5: "The nearer of kin excludes the more remote and the right of representation is unknown." That is, the right to represent an heir of the deceased who had died before him or her does not obtain, the nearer of kin excluding the more remote (page xxii).

- (1) The sons of the deceased being the nearest, are entitled to succeed to all other residuaries.
- (2) In default of sons, their sons, how low soever, succeed.

In giving the list of residuaries which follow each other, the nearer excluding the more remote, Sir William says: "First the son, then the son's son."

¹ *Principles of Mohammedan Law*, Mulla, Bombay. 1915.

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Syed Ameer Ali, in his book, page 48, says : " The nearer in degree excludes the more remote " (*Mohammedan Law*, vol. i. Thacker & Spink, Calcutta, 1906). In explaining the above principle, the learned author says : " For instance, a son will take preference to a son's son." On page 71 of the same book he says : " The nearest of the residuaries is the son, then the son's son." Again on page 107, he says : " Among residuaries, the nearer always excludes the more remote."

In Wilson's *Anglo-Mohammedan Law* there is the following : " Section 224. There are four classes of residuaries, of which each in turn must be exhausted before any member of the next class can take anything, namely :—

Class 1.—Sons and son's sons, H.L.S.

Daughters and son's daughters, H.L.S., when not sharers.

Class 2.—Fathers (and true grandfathers, H.L.S.).

Class 3.—Brothers and brother's sons, H.L.S., full or consanguine. Sisters full and consanguine, when not sharers.

Class 4.—Sons and son's sons, H.L.S., of true grandfathers, H.H.S. ; in other words, paternal uncles, great-uncles, etc., and their male descendants in the male line."

On page 13 of *Al Sirajjia*, translated by Sir William Jones and annotated by Amaric Ramsay (London, William Amer, Lincoln's Inn Gate. 1869), I read the following with regard to residuaries :—

" The offspring of the deceased are his sons first, then their sons." On page 16, while dealing with the principle of exclusion, the author says : " It is based upon two principles, (1) Whoever is related to the deceased through any person shall not inherit while that person is living. (2) That the nearest of blood must take."

I could quote any amount of authority on the subject, in Arabic, as well, among them *Sharah-Vikàyà*, *Inàyà* and *Fatawa Alamgiri*, *Fatawa Kazi Khan*. They are all available here, in original text, but I preferred to quote only those authorities which are in English. Lastly, I quote *Baillie*, who bases his work entirely on *Fatawa Alamgiri* and the *Fatawa Kazi Khan*.

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“ When there is a son, the children of a son take nothing ”
(*Digest of Mohammedan Law*, Baillie, London. Smith,
Elder & Co., 65, Cornhill. 8. 1865). “ The nearest of the
residuaries is the son ; then the son’s son, how low soever ”
(page 691).

Before going further I wish to say a few words as to the application of the principle of primogeniture in matters of succession in Muslims when political authority devolves. Primogeniture, being a foreign law, cannot be introduced into a Mohammedan State unless the rulers themselves make it the law. Such an introduction by the paramount power would go contrary to the 1st Treaty between the East India Company and Nawab Nazar Muhammad Khan, the ruler of Bhopal which I have quoted above. It has been no doubt the spirit of the Muslim law that the rule of the State should go to the best among the heirs of the ruler, and the time-honoured usage in all Muslim countries after the Caliphate of Hazrat Ali, the fourth successor of the Prophet, has seen the best in the eldest son of the ruler. Thus the principle of primogeniture was introduced into the Muslim ruling dynasties in the matters of succession, without their knowledge of it. But no stretched application of that principle was ever recognized in any Muslim rule, neither by the Ommayyads, the Abbasids nor by the Moors in Spain.

The succession to the throne went to the eldest among the heirs that survived the deceased ruler and not to the sons of the deceased eldest son. And I think this limited application of the principle of primogeniture is not contrary to the usage of those nations from whom the principle came. Maine in his *Ancient Law*, chapter vii, says : “ Under Mohammedan law which has probably preserved an ancient Arabian custom, inheritances of property are divided generally amongst sons, the daughters taking a half share, but if any of the children died before the division of inheritance leaving issues behind, these grandchildren are entirely excluded by their uncles and aunts. Consistently with this principle the succession, when political authority devolves, is according to the form of primogeniture which appears to have obtained amongst the Celtic societies. In the two great Mohammedan families of the West, the rule

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is believed to be that the uncle succeeds to the throne in preference to the nephew though the latter be the son of the elder brother." The principle of primogeniture, says Maine, also like Mohammedan, excludes the succession of the sons of the elder brother in preference to the surviving son, if the former has died in the lifetime of the ruler.

In the case of Bhopal the matter is still clearer. For the last eighty years the government of the country has been in the hands of female rulers, in the presence of male collaterals, simply because the daughters of the family were the legitimate heirs under Mohammedan law. Some doubts were entertained as to the efficiency of the rule in female hands when the question of the succession of Secunder Begum, the first female ruler of Bhopal was under consideration. She was only an infant when her father died, but as the British Government could not under the above-mentioned Treaty introduce their jurisdiction into the State, and inasmuch as the claims of Secunder Begum were legitimate under Mohammedan law, the matter was settled in her favour.

To sum up :

(1) The succession in question is to be governed under Mohammedan law, and the Government has to uphold it, if it be not contrary to that law (*vide* Lord Canning's dispatch). The principle of primogeniture in its widest application has no applicability in Muslim countries or in this case.

(2) Nawab Nasrullah Khan was only a presumptive heir, his right could only come into being at the death of his mother, and as he died in the lifetime of his mother, he left no right for succession.

(3) The grandson, as the son of the predeceased, cannot represent the right of his father, as he did not possess any right at the time of his death.

(4) Prince Hamidullah Khan, being nearer in blood to Her Highness, must exclude those remote in blood, i.e. the sons of his brothers.

KHWAJA KAMAL-UD-DIN,
The Imam.

THE MOSQUE, WOKING.

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BEFORE MUHAMMAD

Corruption has appeared in the land and the sea on account of what the hands of men have wrought.—HOLY QUR-ÂN, xxx. 41.

Know that Allah gives life to the earth after its death.—lvi. 17.

IN these verses the Qur-ân speaks of the corruption that prevailed in all countries of the world before the advent of the Holy Prophet. Death—mental, moral and spiritual death—had overtaken the human race, and darkness prevailed everywhere, clouding the beliefs and perverting the actions of the people. Judaism, Hinduism, Buddhism and other religions of the world, had lost all healthy influence on the lives of their followers. “The Christianity of the seventh century was itself decrepit and corrupt.”¹ It was rent with schism and heresies. The religion of Jesus had reverted to heathenism, and the religious conception of the masses was only an infiltration of the Pagan cult. Besides, the souls of the dead were worshipped and their relics and images were the objects of chief adoration.²

The social and moral condition of the world was equally deplorable. The followers of these religions had not only ceased to practise virtue, but vice itself had come to be looked upon as virtue, and men committed deadly sin to earn merit in the eye of the Lord. Every nation had sunk to a state of complete moral depravity. The corruption had appeared in the continents and on the islands. The statement may startle many, but it is the truth. The reader has but to remember that that time was the darkest period of the Middle Ages in Europe, and of the Mazdeic and Puranic ages in Persia

¹ Muir.

² “The Christians of the seventh century had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East: the throne of the Almighty was darkened by a crowd of martyrs, saints and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. The mysteries of the trinity and incarnation appear to contradict the principle of the Divine Unity. In their obvious sense, they introduce three equal deities, and transform the man Jesus into the substance of the son of God: an orthodox commentary will satisfy only a believing mind. . . . The creed of Mahomet is free from the suspicion of ambiguity, and the Koran is a glorious testimony to the Unity of God.”—GIBBON.

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and India respectively. Illicit sexual intercourse—a crime next only to murder in its consequences—was committed in the performance of various sacred rites. It was practised as a virtue with the sanction of religion. In the confessional in Christendom, more sin was committed than was washed away. “The condition of Constantinople under Justinian, the Christian and the glorified legislator, is the best index to the demoralized and degraded state of society all over Christendom. Public or private virtue had no recognition in the social conceptions; a harlot sat on the throne of the Cæsars, and shared with the emperor the honours of the State. Theodora had publicly plied her trade in the city of Constantine, and her name was a byword among its dissolute inhabitants. And now she was adored as a queen in the same city by ‘grave magistrates, orthodox bishops, victorious generals, and captive monarchs.’ The empire was disgraced by her cruelties, which recognized no religious or moral restraint. Seditions, outbreaks, and sanguinary tumults, in which the priesthood always took the most prominent part, were the order of the day. On these occasions every law, human or divine, was trampled under foot; churches and altars were polluted by atrocious murders; no place was safe or sacred from depredations.”¹ In Persia, the Phallic cult, introduced centuries before by Artaxerxes Mnemon, the brother of Cyprus, was brought to its climax at that time by Mazdak, who, among his other abominable tenets, taught partnership in women. He sanctified scenes of obscenity accompanied by every kind of bacchanalian orgy. This frightful communism in women was also practised in India, under the teachings of *Shaktakmat*, then in its prime in India. A *shaktak* priest could, of right, command the company of others’ wives for his pleasure. Such demands were willingly obeyed, and the brides usually passed the first week of their honeymoon in the company of the high-priests. It was an act of virtue, and earned in their sight divine grace enough to bless their wedded life. The night of Shivratri, a Hindu festival, occasioned, in its celebration, an exhibition of the worst type of brutality when, under the influence of

¹ Syed Ameer Ali, *Spirit of Islam*.

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women and wine, even incestuous connections failed to excite any horror, since, indeed, the *Shaktak mantras* (sacred hymns) chanted on the occasion ennobled everything foul and mean. If a conception of the Deity in any class of people rightly mirrors their conception of virtue (and it does, for the Deity everywhere and always focuses in Himself all that appears noble and good to His votaries), the Hindu gods of the time indicate the very worst type of morality then obtaining in India ; for we find the lives and exploits of those Indian deities teeming with immorality.

But Arabia was the darkest spot in that darkest age of the world's history. Drink, adultery and gambling were common. Murder, infanticide and robbery were the pride of the Arabs. "There were no moral, religious or social restrictions, no limits to marriage, no restraints on divorce." Besides general promiscuity in sexual relations, they indulged habitually in incestuous connections. Sons treated the widows of their fathers as their wives. Wives in wedlock were not ashamed to receive attentions from others ; nay, a married woman could even boast of the number of lovers she had had in the lifetime of her husband. Human sacrifice was prevalent, and the daughters were buried alive at birth. Bloody quarrels and suicides were frequent, and a single rash word often paid its penalty in death. The spirit of rapine, murder and revenge had reached such a pitch that women did not feel content until they had dyed their garments with the blood of their enemy, and eaten his very heart. I cannot imagine any evil which was not practised in Arabia in its worst form in those days. "In this primitive and abject state, which ill deserves the name of society, the human brute, without arts and laws, almost without sense and language, is poorly distinguished from the rest of the animal creation." Such is Gibbon's comment on the Arabs of those days. It is true that no period in history has ever been free from evil and wickedness ; but the worst feature of the time was that human consciousness had reached its lowest stage of degradation ; that is to say, it accepted evil for virtue. If the world ever needed a Prophet, it was at that time ; "as in nature, light follows darkness, and rain comes after drought," the appearance of a Prophet

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has always occurred to terminate any cycle of degraded humanity. But that was a period when the whole horizon of the world had become darkened under the clouds of infidelity, ignorance and wantonness. Virtue had vanished, and evil stood for righteousness.

The world had seen Divine Messengers and Prophets before, but the time of their appearance was not so dark as the time when Muhammad appeared ; nor had the former prophets such a difficult task before them as had the Prophet of Arabia. Moses came for the emancipation of the Israelites, and to lead them to the Promised Land ; but the Egyptians of his time were not without culture and civilization. They studied science and art ; they had their own system of ethics ; and a class among them, called magicians, were interested in reading the secrets of nature, and practised mesmerism. Jesus also appeared in the midst of Roman civilization and culture. He saw around him a culture which compares not unfavourably with that of to-day. The Romans were idolaters, but his own tribe practised monotheism. Ceremonialism, worship of the letter, hypocrisy and self-indulgence, were the chief evils of his day, but the religion of God and His commandments was not unknown to his people. Jesus came only to fulfil the Law and the Prophets in their true spirit. And if these conditions were such as to demand the appearance of Divine Messengers like Moses and Jesus, the sixth century of the Christian era did most decidedly call for the appearance of several prophets in several countries, or, failing that, the coming of one master mind who should restore the religion of God to its perfect form everywhere ; for the laws of God were everywhere transgressed and His limits trampled upon universally ; and the earth had never seen a darker age. But the Arabs were the most wicked people of all. They committed sins of the vilest type and openly exulted in them. They were the most ignorant of the human race, and that in spite of the fact that they possessed the rare gift of poetry in a rare degree, but it was merely to recount their own vile deeds.

