

## WEST'S TRIBUTE TO ISLAM AND THE PROPHET □

EBRAHIM H. MURAD

Deliberate misrepresentation and distortion of facts concerning Islam and the prophet Muhammad (may peace of Allah be on him) has been the main feature of prejudiced Christian writers for nearly a thousand years. This hostile attitude of theirs owes its origin to various factors, so ably described and refuted, among others, by Godfrey Higgins in *Apology for Mohammed* (1829); by John Davenport in *Apology for Mohammed and the Koran* (1869), by Thomas Carlyle in *Hero and Hero Worship* (1840), and Rev. Bosworth Smith in *Mohammed and Mohammedanism* (1873). Credit must, however, go to Dr. Henry Stubbe, who inspite of paucity of material, tried to state facts honestly and fearlessly in his remarkable book written in about 1670 A.D. This book was reprinted in 1911 by Luzac & Co. ,London, and is now scarcely available. I have taken some extracts from the book in my possession, which I trust will sufficiently reflect the views of the Christian writers. For truth can not be hidden for ever as Quran says "And say: " Truth has now arrived, and falsehood perished: for Falsehood is ( by its nature) bound to perish" (17:81) and the greatness of the Prophet can not be denied, for in the words of the Quran, "And raised high the esteem (in which) thou (art held)" (94:4). In his *Histoire de la Turquie* published in 1854, Lamartine pays homage to the Prophet and poses the question: "As regards all standards by which human greatness may be measured, we may well ask, Is there any man greater than he?"

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**Dr. Henry Stubbe**

(RISE AND PROGRESS OF MAHOMETANISM -  
ABOUT 1670)

(REPRINTED IN 1911 BY LUZAC & CO. LONDON)

(EDITED WITH AN INTRODUCTION AND  
APPENDIX BY HAFIZ MAHMOOD KHAN SHAIRANI)

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**INTRODUCTION:**

"THE EARLY ACCOUNTS OF THE MUSLIMS REACHED THE ENGLISH SHORES THROUGH FRENCH AND LATIN SOURCES, WITH OCCASIONAL CONTRIBUTIONS FROM OTHER LANGUAGES. THESE ACCOUNTS, GENERALLY SPEAKING, WERE BASED ON LEGENDS AND FABLES. AS TIME PASSED ON, THEY GREW IN NUMBER AND VASTNESS, UNTIL THE INTRODUCTION OF THE PRESS INCORPORATED THEM IN BOOK FORM. THE SIXTEENTH AND SEVENTEENTH CENTURIES SAW THEM WIDELY CIRCULATED IN THE LITERATURE OF THE PERIOD. THESE LEGENDS WERE OF THE GROSSEST NATURE, ABSURD, ABUSIVE AND OBSCENE. IT MAY BE SAID, TO THE CREDIT OF ENGLISHMEN, THAT THERE IS NOTHING IN THEM OF LOCAL ORIGIN. THEY WERE COPIED, QUOTED, READ AND BELIEVED BY ALL CLASSES IN THIS COUNTRY. PEOPLE READ THEM TO DENOUNCE AND INCRIMINATE THE SYSTEM OF ISLAM; THE UNLEARNED SHARING THE SAME SENTIMENTS WITH SCHOLARS. AMIDST THIS GENERAL IGNORANCE THERE WERE SOME SOLITARY FIGURES WHO INSPIRED BY THEIR PHILOSOPHICAL REASONING, MEDITATED DEEPLY ON THE PROBLEM OF THE RISE

OF ISLAM. DOUBTFUL OF THE INTEGRITY OF THE CURRENT OPINIONS, THEY PROCEEDED TO INSTITUTE A NEW ENQUIRY, TO WHICH THE INTRODUCTION OF ORIENTAL STUDY ALSO GAVE A STRONG SUPPORT. THE NAME OF DR. STUBBE CANNOT BE FORGOTTEN IN THIS CONNECTION. UNTIL THEN ENGLAND HAD BEEN CONTENT TO READ THE HISTORIES OF THE MUSULMANS EITHER IN LATIN OR FRENCH OR THROUGH TRANSLATIONS FROM THESE LANGUAGES. IT WAS NOT UNTIL STUBBE ARRIVED ON THE SCENE THAT THE ATTEMPT WAS MADE TO PRODUCE AN ORIGINAL WORK IN THE ENGLISH LANGUAGE; AND THIS IS THE BOOK NOW BEFORE US."