If the moral horizon of the world was so gloomy at the time, its spiritual and religious side was not less dark ; and here I speak only of Christianity. Jesus himself did not found a

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church, nor did he bring a new religion ; he came to reform the church of Moses.¹

But only a century or two after him, he himself became a new centre of ancient tradition, a new sanctuary, as it were, which enshrined the religion of the old. " All that was believed and taught about various deities in the pagan world—thousands of years before Jesus—in India, Greece, Persia and Rome, became incorporated in the pure and simple faith of Jesus, and his blessed name soiled with things he never knew or taught. A Divine Messenger and a true Prophet of God was given the office of a pagan deity and was degraded into a substitute for the Sun-god—a popular deity in the ancient world ; all that was observed in the ceremonials of the heathen cult was introduced into his faith, which was originally none other than Islam." ²

Christianity came to demolish paganism, but became a helpless prey to it. " It was not in Christendom alone that, what is popularly misnamed, philosophy had done its worst ; the evil culminating in idolatry. This so-called philosophy, which had developed itself afresh as Spinozism, had already overpowered the earlier revelation in the East. The results in the Semitic races of Central and Eastern Asia were most corrupt systems of idolatry, so that between these and Christendom, to which may be added the northern tribes of Europe, the known world, in the days of Muhammad, represented one vast scene of idolatrous abominations, and, as we have since discovered, the then unknown world was in the same condition. . . . Even some of the Jewish tribes failed to escape the general contagion, joining in the idolatrous observances and sundry offerings to the heathen worship in the Kà-aba at Mecca." ³

All the books from God that came from time to time to every nation and to every country for human guidance had lost their purity, and man-made creeds obscured the Word of the Lord. The scriptures of the Israelites, the Persians, the Hindus, the Chinese, the Buddhists, all suffered in their purity,

¹ Dean Inge, in the Conference of Modern Churchmen held at Cambridge on August 9, 1917.

² *Sources of Christianity.*

³ Professor J. J. Lane.

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and the Bible shared the same fate. To-day there are few who honestly believe in the genuineness of the Bible. It has admittedly become adulterated with folklore. Many of the clergy of the Anglican Church confess themselves unable unfeignedly to believe all the Canonical Scriptures of the Old and the New Testaments and to take oath as to their genuineness,¹ as they did not believe in the truth of many of the legends and beliefs narrated in the Scriptures.

If such was the condition of sacred literature in the sixth century of the Christian era, and if the Will of the Lord had become so obscured as to be unknown to the human mind, it is difficult to believe that God could remain indifferent to the state of affairs then obtaining throughout the entire world. Surely He would reveal His Mind yet again to humanity, and restore His Word to its pristine beauty and purity. The Qur-án refers to the point in the following verse, when speaking of the necessity of its revelation :—

People are a single nation, so Allah raised Prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that which they differed, and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves, so Allah has guided by His Will those who believe the truth about which they differed, and Allah guides them whom He pleases to the right path.²

The logic in the above is obvious. It speaks of the Divine Dispensation that has always enlightened man concerning God's Will. Books were given to various peoples, but they went against the word contained in those books. Prophets were raised up before Muhammad, in every nation, yet every nation left the right path. Differences arose as to the true

¹ In the Lower House of the Convocation of Canterbury, in the sitting of July 5, 1917, some of the clergy demanded that the wording of the third question put to them at their ordination should be changed ; as they were unable conscientiously to answer it in the prescribed terms because they did not possess the belief demanded. The question and the answer were as follows :—

Q. " Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments ? "

A. " I do so believe them. "

The question was consequently changed.

² Holy Qur-án, ii. 213.

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tenets and religious variations of each faith. No religion presented a worse spectacle than Christianity. Either a prophet was needed by every nation to settle its own differences, or one was needed to settle the differences of the various nations, for the Truth, though given to several prophets, had become obscured in those days. The last Book of God which came to meet the need of the day sums up the whole situation in the following lines :—

By Allah, most certainly We sent (Apostles) to nations before you, but the devil made their deeds fair-seeming to them, so he is their guardian to-day and they shall have a painful chastisement.

And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.¹

These are words too eloquent to need any comment in the light of the events narrated above. They speak of two things : first, the devil made the deeds of the people fair-seeming to them, and secondly, the religion of every apostle from God had become split into an infinity of divisions and sections. It must be the devil who made their deeds fair-seeming to the people if deeds of the blackest dye were taken as righteousness in those days, and “let us do evil that good may come” became a moral precept in Christendom. Even to-day, in every religion except Islam, we find sects and sub-sects that have cropped up from time to time to suit the whims of the spiritually conceited.

Christianity can modestly boast of more than four hundred such sects, and the worst of it is, that the sectarian differences in all these religions are basic and doctrinal, unlike Islam, where, notwithstanding the existence of various schools of thought, the so-called three or four sects in Islam do not admit of any crucial or doctrinal divergences.² But the internal differences among other religions are not of modern growth. They existed in a more tangible form immediately before the revelation of the Qur-án. Other religions had maintained their purity for a long period after their foundation, but Christianity was a hopeless mass of chaotic beliefs even within a century and a half of its Lord's death. Truth is one-sided and never double-faced, but, under Christianity, there

¹ Holy Qur-án, xvi. 63, 64.

² *Sources of Christianity.*

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seemed no limit to its aspects. Would God remain silent, and give countenance to this chaos? Every moment, in the physical world, He works cosmos out of chaos; why should He not do the same in the world of religion? Dean Inge, of St. Paul's, said, in addressing the Oxford branch of the Churchmen's Union :—

Many Churchmen would say that the place of liberal movement was outside the door. Yet just think what would be the result if all expression of free-thought had been stifled within the Church of England. The Church would now be committed to believe that the sun went round the earth, that Heaven was a place which we might reach in an aeroplane when we knew the way, that Hell was a place under our feet, and that, as the mediæval theologian suggested, volcanic eruptions were caused by over-population in the infernal regions—things which no educated person could or did believe. If these things were so, there would be no room in the Church of England to-day except for the fools and liars. Modern Churchmen believed that the Church was called upon to face difficulties and solve them by unfettered inquiry. They did not believe that authority or tradition had settled everything, that we had only to accept formulæ drawn up in the early centuries, but that we must take into account recent developments in philosophy, history and criticism, and, above all, natural science. Recent researches of older religions have brought to light things that are penetrating modern minds and leaving them no other course but to reject the time-honoured beliefs and received opinions on matters religious.

But the "time-honoured beliefs and received opinions on matters religious" did exist in the sixth century, and these crude views on Heaven and Hell were obtaining then in Christendom. If Jesus came with a message from God, would the Almighty allow the Church called after the name of Christ to have no room except for "the fools and liars" for some eighteen centuries and wait for the learned Dean and his co-workers to set the error right by means of their Modernist movement? It reminds me that it would be in place here to add a word about the Modernist deliberations of the present day. Since A.D. 1915 the dignitaries of the Church have met almost every year to reform their beliefs. They establish the following :—

(1) Jesus was only a man, and not God in any sense of the word.¹

(2) His sonship of God only meant his nearness to God—a stage of spiritual elevation open to every son of Adam; and

¹ Holy Qur-ân, xxix. 90-93; v. 75; iii. 58; ix. 30.

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the theory of the Immaculate Conception or of the Virgin Birth was introduced only to strengthen belief in his Godhood.

(3) The belief in the fall of Adam was erroneous.¹ Man enters the world without any sin in nature.² Sin is an acquisition, and salvation from it can be attained through one's own exertions. No one can atone for the sin of others.³

(4) Most of the Christian rites have been incorporated from paganism,⁴ among them the Sacrament as an infiltration from the Mysteries of the cult of the sun-worshippers.

(5) Jesus shared the errors of his contemporaries.⁵

(6) The Church passing under his name was not founded by him.⁶

(7) The Bible is not the pure Word of God,⁷ but mixed with folklore, and many of the events mentioned in it are unbelievable; and if Jesus referred to them as a truth—as in the case of Jonah's fish, he shared with others wrong beliefs current in his day.

(8) Jesus did not die on the cross, but was under a swoon, and his resurrection was spiritual, not physical.⁸

We may leave aside the crude theology of the Middle Ages; we may take some of the doctrines of the Romish Church as a remnant of Paganism; but the Reformation does not seem to improve the matter if so much was left for the Modernist to do. The Reformation, after all, proved to be a political move to free the State from the domination of the Church. Perhaps its aim was to undo the work of the Nicene Council which made the State subordinate to the Church. Of course Protestant bodies, and especially the Church of England, profess to believe in much the same doctrines as those of the Romish Church, minus infallibility of the Pope and one or

¹ The Vicar of Partington, in the Conference of Modern Churchmen, August 26, 1925, at Oxford.

² "Every one who is born is in the nature of Islam (submission to God) at his birth" (Muhammad).

³ Holy Qur-án, vi. 165.

⁴ Qur-án, ix. 30. Dr. Barnes, in his sermon in August 1925.

⁵ Dean of Carlisle, Oxford, 1921.

⁶ Qur-án, v. 116, 117. Dean Inge, in the Churchmen's Conference at Cambridge on August 9, 1917.

⁷ Qur-án, iv. 46. The Lower House of Convocation of Canterbury, in the sitting of July 5, 1917.

⁸ Qur-án, iii. 54.

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two other things ; but the Modernist movement destroys the whole superstructure on which the current Christianity has been built, and tries to restore the Church of Christ to its original purity. Yet this work of the Modernist has been anticipated by the Holy Prophet of Islam. I do not find a single thing of any consequence in their deliberations which has not been lucidly dealt with in the pages of the Qur-án and with more logic, precision, and true teaching thereon.

In this respect I fail to understand Christian psychology. If religion is a divine institution, receiving its inspiration directly from God, all these modernizing efforts are an insult to the Divine dispensation ; and yet the churchman would seem to experience no difficulty in giving a cordial welcome to a new revision or recasting of his beliefs. Perhaps he is used to it. Modernization has been the exclusive boast of the Western Church from the beginning. If Paul could so modernize it to suit it to the pagan requirements of his time—and yet he is accepted as the sole authority in the Church—it will not perhaps greatly disturb the present-day religious instinct if some new interpretation is found out to bring the Christian faith more or less into line with the demands of rationalism as has been hinted in the recent deliberations of the Modernists at Oxford. But if God spoke to man from time to time to express His will to man for his guidance, and always chose one man to be His mouthpiece—and they can scarcely disbelieve in this Divine Economy, otherwise the whole fabric of Christianity falls to the ground—one fails to understand this delegation of Divine work to human councils and conferences. God is unchangeable in His ways. His laws are immutable. The study of every ancient religion in the world, including that revealed to the Israelite, speaks of the same Divine Economy. The message from God came always through one man at a time, and that when the old message became corrupt through human handling a new messenger came to restore the religion of God to its original purity. Jesus came for the same ministry. He also prophesied that another¹ would appear after him to bring the whole truth. But no one heeded his words. The Grace of

¹ St. John xiii. and xvi.

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the Blood, under the inspiration of the Pagan cult¹ mysteries, came to substitute the old divine system of human salvation that could be achieved through observing "the Religion of Commandments and Obedience"; the mode of divine revelation underwent a change as well, perhaps under the same inspiration. Instead of choosing one man as His messenger, God began to express His mind through Councils and Synods of the parsons and prelates. But man-made things cannot satisfy the human mind if it is a progressive mind. The present intellectual unrest concerning current creeds in the West is not a new development of its kind; every third or fourth century since the birth of the Church the world has seen its re-occurrence. Do not all these attempts at the modernization of the Christian faith prove its creed to be only a human fabrication? If from God, it should have remained the same in all the evolutionary stages of man's mind, and at the same time capable of satisfying each new demand as it arose. Does not the whole of Nature itself bear testimony to this truth? Everything in the universe is as old as the world itself, and yet ever new and fresh, with ever the same capacity for satisfying the human mind, though it is always in process of a development that never ceases. Every new need can be and is satisfied by what is discovered in the original authority. For this reason the Qur-án gives the attribute of *Rahman* to Allah—the Beneficent Lord who created things to satisfy human needs long before those needs came into existence. The Providence of the all-knowing God must precede the appearance of need. Similarly religion, if from God, should be comprehensive enough to be grasped by the progressive mind. Christianity certainly could not stand this test; and from a Muslim point of view a religion is hardly worth the name if it is not proof against the vicissitudes of time. We claim that the religion revealed in the Qur-án possesses this adamant, unshakable character, leaving aside all question of its merits or demerits. No desire for change in its doctrinal beliefs has ever been felt by its adherents, no matter how developed their culture or how advanced their thought. Islam can boast of achievements

¹ Dr. Barnes.

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in culture and science far greater than those of Christianity. It has always encouraged liberal education, yet the most cultured people within its pale have been foremost in support of its teaching. It was with much astonishment that one of the English dailies in India was forced to admit that while Western liberal education caused bankruptcy of religious belief and encouraged scepticism and materialism, it only served to strengthen the belief of the Muslim in Islam.

There is yet another aspect of the case worth consideration by modern thought and Church theology. The present intellectual struggle proves at least this, that the religion taught by Jesus has not reached us in its entirety, that the Divine Dispensation has failed. That the teaching of the Master saw corruption in the very beginning is an admitted fact. Every subsequent effort to restore it to its pristine purity, though seemingly successful for the time, has, nevertheless, always failed to receive support from the coming generation.

You cannot rebuild a ruined house with the materials of decay. You cannot, from the crumbling bricks and rotting timber that may remain to you, reconstruct that house in any form approximating to its original. You can, at best, produce a pathetically ineffectual imitation, or a grotesque parody, good neither to look at nor to live in.

And if it be so with man's efforts to restore the work of his own hands when it has become ruinous, how shall it be with those things that are the work of God's hand?

The fruits of the earth that ripen, summer by summer, and fall into decay and are gone, leaving only rottenness behind them—can man, from that rottenness, bring back the fruit again in its beauty and its sweetness? The elements, the constituent atoms that go to the making of the fruit, are from God—everlasting, undiminishing, indestructible. They exist—have existed from the birth of Time—in all-surrounding space, a vast, confused, heterogeneous mass, the secret of whose compounding is known to God alone. And as the earthly fruit decays with the decaying year into rottenness and nothing, the constituent atoms that composed it pass back into the mass from which they came, to be absorbed into it again, thence to be again sent forth by God at the

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appointed time to be blended anew in the buds of spring and the ripe fruits of summer. It is God's work to renew and restore them when need arises. It is not for man to interfere.

And if it be so with the works of God, will it be otherwise with the Word of God, the Message that He has been sending through all the ages by the mouth of His chosen Prophets?

The Last Word of God, while explaining the necessity of the Revelation of the Holy Qur-án, because the previous revelations had become tempered with human handling, thus refers to this very natural phenomenon to elucidate the truth I am speaking of :—

By Allah, most certainly We sent (apostles) to nations before *you*, but the devil made their deeds fair-seeming to them, so he is their guardian to-day, and they shall have a painful chastisement.

And We have not revealed to *you* the Book except that *you may* make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

And of the fruits of the palm and the grapes—you obtain from *them* intoxication and goodly provision ; most surely there is a sign in this for a people who ponder.¹

If the house be decayed, man cannot, out of that decay, build it anew.

If the fruit be decayed and rotten, man cannot out of that rottenness bring forth fresh.

If the Word of God become decayed and corrupted by the taint of human error, loss, denial, interpolation, suppression, misconstruction, its vitality sapped, its usefulness destroyed man cannot out of that corruption, out of the wreck of the remnant of the revealed Word, build for himself that Word anew.

As with the material decay of flowers and fruit, so with the spiritual decay of religion and faith. It is God's work, and His alone, to restore and renew.

So it is with the teaching of Jesus. Shall we look to human effort to aid us in discovering it, in restoring, in building it up again, when the result of such effort is sure to be baffled by a new development of thought within a century ; or should we look to God to renew the revelation of His will as man everywhere was wont to do before the advent of Jesus ? If the latter is the safest course, then the need for it appeared

¹ Holy Qur-án, xvi. 63, 64 and 67.

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only a few centuries after Jesus, and the Qur-án and the Prophet Muhammad came to meet that need in the sixth century of the Christian era. It is immaterial if the said need has been felt in the West to-day, as every tenet found wrong now did exist so at the appearance of Muhammad. That was the right time for its rectification; and if we find that all that has been deliberated upon by the Modernist of the day has already been dealt with in the Qur-án, and the Book has given the true view on every subject—a view that has been to a greater extent confirmed by the Modernist—will it not justify our belief in the divine origin of Islam and in its claim to receive universal adherence, as the corruption of the religion of God had reached its climax in the four corners of the world at the Revelation of the Qur-án?

I cannot conclude this chapter without saying a word as to the universal debt owed by humanity to the Prophet of Arabia, and for his re-establishing man's belief in the Unity of God; and that at a time when the whole world had forgotten it. Polytheism in its lowest and worst form practically monopolized human worship, at that time. From an eggshell to God, incarnate in human form, every manifestation of Nature—stones, trees, winds, waters, rivers, clouds, skies, stars, the moon and the sun—received from humanity the adoration that should go only to Allah. Nay, men even worshipped their own passions and desires under different names. If in India countless images were worshipped and their aid invoked to fulfil various human desires, Christendom had its countless saints to be adored on similar occasions. The Phallic cult was at its prime, especially in India, where some of its temples are still in existence. Some of these I have myself seen, and the nauseating and indecent scenes carved on their walls have revolted me. Here sheer obscenity reaches its climax, and shameless wantonness could not be more unbridled. It requires no great stretch of imagination to picture the ghastly deeds that must have been practised within the four walls of these houses of gods of lust; and all in the name of Religion. Can the reader conceive of a blacker type of theology than that which existed when Muhammad came to save belief in the Unity of God, as Swedenborg admits?

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Arabia was the seat of every creed before the days of the Prophet. Judaism, Zoroastrianism, various sections of Christianity, star-worship, belief in the reincarnation of the soul, and varying shades of various "isms" and cults, had their followers there. But Arabia in the main remained above the outside influences and followed her local creed teeming with superstitions. The Arabs did not confine their worship to the sun, moon and stars ; every fetish was their god. Ka-àba, the most ancient and the first house of Allah—Abraham also went there to worship God—had become the place for the worship of three hundred and sixty gods, every day being consecrated to the worship of one deity. This Arab pantheon was presided over by Hubal, Lat and Uzza. The gods were shaped like human beings, eagles, lions, etc. Besides various sacrifices, parents dragged their own sons to be killed at the altar of these deities. Could God leave Arabia, as well as the rest of the world in that horrible condition when Judaism and Christianity and the other creeds had lost their faith in the Unity of God and were no longer operative in bringing humanity to light ?

Muhammad established the Unity of God in its purest form and placed it on an unshakable foundation. If religion is sent to tell something of God, and to acquaint humanity with its Creator and His attributes, can history point to any person other than Muhammad who has served the cause of religion better than he ?

To-day Polytheism is on the wane, and Monotheism in the ascendant. Even the Trinitarians, and the worshippers of stones in India, come with apologies and excuses for their ideas on religion and for their modes of worship. They take pains to explain that their beliefs do not contravene the belief in the oneness of God. And the credit of this all should go to Muhammad. Will my Unitarian friends consider for a moment this aspect of the question ? Could their faith have been saved, or could it have reached them at all, without the ministry of Muhammad ? They do not believe in the Divinity of any person. They worship one God. Jesus came with the same message, but could not fulfil his work on account of the shortness of his ministry. But if his claim to their allegiance

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is for the same reason, and not a part of what they inherited from their parents, should they not come to Muhammad with the same respect, seeing that the latter did more than the former in the matter? Jesus was, after all, a Prophet. There were other prophets before him who had been accepted as such by them; but if Muhammad came with the same mission and accomplished it in a way transcending any previous attempt, can any person in the name of truth and consistency deny his Prophethood? I would go further, and say to the whole world of religion: "If you believe in the Divine revelation, in a Book—the Book you claim as yours from God—and if you believe in a Prophet who, you claim, was raised up by God to bring His message to you, then you must needs believe in the Prophethood of Muhammad, and in the Divine origin of the Qur-ânic revelation."

God spoke, to reveal His mind to various people, through their Prophets, and if in the course of time the will of the Lord becomes obscured through human interpolation, God will speak again. He will choose someone from among the human race as His mouthpiece, as He did before. The Revealed Books of all the nations had become corrupt at the advent of Muhammad, and they exist in the same condition now; no person other than Muhammad has appeared, till now, to restore them to their original form. If this statement be true, the non-Muslim world is on the horns of a dilemma. Either it must accept Muhammad as the Prophet of God Who raised him up to purify religion from human corruption, or the pre-Islamic Books of God were not of Divine origin. Had they been in truth the Word of God, He must have taken some steps to keep them in their integrity when the human hand spoiled them. The Qur-ân, in this respect, appeals to Nature, and drives the truth home to its readers in these words:—

Whatever sign we cause to lose its worth and use, or be forgotten, We bring one better than it or like it (ii. 106).

No sooner does a thing created by God disappear or become vitiated for its use, than a fresh supply comes to take its place. This law of demand and supply obtains universally in the physical world. It must do the same in the spiritual world.

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The Word of God comes to sustain the spirit and nourish the soul ; if it disappears or becomes vitiated, it must come again in its Divine purity : and it has done so in the form of the Qur-án.

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This day I have perfected for you your religion and completed my favour on you.—HOLY QUR-ÁN, v. 3.

MOSES was brought up in the house of wealth and culture, Jesus arose under a nation that could boast of the highest form of civilization ; but Muhammad was raised “to recite communications of Allah” to those who had not emerged even from the twilight of an early civilization, and were wrapt up in the shrouds of ignorance. He came to “purify” a nation steeped in barbarism, superstitions, cruelty, and vice ; he was inspired “to teach the Book and the Wisdom” to a people shrouded in absolute spiritual darkness,¹ and sunk in complete mental and moral torpor.

The career of a Prophet is never an easy one. He is raised up among his own kin and kith, and has to seek an audience from among those who have known him from his childhood ; who are aware of the intimate details of his life and well acquainted with his merits and demerits. The spirit of rivalry and jealousy is also at work against him, and is a subtle impediment to success. Jesus could not win for himself even the faith of his own relatives ; he formulated only his own experience when he said : “A Prophet is not without honour, save in his own country, and in his own house.”² Yet Mahomed, an illiterate Arab and a camel-driver, an orphan and a protégé of Abu-Talib, comes forward against these same odds, with the mission of a Prophet, and has achieved a success that could not be claimed by any of his predecessors in the line of Prophets. “It is easy to make good and far-reaching

¹ He it is who raised among the illiterates an Apostle from among themselves, who recites to them His communications, and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error (Holy Qur-án, lxii. 2).

² Matt. xiii. 57.