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"STUBBE DESERVED TO RANK WITH GIBBON AND CARLYLE, WHOSE JUDICIOUS WRITING HAVE DONE SO MUCH TO COMBAT THE PREJUDICES THAT WARP THE JUDGMENT WITH REGARD TO THE PROPHET. TRUE, HE HAS NOT, LIKE THESE GREAT MASTERS, BEEN FORTUNATE ENOUGH TO OBTAIN A HEARING FROM THE WORLD; NEVETHLESS, HE WAS THE FIRST ENGLISHMAN TO CAST FROM HIMSELF THE TRAMMELS WHICH, WITH THE REST OF HIS COUNTRYMEN, HE HAD INHERITED FROM THE MIDDLE AGES. THERE IS NO TRACE IN HIM TO THAT CONCESSION TO PRECONCEIVED IDEAS AND MALIGNANT NOTIONS WHICH ONE FREQUENTLY OBSERVES IN ALMOST ALL WORKS ON THE SUBJECT BY ENGLISH WRITERS; AND HE SPEAKS THE TRUTH FULLY AND FEARLESSLY, WITHOUT BEING DETERRED, AS MANY ARE TO OUR DAY, BY RELIGIOUS OR POLITICAL CONSIDERATIONS. IT IS

THEREFORE FITTING THAT WE SHOULD HONOUR THE MEMORY OF THIS GREAT MAN WHOSE WORK CERTAINLY CLAIMS THE APPRECIATION OF POSTERITY."

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"And now we see Mahomet possessed of the Metropolis of Arabia the desert, his Enemies subdued, and his Armies victorious, yet doth not all this power and series of prosperous Attempts infuse into him new Pride or outward Grandeur whatsoever fortune hath put into his hands, only enables him to do more good, to bestow more Alms, and more to advance the glory of God. His Moslemin seem all to be animated with the same Spirit; nor do the inhabitants of Meccha find themselves governed by an Emperor and an Army, but by a Prophet. Thus we see it is not arbitrary Power, but the ostentation and abuse of it, that renders it odious and tyrannical. Whether it were the consummate Wisdom of Mahomet that continued him in this equable temper, or the sense of the mutability of human Affairs in a Man who had tried such vicissitudes, or that old age had secured him from those sallies which indiscreet youth is subject to, I know not. This prosperous Revolution had made no change for the worse in his demeanour, for within a few months after the destruction of the Idols in the Caab, there happen'd an insurrection which endangered his new Religion and Government, and would have dethroned any but the Prophet."

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"For discipline the Spartans or old Romans never equal'd them; for courage and martial exercise nothing ever exceeded them. Their zeal for their Religion set an edge upon their swords which rendered their forces irresistible, and gave that incredible progress to their Arms that their Empires did not rise by slow

degrees; but as soon as their Sun was above the Horizon it was in its Meridian, and when it will decline no man knows."

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Chapter VIII - The Character of Mahomet, and Fabulour inventions of the Christians concerning Him and his Religion.

" I doubt not but by this time your Curiosity will prompt you to enquire after the pour traiture of this extraordinary person. His great Soul was lodged in a body of a middle size, he had a large head, a brown complexion but fresh colour, a beard long and thick but not gray, a grave aspect wherein the awfulness of Majesty seem'd to be tempered with admirable sweetness, which at once imprinted in the beholders respect, reverence and Love. His eyes were quick and sparkling, his limbs exactly turn'd, his Mein was great and noble, his Motion free and easy, and every Action of his had a grace so peculiar that it was impossible to see him with indifference. The Arabian compare him to the purest streams of some River gently gliding along which arrest and delight the Eyes of every approaching passenger. Nothing was more mild and gentle than his speech, nothing more courteous and obliging then his Carriage; he could dexterously accommodate himself to all Ages, Humours and Degrees. He new how to pay his submissions to the great without servility, and to be complacent to the meaner sort without abasing himself. He had a ready wit, a penetrating judgment, and such an Elocution as no Arabian before or since hath ever equalled; when he pleased he could be facetious without prejudice to his grandeur. He perfectly understood the Art of placing his favours aright; He could distinguish betwixt the deserts, the inclinations, and the interests of Men; he could penetrate into their Genios's and intentions without employing vulgar Espials or seeming himself to mind any such thing. In fine such was his whole

deportment, and his natural freedom was so tempered with a befitting reservedness as instructed others not to importune him with unbecoming proposals, but never suffered any to understand what it was to be denied. Besides all these embellishments and qualifications, he had a great Strength and Agility of body, an indefatigable Industry and an undaunted Courage such as never forsook him in the greatest Dangers. He was a most expert Horseman, and loved to ride the highest mettled and most warlike Horses, and since the most minute Actions of great Men are remarkable, and oftentimes presages of future accidents, I shall here relate one. He being once mounted on a brave but unruly horse, his friends desired him to forsake his back, which he refused, adding, that it became the timorous and effeminate to have their horses exactly managed for them, but that a true Arab could not be surprised with the intractableness of his horse, which added to his pleasure, as a storm delights an intelligent Pilot, since it gives him an occasion of discovering his Skill, and rewards the danger and trouble by an accession of Honour.