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plans, but more difficult to carry them out." Moses, Jesus, and many of the Prophets before Muhammad, did not live to see the success of their respective missions. One, indeed, was so despondent that he thought that God had forsaken him ; and if some of them did win a following, they were not able to inspire them with a spirit of confidence themselves. The emancipated children of the Egyptian bondage repeatedly disobeyed Moses ; Peter and other disciples denied their Master. They left him in the moment of his dire need. But the humble preacher to the haughty Meccan, who had only the other day been jeered at and ridiculed, molested and persecuted, stoned and hunted out of the city of his birth, had " within the short space of nine years," after his flight from Mecca, " lifted up his people from the abysmal depth of moral and spiritual degradation to a conception of purity and justice." The ministry of Muhammad lasted for twenty-three years, but even in the short space of the first five years after the proclamation of his mission, the miraculous change which he was able to effect among his followers appears from the words of Jaffer al-Tayyar, one of the ninety Muslim refugees in Abyssinia from the persecution of the Meccans, to the Christian king of that country : " We were an ignorant and misled people, we worshipped images, ate dead bodies, were lewd, ill-treated our neighbours, and the strong despoiled the weak of their property. We had long been in this condition when God sent a Prophet to us from amongst our own people, whose noble birth, truthfulness, honesty and righteousness were well known to us. He called us to God, to worship Him, and Him only, and to leave off adoring the idols and stones before which our fathers and forefathers had knelt. He ordered us to obey God alone, and not to make anyone His equal. He made it incumbent upon us to offer up prayer, to give alms, to fast, when not sick or travelling. He commanded us to speak the truth, to give back safe and whole what is entrusted to us by others, to be affectionate to our relations and kind to our neighbours, to shun wicked acts, licentiousness and bloody quarrels. He told us not to bear false witness, not to deprive orphans of their property, not to impute bad motives to nor be suspicious of women. We have taken his advice and

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admonitions to heart ; have believed in his truthfulness ; have followed all the orders which God has made known to us ; and have believed in the unity of God. We abstain from what is forbidden, and confine ourselves to what is permitted. Our people are infuriated at this change in our belief, thoughts and actions. They have persecuted us, and done their best to force us back to the idols, images and wicked acts which we have left. When it became impossible to live among them, and when persecution and torture became unbearable, we left our country, and, believing you to be a tolerant king, have taken refuge in your dominions.”

The above may sound to some ears like the words of a zealous admirer of the Prophet, and from one who had to make the best of his case in order to win favour with the Abyssinian king, and obtain from him shelter and protection. But let an avowed enemy of Islam bear testimony to the above statement. Sir William Muir says :—

“ Few and simple were the precepts of Mohammed. His teaching had wrought a marvellous and a mighty work. Never since the days when primitive Christianity startled the world from its sleep and waged mortal combat with heathenism, had men seen the like arousing of spiritual life, the like faith that suffered sacrifices and took joyfully the spoiling of goods for conscience' sake.

“ From time beyond memory Mecca and the whole Peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism, Christianity or philosophical inquiry upon the Arab mind had been but as the ruffling here and there of the surface of a quiet lake ; all remained still and motionless below. The people were sunk in superstition, cruelty and vice. It was a common practice for the eldest son to take to wife his father's widows, inherited as property with the rest of the estate. Pride and poverty had introduced among them (as they have among the Hindus) the crime of female infanticide. Their religion was a gross idolatry, and their faith rather the dark superstitious dread of unseen beings, whose good will they sought to propitiate and whose displeasure to avert, than the belief in an overruling Providence. The life to come and retribution for good and evil were, as motives of actions, practically unknown. Thirteen

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years before the Hijra (July 2, A.D. 622), Mecca lay lifeless in this debased state. What a change had those thirteen years now produced! A band of several hundred persons had rejected idolatry, adopted the worship of one God and surrendered themselves implicitly to the guidance of what they believed to be a revelation from Him, praying to the Almighty with frequency and fervour, looking for pardon to His mercy and striving to follow after good works, almsgiving, chastity and justice. They now lived under a constant sense of the Omnipotent power of God and of His Providential care over the minutest of their concerns. In all the gifts of Nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand. And above all, the new existence in which they exulted was regarded as the mark of special grace, while the unbelief of their blinded fellow-citizens was the hardening stamp of reprobation. Mohammed was the minister of life to them, the source under God of their newborn hopes, and to him they yielded an implicit submission.

“In so short a period Mecca had, from his wonderful movement, been rent into two factions which, unmindful of their old landmarks of tribe and family, had arrayed themselves in deadly opposition one against the other. The Believers bore persecution with a patient and tolerant spirit, and though it was their wisdom so to do, the credit of magnanimous forbearance may be freely accorded. One hundred men and women, rather than abjure their precious faith, had abandoned home and sought refuge, till the storm should be overpast, in Abyssinian exile, and again a still larger number, with the Prophet himself, were emigrating from their fondly loved city with its sacred temple, to them the holiest spot on earth, and fleeing to Medina. There the same marvellous charm had within two or three years been preparing for them a brotherhood ready to defend the Prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was not until they heard the spirit-stirring strains of the Arabian Prophet that they, too, awoke from their slumber and sprang suddenly into a new and earnest life.”

The Holy Prophet was “the most successful of all the

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Prophets and religious personalities." : He worked out such a political social, mental and theological transformation in his own time as has never been effected in any country or in any nation even by successive generations of reformers. His was the voice of thunder. The most deep-rooted evils were swept away before his mighty word like straws before a hurricane. He aroused men from their death-like sleep and carried them to the highest pinnacle of development. Those who, two decades before, had worshipped every fetish and carried pieces of stone with them on their journeys to serve as objects of adoration, became Monotheists in the pure and true sense of the word—so much so that the great Khalif Omar, who in the days of paganism would fall down prostrate before any good-looking piece of stone that he came across, or worship a sandhill after milking his she-camel, if he failed to find a piece of stone, became so exalted in his conception of the oneness of God that he was heard to utter the following words while kissing the sacred black stone of the shrine of Ká-aba with the end of his sword resting on it : " Thou art but a piece of stone, and I would have shattered thee to pieces, had it not been that the Prophet of God had kissed thee." Not only was a vast area—the twelve hundred thousand square miles of Arabia—weaned from the curse of idolatry within a fifth of a century, but such a fire of enthusiasm for proclaiming the Unity of God was kindled in the hearts of the Arabs that it carried them throughout the length and breadth of the then known world to exalt the name of the One God. Those who but yesterday, as it were, had dwelt in a state of permanent warfare among themselves, and had revelled in scenes of bloodshed and murder on the most trifling pretexts of revenge, became welded into a unique brotherhood that inspired every member of it to do anything and everything for others, and not for his own benefit. The most ignorant race of the world became the torchbearers of knowledge and learning to the then benighted world. " A poor shepherd people, roaming unnoticed in its deserts since the creation of the world : a Hero Prophet was sent down to them with a word they could believe : see, the unnoticed becomes

¹ *Encyclopædia Britannica*, 11th edition ; art. " Koran."

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world-noticeable, the small has grown world-great ; within one century afterwards, Arabia is at Granada, on this hand, at Delhi on that ; glancing with valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world." ¹ Those who cherished no respect for women became the first champions of female rights and carried into the world a chivalrous spirit hitherto unknown.

In short, the most debased of sinners became men of righteousness and piety, keeping all the laws of God and respecting the ordinances of society. Those whose actions arose habitually from only sordid motives began to look to " something beyond the grave," " the something higher, purer and diviner " that actuated them to deeds of charity, goodness, justice and everlasting love. " What a change had these few years witnessed ! The angel of heaven had veritably passed through the land, breathing harmony and love into the hearts of those who had hitherto been sunk in the most revolting semi-barbarism. What had once been a moral desert, where all laws, human and divine, were contemned and infringed without remorse, was now transformed into a garden." ² Idolatry, devil-worship, fetishism, were rooted out ; gambling, drunkenness and adultery disappeared. Polygamy was regulated and slavery nearly abolished. Female chastity became a virtue ; industry replaced idleness ; the Kingdom of Heaven, prayed for by Jesus and others, had been established in Arabia !

It is not easy to picture for oneself a system of government without a police force of some sort, for the purpose of keeping the peace and maintaining order, yet just such a system did the world see in the last days of the Prophet at Medina, when crime became extinct and whosoever committed sin, even though unobserved, would make full confession thereof, straightway, before the Holy Prophet. The presence of God became a living reality among those who surrounded the Prophet of God, and there was no need for any detective service. The culprit was his own captor ; falsehood became unknown ; no case needed long and tedious sifting and an army of lawyers trained in the sophists' art of making the

¹ Carlyle.

² *Spirit of Islam*, by Syed Ameer Ali.

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worse appear the better cause. No assistance was needed, even by the humblest, in making good his case. There were no allegations of facts or joinders of issue, no statement of claim or skilfully concocted defence. The omniscient and omnipresent God was before the eye everywhere. "Thy kingdom come"—the prayer of Jesus—became reality at the bidding of the Holy Prophet Muhammad.

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

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to him on his way to the Promised Land. But the holy companion of the Sacred Prophet would always say : " Like the companions of Moses, we will not say : (O Moses) ' Go thou and thy Lord and fight,' but we will fight on your right and left, in your front and at your back." And these were not mere lip expressions. Invariably they were put to the hardest trials, and their words proved always to be true.

On the battlefield of Ohad, the Holy Prophet, being hard pressed by the force of the enemy, fell into a pit. He had received eighty wounds, his face weltered in blood and his life was in danger, but the unprecedented devotion of his followers came to his rescue. The Prophet was in the pit and a sure prey for the enemy, should they find him ; the only thing in the nature of a fortification which could save him at the moment was a lining-wall of human beings which his companions made. They stood round the pit and exposed themselves to the arrows of the enemy, that pierced the bodies of this human fortress but did not reach the body of the Prophet. The members of this living fortification fell dead one after the other, but their place was filled by others. Women were not behindhand in showing their devotion to the Prophet on this occasion, for Ummi-Nassiba drew her sword and her example was followed by Ummi-Salema, Aysha and others, who made onslaught on the enemy and can rightly claim to have saved the situation in the nick of time. The companions of the Prophet used to sing the following as their war-cry : " We are that very people that have pledged themselves to Muhammad to fight in defence of our faith throughout our lives." The occasion came and they proved true to their words. It is glory both for the teacher and the taught.

The spirit infused by the Prophet not only manifested itself on the field of battle, but it also enabled " the sons of the desert " to face courageously the most formidable foes that a man has to grapple with—his own corrupt nature and evil habits. History fails to give a single instance where a reformer met with such implicit obedience to his precepts, from the people he wished to reform, especially in the matter of eradicating their most deeply rooted evils. " Drink " was one of their evils. No Bacchanalian orgies could surpass the

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Arab indulgence in alcohol in those days. Their daily meals were three, but they worshipped Bacchus five times a day. When, however, the time came for the Prophet to turn them to total abstinence, the streets of Medina were overflowing with the detestable contents of the wine-barrels, which were emptied at the one magic word of the Prophet.

No appeal from the brain-power of the nation to the Cabinet to stop liquor traffic—and that only for a short period—was needed. One word from the master-mind, and the five times fixed for the worship of Bacchus were converted into the five times of Allah's worship, in Islam. Such radical revolutions in the morals of people cannot be accomplished save by one at the highest stage of spirituality—as was Muhammad. After all, the whole prime of his manhood, spent in retirement in the Cave of Hira, could not but bring forth fruit. Though they were the early days of his marriage, Muhammad would often retire to that cave, and spend month after month there in divine contemplation. There the angel of God appeared to him and brought him the first message.

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

In the tenth year of the Hegira the hosts of Arabia came flocking to join the faith of the Prophet. Numerous embassies poured into Mecca and Medina from all the tribes of Arabia " to testify their adhesion and that of their chiefs and tribes " to Islam. The Prophet then received the last revelation from the Most High. It ran thus :—

" When there comes the help of Allah and the victory, And you see men entering the religion of Allah in companies, Then celebrate the praise of your Lord, and ask His forgiveness ; surely He is oft-returning (to mercy)." *

These verses, that speak of the great help and divine victory, indicated the accomplishment of the mission of the Prophet.

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This was the last revelation, and the Prophet received it at Mecca when visiting that sacred town with over a hundred thousand followers. It showed how the wonderful prophecies that announced the final victory of Islam, in the days when the Prophet was in utter loneliness and helplessness, became fulfilled. Ibn-i-Abbas saw in the above revelation an indication of the approaching death of the Holy Prophet.¹ Ibn-i-Abbas was right. The Prophet lived only eighty days after it. On the 10th of Zil-Hijja (8th of March, A.D. 632) the Prophet was in Miná—the place of sacrifices—after performing his last pilgrimage. And what an impressive spectacle! There was a concourse² of Muslims around him that numbered upwards of 140,000 men, women and children. A great multitude without a single polytheist among them—and at the very place where the Prophet, some twenty years previously, was discarded and rejected.¹ “This day,” the Word from Allah brought him the happy news, “I have perfected your religion for you, and completed My favour on you.” The sermon of the Prophet on this occasion was remarkable. He was on a camel, and the people around him represented every Arabian tribe and clan. He spoke slowly, and his words were repeated aloud by others, and thus reached the farthest end of the assembly. The sermon ran thus:—

“Ye people, listen to my words, for I know not whether another year will be vouchsafed to me after this year to find myself amongst you.

“Do you know what day is it to-day? This is the *Yaum-un-Nahr* or the sacred Day of Sacrifice. Do you know which month is this? This is the sacred month. Do you know what place is this? This is the sacred town. So I apprise you that your lives, your properties, and your honour must be as sacred to one another as this sacred day, as this sacred month, and as this sacred town. Let those present take this message to those absent. You are about to meet your Lord who will call you to account for your deeds.

“This day all sums of interest are remitted, including that of ‘Abbas-bin-‘Abd-ul-Muttalib. This day, the retaliation for all murders committed in the days of ignorance is

¹ Bukhari.

² Ibn-Hisham. Ibn-Athir.

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cancelled, and foremost of all, the murder of Rabi'-bin-Haris is forgiven.

" O people ! This day Satan has despaired of re-establishing his worship in this land of yours. But should you obey him even in what may seem to you trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of your faith.

" Then, O my people ! You have certain rights over your wives, and so have your wives over you. . . . They are the trust of God in your hands. So you must treat them with all kindness. . . . And as regards your slaves, see that you give them to eat of what you yourself eat, and clothe them with what you clothe yourselves.

" O people ! Listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim. You are all equal, i.e. enjoy equal rights and have similar obligations. You are all members of one common brotherhood. So it is forbidden for any of you to take from his brother save what the latter should willingly give. So do not tyrannize over your people, i.e. do not usurp their rights."

Then the Prophet exclaimed : " O Lord, have I conveyed Thy message ? " And the valley resounded with the reply from the assembled host : " By our Lord ! verily thou hast." Then the Prophet said : " O Lord, I beseech Thee, bear Thou witness unto it." What a glorious mission, and what a glorious accomplishment !

Ruhi fidaka yá Rasulallah.

(" May my life be thy sacrifice, O Prophet of God ! ")

" A NEW MOHAMMED DRAWN FROM A CHRISTIAN PAINT-BOX "

So says Rev. Cash in his recently published book, *The Moslem World in Revolution*, over the pen-pictures of the Holy Prophet given from time to time in the pages of the *Islamic Review*.

Islam and the Prophet, in their true colours, were practically unknown to the West until quite recently, and what was known of them was, most of it, an elaborate and conscienceless fiction. No sooner did they stand revealed in their

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original beauty, than the eyes of our adverse critics became dazzled. Our picture of the Prophet exposed the falsity of their writings and destroyed their past labour; but it was so fascinating and so irresistibly arresting, that they were unable to raise any objection to it at all save one, and that was that we had presented the Prophet in borrowed plumes, and not as he really was. The plumage was admittedly of enviable beauty, therefore it could not be of Islam, so our enemies argued, and in this argument they found a sort of cold consolation. They saw that they were losing ground, so they adopted a new subterfuge. "Neo-Islam"¹ and a "Neo-Muhammad" is their cry to-day, and in fact they could not have paid a better compliment to our work than this, and I accepted it as such."²

Muhammad, in a way, is a new Muhammad to the Western world. He will remain so here for some time to come, like the fairest things in nature, which, eternally developing new and unexpected beauties, remain eternally fresh, new, and wonderful. Things which ignorance rejects as ugly and repelling become, when seen through the eyes of knowledge and understanding, both beautiful and fascinating. Their beauty continuously increases as our knowledge of them makes further progress. So will it be with Muhammad. Hitherto, in his case, not only ignorance but misstatement or perversion of facts and suppression of the truth have unfortunately borne their part. "Neo-Muhammad" or "Neo-Islam" is not a new cry. It is only a re-echo of the old yell which has echoed on every occasion whenever there has arisen in Europe a new admirer of Muhammad who has not feared to voice his admiration for the Prophet. Gibbon, for his praise of Muham-

¹ Another person, Dr. W. Stanton by name, whose sojourn in India, as he wrongly thinks, authorizes him to call himself an authority on Islam, evinced only his ignorance of it, the other day when he wrote in some Christian paper that the Islam at Woking was something which he never heard of before. He wrote the truth. He never knew before what was real Islam. He read it through his coloured glasses to help him in his crusade against Islam; but his eyes became opened to realities through Woking. He could not say anything against the picture we sketched of Islam in its true colours; and in helplessness he joined his brethren in the Christian Mission propaganda in the new chorus, "Neo-Islam in Woking."

² "An Urgent Call," by the author.

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mad, was considered almost a heathen writer, as well as for his honest but unpalatable remarks on Christianity, as it was at the advent of the Prophet.

But when Carlyle unveiled, as it were, the beauty of the Holy Prophet to the Western eye, the old cry was so furiously raised against him, that the Dean of Edinburgh University, though determined enough in other matters, succumbed to it and was forced to tone down his eulogies of the Prophet in his subsequent writings. But Carlyle opened many eyes. His *Heroes and Hero-Worship* was followed by the appreciative works of Higgins, Devonport and Bosworth-Smith in English ; of Krehl and Gremence in German, and the monumental work of Cætani in Italian, which, in the eyes of educated Europe, completely demolished the stock arguments employed by Christianity against Islam. "Muhammad is now no longer an impostor, but a great reformer. He is no longer a neurotic patient suffering from epilepsy, but a man of tremendous character and unbending will. He is no longer a self-seeking despot ministering to his own selfish ends, but a beneficent ruler, shedding light and love around him. He is no longer an opportunist, but a prophet with a fixed purpose, undeviating in his constancy. All this, Europe has now acknowledged, and acknowledged freely." ¹ All this, however, did not affect the mental equipoise of the enemies of Islam so long as such acknowledgment remained buried in big libraries and was known only to the educated few. It is the recent awakening of the West to our faith that has disturbed the complacency of the enemies' camp.

The picture which the *Islamic Review* has given of Muhammad would, indeed, seem to be flawless in the eyes of our opponents, and in no way to be taken exception to ; it must have gone to their hearts irresistibly, since they declare that "there is an attempt to make Muhammad the ethical ideal for mankind, and that this has involved the painting of a new Mohammed in colours drawn from a Christian paint-box." ² Leaving aside for the moment all reference to the Holy Prophet, I am inclined, in all serious-

¹ S. Khuda Bakhsh, *Journal of the Muslim Institute*, Calcutta.

² *The Muslim World in Revolution*, p. 87.

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ness, to wonder whether it be possible to picture any sort of ethical ideal for mankind with the materials that can be obtained from a Christian paint-box. I cannot understand even the meaning of the word "Christian" when it is used by these men. It has become elastic enough to mean everything and anything, which results, very often, in its meaning nothing at all. Whatever appeals to a Christian missionary at the moment, he graces with the epithet "Christian," though he may not find the like of it in his own scripture. He should not, however, forget that morality and ethics are not summed up in a few expressions of soft, unvirile morality. Ethics and human morals have aspects which will hardly be found touched on in the Gospel records. But I need not say more on this point. It can serve no useful purpose, and, moreover, personal reflection, however just and however justified, tends to promote ill-feeling, and comparisons are always odious.

I propose, therefore, to join issue in the following manner. I propose in these pages to sketch briefly the manners and character of the Holy Prophet. I shall substantiate my statements by references to such of his own actions as have been set down in properly authenticated records. On the other hand, though the authenticity of the Bible has admittedly been impeached, I accept nevertheless everything said therein of Jesus as correct. It will then be possible for critics to decide whether the picture which I shall paint of Muhammad owes anything whatever to the record of Christ in the Bible. I assure them that they will not find in the Bible even the shadow of a one-tenth part of what they will read in these pages concerning the Holy Prophet.

I am not the first writer to discuss this subject. The Arabian, the Persian, and the Indian scholars and divines have all, through the ages, dwelt with the proudest satisfaction on the graces and gifts of the Holy Prophet.¹ I have

¹ The same may be said of many Europeans. I will cite, by way of example, Dr. Gustave Weil (Germany) and Mr. Poole. Will Mr. Cash examine for himself and see if they also have painted Muhammad in Christian colours? It is well to think this before making any assertion. Mr. Poole says:—

"There is something so tender and womanly, and withal so heroic, about the man, that one is in peril of finding the judgment uncon-

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only translated something from their work. One of them is Imam Ghazalee, whose genius, learning and piety have drawn tribute from European writers. But his works on the character of Muhammad are in themselves culled from the writings of Bukhari, Muslim and other books of *Sihah-Sittah*—books the authenticity of which has never been called in question.

sciously blinded by the feeling of reverence and well-nigh love that such a nature inspires. He who, standing alone braved for years the hatred of his people, is the same who was never the first to withdraw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them, sounding all the kinder in that sweet-toned voice. The frank friendship, the noble generosity, the dauntless courage and hope of the man, all tend to melt criticism into admiration.

"He was an enthusiast in that noblest sense when enthusiasm becomes the salt of the earth, the one thing that keeps men from rotting whilst they live. Enthusiasm is often used despitefully, because it is joined to an unworthy cause, or falls upon barren ground and bears no fruit. So was it not with Mohammed. He was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of the one God; and never to his life's end did he forget who he was, or the message which was the marrow of his being. He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office, together with a most sweet humility, whose roots lay in the knowledge of his own weakness."

Dr. Weil says :—

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

MANNERS OF THE PROPHET

MANNERS OF THE PROPHET

OF all men, the Prophet was the meekest, the bravest, the gentlest, the chastest and the most charitable. He never kept any money or coin overnight, but if, when darkness fell, there remained anything at all, he would not return home until he had bestowed it upon some poor man. Whatever God gave him, he took only what was necessary for his expenses, and that also of the cheapest and most easily obtainable, viz. dates and barley ; and the rest he gave away in God's way. Whosoever asked anything from him, he would give it to him. He would give out of his yearly provisions as well, giving preference to the wants of the beggars over his own ; and if before the year ended he happened to have nothing left, he would mend his own shoes, and serve his own household and help his wives in preparing food. He was the most modest of all men, and would not stare at anyone, keeping his eyes downcast. " His courteousness to the great, his affability to the humble, and his dignified bearing to the presumptuous, procured him universal respect and admiration. Once in his life, whilst engaged in a religious conversation with an influential citizen of Mecca, he had turned away from a humble blind seeker of the truth." For this he received Divine disapprobation.¹ After this, whenever the Prophet saw the poor blind man, he used to go out of his way to do him honour, saying : " The man is thrice welcome on whose account my Lord hath reprimanded me." And he made him twice governor of Medina.²

He accepted alike the invitations of free men and slaves. He would accept presents, however humble—a sip of milk or the leg of a hare—and would give like presents in exchange. He would partake of what was given him, but would never eat of an offering (*sadqa*—anything given in charity). Never would he reject the invitation of a bondswoman or of a poor man, but would go with his host. He would be zealously wrathful for his God's sake, but never to satisfy his own self. The truth he would announce and support even though it entailed the sacrifice of his own interests or those of his adherents. The infidels once offered to side with him to avenge

¹ Holy Qur-ân, lxxx.

² Muir.

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themselves upon other infidels, but he would not accept their offer, saying he would not be helped by an infidel, although his followers were so few that even the addition of a single man was of importance. He would bind to his stomach a stone to appease his hunger. He would eat whatever was put before him ; he never rejected whatever came to him and was lawful ; if he found dates without any bread, or roasted flesh, or bread of wheat or barley, or anything sweet such as honey or milk without bread or green dates or melon, he would welcome it. He never had his fill of wheat bread for any three consecutive days in his whole life ; not because he had lack of it or was niggardly, but simply to keep his carnal appetites under control. Many times had he to go without a meal. Often for months together no fire could be lighted in his house from scantiness of means—and that in the days of Medina, when he was a ruler and a king. He mended his own clothes, and milked his goats.