Thus was he furnished with all the qualifications requisite in a person cut out for great Achievements and equally qualified for Actions of War, or the Arts of Peace and civil Governments, which notwithstanding the calumnies charged upon him by the Christian, will be evident to any one that will attentively consider the foregoing account of his life and Actions, which I have extracted out of the best Author, Arabians and others, but have justly rejected a great deal of fabulous, ridiculous trash, with which most of the Christian Narratives of him are stuff'd. If you give yourself the trouble of perusing the Christian writers who have given an Account of Mahomet, you will find as little integrity in them as in those I have noted before (excepting some within this last Century, since the late improvements in the Oriental Learning), so that the dissolute

Christians of these ages as great untruths in their times as they who had passed for Saints. It is now acknowledged by all the learned, after a severe enquiry into the Arabian writers, as well Christians and Mahometans, that Mahomet was descended of the Principal Tribe of the Arabians both by his Father and Mother, as I have represented it. Notwithstanding which these faithful Authors, how dissonant soever in other things, unanimously agree (tho' very falsely) that he was of a mean vulgar Race and poor Parentage, and that his father was a heathen and his Mother a Jewess. 'Tis certain that the Christians which lived under the Mahometans (as Elmacin and others) do mention Mahomet with great respect as Mahomet of glorious Memory, and Mahumetes super quo pax and benedictio, &c. , whereas others have proceeded so far as to say that he was even Antichrist, and have found out the Number of the beast 666 in his name, writing it Maouetis, then which nothing can be more ridiculous. Is it not mere folly to spell a Man's name wrong, and then imagine misteries in it. Some of the Greeks write his name Maxoued, others Mayued; the Latins Machumet, Machomet, Magmed, and Maommethes; in Arabick, if rightly pronounced, it is Muhammed or Mohammed, which signifies "much desired".

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"As little credit is there to be given to that other fable that Mahomet should promise the people of Meccha (they demanding a Miracle) that he would cause a mountain to remove to him at his Summons, which not obeying his call, he briskly said if the mountain will not come to Mahomet, Mahomet will go to the Mountain. Were ever greater fopperies imagined? See, then, the simplicity of the Christians who were deluded, and thought to delude, with such foolish stories as these."

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" Certainly no people are more remote from Idolatry than the Saracens, and whatever name you give to their "errors and follies!" Maimonides, who was Scholar to Averroes, and traveled thro' Arabia and Egypt, and Dr. Pocock will tell you they ought not to be thus stigmatized. That they were once Idolaters, and, until the dayes of Heracluis, did worship the Star Venus by the name of Cabar, or the great Goddess, is yielded; but Mahomet put an end to all such Idolatrous worship, and the Rites which he retained are continued to a different intention then they were first practiced upon. So averse are they from Idolatry, and even from all images and pictures, that they stamp not any Effigies upon their Coins, but only some pious sentence; and so bigoted were they as to this point, that not only the Saracens, but the Turks till of late, would not receive as current any Christian money with an Effigies stamped thereon, and the universally demolish all pictures and images where they conquer. It must be avowed, after all, that they adore no other then the true God, and if they err it is rather in the manner then in the object of their Devotion; so that the Emperor Manuel Comnenus seems (in the judgment of Dr. Pocock) to have good reason to have altered the form of abjuration which was imposed on the converted Saracens (viz. I do anathemise the God of Mahomet) into another kind of Renunciation."

### SAROJINI NAIDU

"It was the first religion that preached and practiced democracy; for, in the mosque, when the minaret is sounded and the worshipers are gathered together the democracy of Islam is embodied five times daily when the peasant and the king kneel side by the side and proclaim, "God alone is great" I have been struck over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian, and Indian and a Turk in London what matters in that



Egypt is the motherland of one and India is the motherland of another."