He would accept invitations to wedding feasts, he would visit the sick or accompany a funeral procession ; “ He would go to the house of the lowliest to console the afflicted and to comfort the heart-broken.” He would go single among his enemies unguarded, and, without the least show of pride, excelled the rest in hospitality. “ Each evening it was his custom to invite some of them to partake of his humble fare.” He shared his food, even in times of scarcity, with others. He was eloquent without circumlocution, his aspect was always cheerful. He was of great taciturnity ; and when he spoke he spoke with emphasis and deliberation, and no one could ever forget what he said. “ Modesty and kindness, patience, self-denial, and generosity pervaded his conduct and directed the attention of all around him.”¹ He was never embarrassed by mundane affairs. He would wear any garment that came readiest to hand—now a small woollen turban, now a Yaman sheet, now a jute head-dress. His ring was of silver, put on the small finger of right or left hand. He would mount whatever was available, whether horse, camel, mule or zebra ; and sometimes he would walk barefoot without a cap, turban or sheet, and would go to the farther end of Medina to visit

¹ *Spirit of Islam*, by Syed Ameer Ali.

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the sick. He liked perfume and disliked offensive smells. He would associate with hermits and would dine with indigents. He honoured the well-behaved and won the hearts of the people by befriending them. He recompensed the compassionate without giving preference to his near relations. He never oppressed anyone, but pardoned those who apologized. "His conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance. Stern almost to severity to the enemies of the State, mockings, affronts, outrages and persecutions towards himself were, in the hour of triumph, all buried in oblivion; and forgiveness was extended to the worst criminal." He never uttered anything save truth, even when annoyed. He would smile, but never utter a coarse laugh. Lawful games he would witness, and would never discourage them. He would have a race with his familiar friends to see who outran the others. Even when voices were raised high in his presence, he would suffer it in patience. He had many she-camels and she-goats, whose milk he and his family would consume. He had male and female servants, whom he never outdid in food or dress. Never a moment passed without his doing something important for God or for the benefit of his own soul. He went to the gardens of his adherents; he never despised any poor or helpless person for his poverty, or feared any potentate for his riches, but would attribute both to Divine Providence. God Almighty had concentrated in him the noblest morals and the most exalted principles. He was illiterate, unable to read or write, born in a benighted country among wild and ignorant people. But God the Great adorned him with the best of noble qualities, the highest morals and the most exalted habits. He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation.

Whomsoever of the faithful the Prophet admonished, for him he prayed that mercy might be shown him. Never did he curse a woman or a servant; when a war was in progress he was asked to curse his opponents, but he said he was sent to bless rather than curse. And whenever he was asked to curse the Muslims or infidels without distinction, he pronounced benediction instead of execration. He never raised his hand

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against anyone but in a crusade in the name of God ; and when maltreated he never took revenge save when God was reviled. And when he had to choose between two alternatives, he preferred the more feasible one, provided there was no vestige of sin in it, and that no relationship was infringed by such a procedure, for from both of these he always kept himself aloof. And whenever any free person or slave, male or female, came to him with any petition, he promptly offered to serve him. "The meanest slaves would take hold of his hand and drag him to their masters to obtain redress for ill treatment or release from bondage." Anas records : "By the Being Who sent the Prophet with truth, in whatever way I displeased or annoyed him he never told me why I had done such a thing." The Prophet never cared for a bed : if there was a bed ready, he slept on it ; and if there was no bedding, he slept on the earth. His habit was to be the first to greet whomsoever he met. And when anybody made him his proxy, he would deliberate till the other party had departed of his own accord. Whenever he met an associate he shook hands with him first, and then put his own fingers in those of the other in a firm grip, whether sitting or standing. He never first withdrew his hand from another's palm, and turned not before the other had turned.

The name of God was ever on his tongue ; when praying, if any person came to him, he would shorten his prayers, and ask his visitor if he had any business with him, and would resume his prayers after he had done with him. He usually sat with his calves erect, encircled by his hands. This sitting posture did not differ from that of his companions. He sat wherever there was a place to sit. When with his associates, none ever saw him sit with stretched legs so as to lessen the space, but when there was ample room he would do so. He visited the sick and followed every bier he met. He welcomed and entertained all who came to him, although they might not be of his blood ; "he was sedulously solicitous for the personal comfort of every one about him. He would stop in the streets listening to the sorrows of the humblest" ; he would spread his blanket for them to sit upon. The pillow he reclined upon he would take from under himself and would

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give it to the visitor ; if he declined to take it, he would insist upon his resting on it. Whoever loved him, thought he was the most favoured of all the others, though he attended to his visitors according to their social position. His fellowship, conversation, audience, and company was a society of modesty, civility and confidence, as says God Almighty : " Of the mercy of God thou hast spoken to them in gentle terms ; hadst thou been severe and harsh-hearted, they would have broken away from thee." To please them he would call his associates by their tribal appellations, and give a title of distinction to him who had none already ; and the people would then call this man by the title so conferred upon him. To the women who had issue he would also give such a designation, and those who were issueless he called by their tribal titles. He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse. He was very fond of children. He would stop them in the streets and pat their cheek. He would give pet titles to them, whose hearts were won in this manner. He was the last to be angry and the first to be appeased. The worst expression he ever made use of in conversation was : " What has come to him ? May his forehead be darkened." He was kind to all, and generous and beneficent. In his society there was never any noise, and when he left it he said : " Holiness to Thee, O God, and praise be to Thee. I testify that there is no God but Thee."

THE ASSEMBLAGE OF VIRTUES

THE space here debars us from describing the various sides of the character of the Holy Prophet. History fails to point out any other personality than him where we find the assemblage of all the virtues that constituted an evolved humanity. His simplicity, his humanity, his generosity, his frugality, his broadmindedness, his forbearance, his earnestness of purpose, his steadfastness, his firmness in adversity, his meekness in power, his humility in greatness, his anxious care for animals, his passionate love for children, his bravery and courage, his magnanimity, his unbending sense of justice. Volumes are

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needed to do justice to this Superman, and above all every virtue has been taught not only in words but in actions as well. Some of his virtues we give here ; the rest will be dealt with concisely in *The Ideal Prophet*.

It should not be forgotten that a potentiality is no proof of actuality. Even negative virtues, especially in teachers of morality, are no virtues at all. They cost them nothing, neither are they of any assistance to those who need practical illustrations of moral lessons. We may read to others homilies of forgiveness and sermons of meekness, but lip-teaching in itself furnishes no proof that we possess the morals we teach to others. Words converted into actions alone can show that we possess moral virtues. Moreover, how can we teach others what we have not experienced ourselves ? A man must face the hardest trials of life, like Jesus and Muhammad, before he attempts to teach others a lesson of patience and forbearance. Jesus, however, could not find the proper occasions necessary to mould various other moralities into practical shape like Muhammad.

In fact, one who has not experienced changes in life cannot be, in every respect, a perfect model for others' imitation. Every moral quality requires certain given conditions for its display ; and unless they present themselves in a person as enabling him thus to practise a certain morality he cannot be credited with them. Adversity and prosperity in life are both necessary to the revelation of different moralities. Trials give man a character, but success brings forth his nobility of mind, if he possess it. And humanity is something more than softness of heart. It consists of various morals, tender and stern, and with its own conditions necessary for its own development. If some find manifestation in penury, others demand affluence to bring them to perfection. Very few guides of humanity were given an occasion to taste both. But Muhammad, in order to act as a perfect model for humanity, had to pass through every phase of life. If prosperity brought forth his generosity, forgiveness, and high-mindedness, his adversity gave him an occasion for exhibiting his patience, fortitude, and perseverance, and his trust in God.

For example, forgiveness requires given conditions for

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its exhibition, in the absence of which no one can fairly claim to have fulfilled it. In the first place let us suppose that a person is persecuted ruthlessly by his enemies ; and in the second, that his enemies fall and the change of circumstances places them at his mercy ; and in the third that he possesses the power to give them the punishment they rightly deserve. Mercy, like forgiveness, can be shown only by him who finds others at his mercy. The mere preaching of mercy is no proof, or even any indication, that the person so preaching really possesses that quality, unless he is in a position to show mercy. Moreover, a persecutor and a tormentor would regard forgiveness as an insult to himself if it came from his helpless victim. Jesus on the cross prayed for forgiveness for his tormentors. It shows the beauty of his heart. He, however, was situated in circumstances which were very far from constituting the necessary condition for the display of the quality of mercy. He could neither vanquish his enemy nor were they at his feet craving mercy. In sacred history there is only one noble example which has the three conditions precedent for the manifestation of forgiveness, and that example was Muhammad. Consider his triumphal entry into Mecca. Arabia lay prostrate at his feet, and Mecca, the stronghold of opposition, was at his mercy. He could have cut off the heads of everyone there, those implacable enemies of his who gave him no quarter, who forced him to leave his native land and seek shelter among strangers ; who held him up to senseless ridicule and cruel scorn. Muhammad would have been quite justified if he had punished them. Many of the Hebrew prophets did punish their enemies, and severely. Ramchandra and Krishna, the prophets and gods of the Hindoos, were relentless to their conquered foes. But the moral attribute of Forgiveness, which had never, till then, received its full revelation in the history of religion, would have remained in abeyance, perhaps for ever, but for Muhammad.

“ The personal element never entered into his actions at all. He rejected every token of personal homage, and declined all regal authority ; and when, at last, his haughty enemies appeared, humbled, before him, he asked what treatment they could expect at his hand.” The Quraish, though cruel and

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callous themselves, knew full well the compassionate nature of the Prophet. They cried out: "Thou art a noble brother and a noble cousin." Whereto the Prophet responded: "There shall be no reproach against you this day; go: ye are free."¹ Among them was Hinda, the daughter of the Arab Chief Utba, the principal instrument of the cruel persecution to which the Prophet and his friends had been subjected for full thirteen years. Her enmity for the Prophet was not less than that of her father. She went so far as to chew the very liver of Hamza, the Uncle of the Prophet, when the former fell in battle with the Meccans. Now, being afraid to face the Prophet, she came before him with a veil on her face to avoid identification. The Prophet recognized her at once, but did not even hint at the painful incident.² What could be a better proof of a forgiving and forgetting nature cultivated in the companion of the Prophet by his precept and example than the fact that this same lady afterwards became the mother of the first ruling Muslim Dynasty? I refer to the Ommayyad. Another arch-enemy of the Prophet was Aboo-Soofian, who took a leading part in all the expeditions against him. He it was who spoke evil of Muhammad in the court of Heraclius. Wherefore he did not dare to come before Muhammad without someone to intercede for him. Abbas came with him, but the Prophet needed no intercession. Aboo-Soofian was not only granted an unconditional pardon, but it was also proclaimed that whosoever would take refuge in the house of Aboo-Soofian should consider himself safe.³ Habbar-bin-Al-Aswad, another enemy of the Prophet, who, in a way, was responsible for the death of Zainab, Muhammad's daughter, thought of fleeing to Persia for his life at the conquest of Mecca; but instead, he came to the Prophet and addressed him thus:—

"O Prophet of God, I wanted to flee away to Persia, but thy mercy and thy gentle and compassionate nature have kept me back; whatsoever thou hast heard of me is true. I know what I have done. I come to thee now to confess my wrongs."

He received his pardon.⁴

¹ Bukhari, Book Fath-i-Mecca.

² Bukhari.

³ Bukhari, Fatah-i-Mecca.

⁴ Isaba.

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Ikrama, the son of Abu-Jihl, the most implacable and inveterate enemy of the Prophet, who, like his father, was one of the chief persecutors of the Muslims, fled to Yamen at the Conquest of Mecca. His wife went after him and brought him back to the Prophet, and before Ikrama had come near the Prophet or had uttered a word in supplication for pardon, the Prophet, at first glimpse of him, rose and went forward to receive him, and said: "How welcome is your coming, O emigrant!" Search the pages of history and the archives of every civilization, old and new, and you would find no other example of one who through his own actions could give such practical illustration of the morality he taught to others.

And here I may refer to Muhammad's abolition of blood-vengeance, which was practised, and indeed encouraged, by the pre-Islamic customs of the Arabs. If a murder was committed, it was to be avenged by blood, even after two or three generations. Ibn-Rabi was a cousin of the Prophet. He was confided, in his infancy, to the care of a family of the Bani-Laith. The child was cruelly killed by some of the tribe of Huzail, but the blood was not yet avenged, and the right of doing so went to the Prophet. In his last "sermon on the mount" he said, among other things:—

"Henceforth the vengeance of blood practised in the days of Jahilyat (ignorance) is prohibited; and all blood-feud abolished, commencing with the murder of Ibn-Rabi, son of Harith, son of Abd-ul-Muttalib."

From orphan to king, Muhammad passed through many different stages of life. Events of diverse nature arose in the course of his career which demanded the manifestation of various characters. At every step he was weighed, but was never found wanting. We need a perfect model suitable to our needs in our several walks of life, and the life of the sacred Prophet in itself eloquently promises such a model. A king, a statesman, a warrior, a general, a lawgiver, a judge, a conqueror, a persecuted fugitive, a tradesman, a friend, a son, a father, a husband, a neighbour—all these characters are mirrored in most beautiful colours in his life. It is not through his sermons and teachings that we have to make our estimate of his character or teaching, but through his actions and deeds.

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In this respect Muhammad is the only solitary noble example in history. How can any other personality be taken as an ideal and a universal model for the human race if his own life has not been of a universal character? Jesus is no example to others in various walks of life, leave apart his being ideal, and he is not decided so in its higher avenues.

BENEVOLENCE

THE Prophet was charitable and benevolent above all other men, and in the month of Ramazan he was so generous that there was nothing which he would not give away.¹ Ali, when describing the qualities of the Prophet, was wont to say that he was open-handed above all others; he was broad-chested above the rest; that he was more truthful in his talk than all the others; that he fulfilled his promises more than others; that he was superior to others in soft manners; and that in family prestige he was the most exalted. He who saw him for the first time only was terrified, but if he became intimate, the Prophet became the sole object of his love. His biographer says that he never saw his like before, nor his match afterwards. When one embraced Islam he never denied him what he asked for. A certain person once begged of him; he gave him goats and sheep so plentifully that they could fill the space between two hills. This man went back to his clansmen and asked them to become Muslims, as Muhammad gave alms like a man who was not afraid of starvation.² Never was he asked for a thing which he did not give. There were brought to him ninety thousand drachms, which he put on a mattress and began to distribute, and did not send away any beggar disappointed; so much so, that the entire amount was exhausted. A man came up to him and asked for something. He told him he had nothing with him, but he could take from someone else on his credit, and that he would pay it back when he should get something. Omar Faruq, upon this, said: "O Messenger of Allah, God does not demand of thee anything over which thou hast no power." This offended him. The man then told him that he might continue spending, and the Master of the heavens would not see him

¹ Ibn-i-Hisham.

² Bukhari, Book Husn-ul-Khulk was Sakha.

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poor. This made the Prophet smile, and there was cheerfulness upon his countenance.¹ And when the Prophet was retreating from the battle of Hunain, the Arabs presented themselves and began to annoy him for charity to such an extent that he had to repair towards a tree of acacia, in which tree his sheet got entangled. He therefore waited, and then he asked them for his sheet, and said that if he had camels in number equal to those thorny trees he would divide them among the Arabs, and they would not then find him a miser or a coward.²

His benevolence had gained such a wide reputation that once a certain Bedouin ventured to catch him by his shirt and said: "There is only a trifling desire of mine which has remained unfulfilled, and I am afraid I may forget it. Come and help me in accomplishing it." The Prophet left the congregation, which was ready to offer its prayers, and accompanied him. The Prophet returned, and said his prayers after having helped the Bedouin.³ Once while he was conversing with Abu-Zarr, the Prophet said: "Abu-Zarr, if the Mount of Uhud be transmuted for me into gold, I would never have it that three nights should pass and the money still be lying with me."⁴ On another occasion a large sum of money was received as tribute from the province of Bahrein. The Prophet gave instructions that it should be placed in the courtyard of the mosque, and when he came did not so much as glance at it. After the prayers were offered, he began to distribute it. Whoever came to him got his share. Abbas, who had been reduced to poverty in the battle of Badr in 2 A.H., got so much that he could not move by reason of the weight. The Prophet did not leave the place till everything was given away.⁵ Umm-i-Salma, the wife of the Prophet, relates that one evening he came in unusually early, and the expression of the face showed perturbation. She asked him the reason. The Prophet said: "I received seven *dinars* yesterday, and they have been lying since then on the bed."⁶ It is related that the Prophet came to the house after the afternoon prayers. After a short while he returned, leaving them. On being asked, he told them that while offering

¹ Muslim.

² Bukhari, Book Asshujaat fil Harb.

³ Bukhari's Adab-ul-Mufrad.

⁴ Bukhari, Book Al-Istiqra.

⁵ Bukhari, Book Alqisma.

⁶ Ibn-i-Hanbal's *Musnad*, vol. vi, p. 293.

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his prayers he remembered that there were a few *dinars*,¹ in the house yet unexpended, and that he had gone to give instructions as to their disposal in charity.²

FORGIVENESS

THE Prophet pardoned those who hurt him, notwithstanding the latter being in his power. The Prophet was meek above all, and though he had power, he was most bent on forgiving the faults of others. Once some silver and gold chains were presented to him, but he distributed them among his attendants. Thereupon an Arab got up and said : " O Muhammad, certainly God ordained thee to dispense justice, but I do not see thee do so." Upon which the Prophet said : " O wretch, who then will act justly with thee, if not I ? " When he turned his back to be off, the Prophet ordered that he should be mildly brought back to him. Once Muhammad was in a battle, when the infidels perceived some negligence in the forces of Islam. An infidel came upon Muhammad with a naked sword and said to him : " Who can now deliver thee from my hand ? " The Prophet said : " God Almighty." The narrator says that the sword dropped from the infidel's hands, and the Prophet picked it up and said to him : " Who can now rescue thee from me ? " The infidel said : " You have made a captive ; prove yourself superior to the other captors." The Prophet told him to say : " I testify that there is no Deity but God." The Prophet let him go free, and when he came to his own comrades, he told them that he had come to them from a set of the best of men.³ Anas says that a Jewess brought to him a goat surcharged with poison, in the hope that he would eat some of it. The woman was brought to the presence of the Prophet, who asked her of the poison. She said she sought to kill him. He said God was not pleased to let her have her wish. The attendants asked to be allowed to kill her ; he said to them : " No." ⁴ Once when the Prophet distributed some money, one of the Nazarenes The people could not understand the reason of his abruptly

¹ A gold coin.

² Bukhari.

³ Bukhari, Book of Jihad.

⁴ Bukhari, Book of Wafat-un-nabi.

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said that such a distribution had never been intended by God. Someone brought this to the notice of the Prophet ; whereupon his face reddened, and he said : " May God show mercy to my brother Moses, for he was oppressed more than this, but he bore it patiently." ¹ The Prophet used to say that none of them should speak anything to him concerning his companions, for he would like to go to them with a clear bosom.

The Prophet was sensitive, and showed it ; his anger and cheerfulness could be judged from the expression of his face. He never said a thing which he thought would annoy anyone. A certain person who had used yellow scent came to him. He disliked the scent, but to the man he would say nothing. When he went away he told the people that it would be good if they asked him not to use that scent.

Ali says : " We sought the shelter of the Prophet who was nearer to the enemy than we were, and was that day the hardest fighter of all." ² He also says that " in the heat of the battle, when both the armies came to a hand-to-hand fight, we came behind the Prophet, and thus none was nearer or closer to the hostile force than he." And he says that the Prophet was short and brief in his talk, and when he ordered a general assault he was in person ready and was above others warlike. He, above all, was considered a warrior who in the thick of the battle was closest to the Prophet, for the Prophet was always nearest the foe. When the infidels encircled him, he dismounted from his mule and said : " I am the apostle of God, I am a prophet, and I am the son of Abd-ul-Muttalib." ³

In the battle of Hunain, 8 A.H., when the showers of arrows from the enemy camp of Bani Hawazin began to pour on the devoted heads of the Muslims whose numerical strength was far inferior to that of the enemy, the Muslims were repulsed. But the Prophet himself maintained his place on the battlefield. He urged on his mule continually, but it was hindered from going forward by his ardent followers. It was the Prophet who was all the while the aim, the target of the arrows of the

¹ Bukhari, Book of Battle of Hunain.

² *Musnad* of Ibn-i-Hanbal, vol. i, p. 126.

³ Bukhari, Book Hunain.

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enemy, and it was he alone who showed no sign of weakness. Barra, who had taken part in this battle, replied, on being asked whether he had run for his life : " I do bear witness to the fact that we did, but it was the Prophet of God alone who did not budge from his post. By God, it was his side which served as a shelter to us even when the battle was at its height. The one from amongst us who could stand by the side of the Prophet was counted the bravest of all." ¹

Anas, the household servant of the Prophet for seven years, relates that the Prophet was the bravest of them all. Once a rumour was afloat that the enemy was at the gates of Medina. The Medinites began to make preparations to meet the enemy. But the first, the foremost of all who went out alone to meet the enemy, was the Prophet himself. He was so active, alert and agile that he did not even lose time in saddling his horse. The Prophet had reconnoitred all the points of danger, riding bareback, and returned to his people in Medina to inform them, to their great comfort, that there was no cause for fear. ²

Ibn-i-Hanbal relates in his authenticated and well-known book, *Musnad*, that in the battle of Badr, when the fully armoured enemy arrayed before the eyes of the Muslims (who numbered little more than three hundred men) were stalking with pride and causing consternation in the minds of the Muslim handful, it was the Prophet alone who was a source of strength to them all. The poorly armed Muslims, overawed by the might of their enemy (who outnumbered them by seven hundred), came one and all to the Prophet to seek mental refuge, and it was the Prophet only who remained steadfast.

HUMILITY OF MIND

NOTWITHSTANDING his exalted position, the Prophet was, above all others, meek and humble. He visited the sick and went with a funeral, and accepted a slave's invitation, and mended his own shoes, and patched his own clothes, and when in his own house he would join his wives to work for their

¹ Muslim, Book of the Battle of Hunain.

² Bukhari.

HUMILITY OF MIND

needs.¹ His companions did no work for him, for they knew he disliked such a thing. When he passed by some boys he salaamed them. A person was brought to him who got terrified and awed. On seeing him, he said : " Be not afraid " ; for that he was not a king, but a son of a woman of the Koreish tribe who ate dried flesh.² With his associates he was as familiar as if he were one of them, and a stranger could not identify him till he had inquired about him ; ³ wherefore his companions besought him that he should sit in a place where he could be recognized by strangers and so had a raised platform of earth made for him to sit upon. And if any of his companions or anyone else called him, he would, in answer, say : " Here am I." And when in a gathering of the people they talked of the Judgment Day, he would dilate upon that topic ; or if eating and drinking, he would speak of the same to them ; and if of worldly matters, he would do the same, for he would be meek and mild with them. And when his companions recited a poetical couplet before him and made mention of their childhood and laughed, he smiled also, and never bade them refrain from anything but what was prohibited.

Once the Prophet came from his home, and the people who were waiting for him rose in token of respect. Thereupon the Prophet said : " Do not get up like the non-Arabs to show your respect." ⁴ This humility of mind reaches its zenith when we learn that he did not like others to address him with the respectful epithets which he undoubtedly deserved. Once a certain friend of his addressed him in the following words : " O our master, O the son of our master, the son of the best of us ! " The Prophet said : " Guard yourself against sin, lest Satan should pull you down from the high pedestal of virtue on which you are standing. I am Muhammad, the son of Abdullah, the Servant of God, and His Apostle. I do not desire that you should exceed that which God has conferred on me." Once again a certain man came and addressed him with the words : " O best of the world." The Prophet's reply was : " It was Abraham." ⁵ Abdullah bin Sukhair relates

¹ Tirmidzi's *Shamàil*.

² Bukhari, Book *Kitab-ul-Imán*.

³ Ibn-i-Hanbal's *Musnad*.

⁴ *Ibid.*

⁵ Abu-Daud and Ibn-Maja.

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that when the deputation of Bani Amir waited upon him they pointed to the Prophet and said: "Here is our Lord." The Prophet said: "Your Lord is God." They continued saying: "He is the best of us, the noblest of us." The Prophet said: "When you speak, think and weigh whether or not it be Satan who is driving you."¹ Humility of mind is put to a very severe test when a man is surrounded by admirers and faithful followers who are ready to shed their blood for his sake. But the Prophet's humility of mind becomes all the more conspicuous on such occasions. It is related that when he entered Mecca as a conqueror, with zealous admirers all around him, numbering more than ten thousand ready to sacrifice their lives for him, the Prophet bent his head so low as to touch the saddle.² Makhzama, one of the companions of the Prophet, asked his son Maswar to accompany him to the Prophet and request him to give them their share of the sheets of cloth which the Prophet had received. The distribution was already over when they arrived, and the Prophet was no longer in the Mosque. Makhzama asked his son to call out the Prophet. The son said: "But how can I dare do such a thing as to call out the Prophet?" Makhzama said: "Son, Muhammad is not harsh by nature." Maswar was emboldened by his father's words, and did as requested. The Prophet came out immediately and gave them their due share.³

PEN PORTRAIT OF THE HOLY PROPHET⁴

(HULYAH MUBARAK)

THE Prophet's size was neither too long nor too small or dwarfish. When he walked by himself, people said he was short-statured, whereas when he walked with another he seemed taller than him. He would say that the medium height was the best.

His complexion was white without being wheat-coloured or too white—the colour that is pure white is free from every mixture of yellow, red or any other colour.

¹ Abu-Daud, Book Kitab-ul-Adab.

² Sirat Ibn-i-Hisham.

³ Bukhari.

⁴ Tirmidzis' Shamail, Ibn-i-Hanbal's *Musnad*, Bukhari, Muslim.

PEN PORTRAIT OF THE HOLY PROPHET

Some have described him as being ruddy, and for the sake of coincidence have said that the organs exposed to the air and sun, such as the face, the neck and the ears, were reddish, and the parts covered with clothes were pure white. His hair was curly and not entirely hanging down, and neither too bushy nor shaggy. When he combed them, there was in them a wavy appearance, and they say his hair flowed down to his shoulder, and they often say it reached the lobes of his ears. He sometimes parted them into two locks, one on each side of the ear ; sometimes he would comb his hair above his ears so that his neck could be seen there. In his beard and head there were only seventeen grey hairs, and never more than that. His face was more beautiful than that of others ; he who described his face always compared it with the full moon. And because his skin was fair, his anger and cheer could be discerned from his countenance. And the people said of him that he was as described by his friend Siddiq-i-Akbar in the couplet below :—

As there is no darkness in moonlit night,
So is Mustafa, the well-wisher, bright.

The forehead of the Prophet was wide and the eyebrows thin and full, and between the eyebrows there was a silvery lustre. The eyes of the Prophet were large and expanded, deep and dark with a tint of redness ; his eyelashes were long and so thick that they looked as if they were about to meet. His nose was proportionately sloping lengthwise, and his teeth were a little interspaced, and when he laughed their brilliancy rivalled that of the lightning. His lips were beautiful and fascinating. His cheeks were not light, but hard. His face was neither elongated nor circular, but roundish. His beard was thick, and he would not get it trimmed, but allowed it to grow though he had his moustache cropped. The neck of the Prophet was more beautiful than that of others ; it was neither long nor short. The part of it exposed to the sun and air looked like an urn of silver besmeared with gold. His breast, free from all malice, was broad ; the flesh of none of its parts seemed prominent above that of the others. It was even and transparent and smooth. From the thorax to the navel there was a thin line of hair, and there were no hairs

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besides. Both the shoulders of the Prophet were broad and thickly overgrown with hair; his shoulders, ankles and armpits were fleshy; and his back was broad, and near his right shoulder-blade was a mark like a seal, and in it there was a black mole, somewhat yellowish, round which there was some thick hair. Both his hands and arms were fleshy, his wrists long and his palms broad, and his hands and feet broad and expanded. His fingers were as if they were phalanges of silver. His palm was soft like velvet, and full of scent like that of a perfumer. His thighs and calves of the legs were fleshy. His body was moderately stout, though in his old age his flesh was as muscular and sinewy as if he were newly born. His gait was firm, his step steadfast. In walking he leaned forward and put his steps close to each other. He would say that, compared with the others, he was more like Adam, and that in his morals and constitution he resembled his father Abraham.

THE MOSQUE OF OMAR

I WAS just having a look round at Wembley when I suddenly came across one of the rarest curios in that compound.

In the Palestine Section of the British Empire Exhibition at Wembley is exhibited a model, which must rank among the most remarkable—perhaps the most beautiful—that has ever been fashioned by the hand of man.

It represents the great Mosque of Omar (so called), the glory of the Jerusalem of to-day, and is constructed throughout of mother-of-pearl, a perfect replica, complete and correct to the minutest detail. At first it might be thought, and probably is, by the great majority of such visitors as find their way to the Palestine Section, that by reason of its name it can have religious associations for Muslims only; this is not so, and I may, perhaps, be pardoned for recalling for a moment the circumstances in which the great Omar, the second Khalif, entered Jerusalem. While yet some distance from the city with his army, messengers came to him with the tidings that the Christian Patriarch was prepared to surrender. The

THE MOSQUE OF OMAR

Khalif thereupon entered the city, without any of the terrible scenes which commonly accompany the occupation of a beleaguered town by a victorious host. No man was molested, none despoiled, and the lives and possessions of all were respected. On the Khalif's expressing a desire to visit and inspect the Church of the Basilica, he was conducted thither by the grateful Patriarch. As the Hour of Prayer drew nigh, Omar desired to absent himself, that he might pray apart, but the Patriarch sought to detain him, saying : " Is not this place also a Holy Place, and mayest thou not offer prayer here ? " " Not so," said Omar. " This place is a Holy Place—that I know well ; but it shall come to pass that, in the days to be, my people will assuredly raise a Mosque to commemorate this day on the spot whereon I first offer prayer on entering Jerusalem. It were better, then, that I withdraw a little distance away, rather than offer my prayer here, lest my followers in their zeal should seek, when I am gone, to meddle with or perchance destroy this thy Holy Place."

So the Khalif withdrew from the Church, it might be the space of a hundred yards or thereabouts ; and there he offered prayer, and there, in due course, the real Mosque of Omar was built—a little Mosque, and in no way to compare with the vast splendour that crowns the summit of Mount Moriah.

For the great Mosque of Omar stands on the site of Solomon's Temple, and encloses within its spacious precincts many places hallowed alike to Muslim, Christian and Jew—to Muslims because here, in the great rock, is the cave wherein the Prophet prayed with a host of prophets before setting out on that mystical journey through the heavens ; to Christians because the Temple plays so large and significant a part in the earthly life of their Master ; to Jews because here, tradition says, was enacted the sacrifice of Abraham, and later, on the rocky summit stood that Holy of Holies into which Jehovah Himself was wont to enter.

So the Mosque of Omar is, for all the peoples of the Book, and not for Muslims alone, a treasure-house of sacred memories. The model, which represents the combined labour of the craftsmen under Issa Batarsè of Bethlehem, spread over

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eleven years, many of them having worked eighteen hours a day for nine months to complete it. It is true to scale (1 to 100) and the interior is also complete, showing the rock, the minaret and the circles with columns. It is made entirely by hand, and it has been estimated that to repeat it in England under trade union conditions would not be possible in a less period than fourteen years, and at a less cost than £10,000. Nevertheless this beautiful model may be purchased to-day, as I was told, at the attractive figure of 500 guineas, at which price it is a real bargain as an *objet d'art* apart from its historical value.

R. V. LISSAN.

THE PROPHET AT HIS MEALS

THE Prophet ate what he found ready. The dish he liked above all was of which numerous persons ate. And when the table was spread and ready, he would pray to God. He often squatted at meals like a Muslim when praying, but his thigh answered to his thigh, and his foot to his foot, and he would say he was a creature, and lived by eating like other creatures and sat like them also. He would not take his dinner when hot, but would say it lacked blessing, and that God did not give us fire to eat, so let it be cooled. He would eat at his hand's length, with three fingers, and sometimes added the fourth also for support. Once Osman-bin-Affan brought *falooda* (pudding) to him, and when he had eaten of it he asked him : " Father of Abdulla, what is this ? " Osman said : " My life on thee, my sire. We put honey and butter in a pot and cook it on fire, and adding wheat flour to them, we keep stirring them with a spoon till it is cooked to the consistency you see." The Prophet then said : " It is a delicacy or sumptuous fare." The Prophet would eat bread made of unsifted barley flour, and would eat green cucumber with green dates, and salt of the green fruits ; he liked grapes and meshmelons more than anything else. He would eat melons with bread and candy. Sometimes he would eat melon with green dates and would eat with his fingers. One day, while eating dates with his right hand, putting the stones in his left hand, a goat happened to come near him. He showed her the stones, and she ate them

NOTICE OF BOOKS RECEIVED

out of his left hand, while he himself ate with his right till he had done eating, when the goat went away. He often ate dates with water. He would now and then take a sip of milk and eat a date over it, and would then repeat drinking and eating good things in turn. He would eat *sarid* with meat and pumpkin, which he liked much. Aisha says that Muhammad ordered her to put much pumpkin when cooking, as it strengthens a saddened heart. Of a goat he liked the fore-quarter ; of the cubiary objects, the pumpkin ; of the things used with bread, the vinegar ; of the dates, the ground dates ; of the vegetables he liked only two or three. He would not use raw onion or garlic ; and never did he despise a meal, but would eat it if it pleased him or refuse it if he disliked it. When he finished his meals he would pray to, thank and praise the Almighty God. When he ate bread and meat curry he would wash his hands well till they were perfectly clean, and would then wash his face with the water so left. He would drink water three times, and every time recite a blessing, *Bismillah* in the beginning and *Alhamdulillah* after finishing. He would drink water slowly and not by large mouthfuls ; and sometimes he would finish his drink of water in one draught. He would not take breath in the bowl or cup from which he was drinking, but would breathe out of it when necessary. He never ordered his meals to be brought by his wives, nor wished them to prepare any favourite dish, but ate what they gave him and accepted what was placed before him and drank what was brought to him ; and sometimes he would fetch his dinner plates himself.

NOTICE OF BOOKS RECEIVED

The Religions of the Empire. Edited by WILLIAM LOFTUS HARE ; with an Introduction by Sir E. DENISON ROSS, C.I.E., Ph.D. Publisher : Duckworth, 3, Henrietta Street, London, W.C. Crown quarto, pp. 519. Price 16s. net.

A Conference on some Living Religions within the Empire was held at the Imperial Institute, London, September 22 to October 3, 1924, under the auspices of the School of Oriental Studies (University of London) and the Sociological

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Society. To-day we find before us a book, as a comparative study of all the religions within the Empire, excepting that the Judaism and Christianity were never included in the programme of the Conference. The former, being antique, has lost its pristine purity, and the latter has lost hold on the majority of the laity. Besides, the two names—Christianity and Judaism—stand more for the race than the religious beliefs of their respective adherents. We find the editor have tried his utmost to reproduce the whole material of the subjects read and delivered in the form of a complete record in one substantial book. The task of such a collection to be included in the historical survey is in some respects a pleasant one, but it entails a responsibility which is heavy. It is a very useful book for the students and scholars of comparative study of the religions of the world. The book traces the growth and evolution of thought in different sects and communities, which makes an interesting reading.

A Condensed English-Turkish Dictionary. Edited by Commander A. VAHID BEY, Turkish Navy. Oxford University Press, London. Crown quarto, pp. xxxiii, 720, 25s. net.

We congratulate Commander A. Vahid Bey, Turkish Navy, for his painstaking labour, and his extremely useful work in compiling such an exhaustive English-Turkish dictionary. It has been supervised by the Examination Committee of the Navy Department, Angora. It is a great service, which deserves praise from the student of both the Turkish and English language. The preparation of the dictionary, containing about 40,000 words, has taken more than four and a half years of constant diligent labour. The author hopes that the study of these languages may bring about between American and English students of Turkish and Turkish students of English a better understanding of each other's ideas and aspirations. We recommend this dictionary to every one who wants to understand the Turks and their ideas, metaphors and idioms.

Friday Prayer and Sermon.—At the London Muslim Prayer House—III, Campden Hill Road, Notting Hill Gate, London—every Friday at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-ân and Arabic Classes**—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking, 3.15 p.m.

WHAT IS ISLAM ?

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[The following is a very brief account of Islam, and some of its teaching. For further details please write to the IMAM of the Mosque, Woking.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÂN.—The Gospel of the Muslim is the Qur-ân. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-ân, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state, in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS IN ISLAM.—"Imbue yourself with Divine attributes," says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainment. Islam places man and woman under like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.