### MAHATMA GANDHI

"Someone has said that Europeans in South Africa dread the advent of Islam - Islam that civilized Spain, Islam that took the torch of light to Morocco and preached to the world the Gospel of Brotherhood. The Europeans of South Africa dread the advent of Islam as they may claim equality with the white races. They may well dread it. If brotherhood is a sin, if it is the equality of the coloured races that they dread, then their dread is well-founded."

### PROF. S. HURGRONJE

"The league of Nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations. The fact that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of League of Nations."

### SIR CHARLES E. A. HAMILTON

"Islam teaches the inherent sinlessness of man. It teaches that man and woman have come from the same essence, possess the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments."

### REV. BOSWORTH SMITH

(MOHAMMED AND

MOHAMMEDANISM-1874)

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"By a fortune absolutely unique in history Mohammad is a threefold founder - of a nation, of an empire and of a religion. Illiterate himself, scarcely able to read or write, he was yet the

author of a book which is a poem, a code of laws, a book of common prayer, and a Bible in one and is revered to this day by a sixth of the whole human race, as a miracle of purity, of style of wisdom, and of truth. It is one miracle claimed of by Mohammad - his 'standing Miracle,' he called it; and a miracle indeed it is."

R. W. STOBART:

(ISLAM AND ITS FOUNDER, 1876)

(Quoted from E.W. Lane's Modern Egypt, i. 120)

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"The utmost solemnity and decorum are observed in the public worship of the Moslems". "Never are they guilty of an irregular word or action during their prayers". - "they appear wholly absorbed in the adoration of their Creator without affected humility or a forced expression of countenance."

(LECTURE DELIVED IN MAY, 1840)

THOMAS CARLYLE

(HEROES AND HERO - WORSHIP - 1901)

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"Ah no: this deep-hearted son of the Wilderness, with his beaming black eyes and open social deep soul, had other thoughts in him than ambition. A silent great soul; he was one of those who cannot but be earnest; whom Nature has herself appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things. The great Mystery of Existence, as I said, glared- in upon him, with its terrors, with its splendours; no hearsays could hide that unspeakable fact, 'Here am I'. "Such

sincerity as we named it, has in very truth something of the divine. The word of such a man is a Voice direct from Nature's own Heart. Men do and must listen to that as to nothing else;- all else is wind in comparison. From of old, a thousand thoughts, in his pilgrimings and wanderings, had been in this man: What am I? What is this unfathomable Thing I live in, which men name Universe? What is life? what is Death? What am I to believe? What am I to do? The grim rocks of Mount Hira, of Mount Sinai, the stern sandy solitudes answered not. The great Heaven rolling silent overhead, with its blue-glancing stars answered not. There was no answer. The man's own soul and what of God's inspiration dwelt there, had to answer!"

(ON HEROES AND  
HERO-WORSHIP-1901)

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"Mahomet had been wont to retire yearly, during the month of Ramadhan, into solitude and silence; as indeed was the Arab custom; a praiseworthy custom; which such a man, above all, would find natural and useful. Communing with his own heart, in the silence of the mountains; himself silent; open to the small still voices: it was a right natural custom! Mahomet was in his fortieth year, when having withdrawn to a cavern in Mount Hara, near Mecca, during this Ramadhan, to pass the month in prayer, and meditation on those great questions, he one day told his wife Khadijah, who with his household was with him or near him this year, That by the unspeakable special favour of Heaven he had now found it all out; was in doubt and darkness no longer, but saw it all. That all these idols and formulas were nothing, miserable bits of wood; that there was one God in and over all; and we must leave all Idols, and look to Him. That God is great; and that there is nothing else great! He is the Reality.

Wooden idols are not real; He is real. He made us at first, sustains us yet; we and all things are but the shadow of Him; a transitory garment veiling the Eternal Splendour. 'Allah akbar, God is great'; and then also 'Islam'. That we must submit to God. That our whole strength lies in resigned submission to him, whatsoever He do to us. For this world, and for the other! The thing He sends to us, were it death or worse than death, shall be good, shall be best; we resign ourselves to God.

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"If this be Islam, 'says Goethe, 'do we not all live in Islam? Yes, all of us that have any moral life; we all live so. It has ever been held the highest wisdom for a man not merely to submit to Necessity, - Necessity will make him submit, - but to know and believe well that the stern thing which Necessity had ordered was the wisest, the best, the thing wanted there. To cease frantic pretension of scanning this great God's - World in his small fraction of a brain; to know that it had verily, though deep beyond his soundings, a just Law, that the soul of it was Good;- that his part in it was to conform to the Law of the Whole, and in devout silence follow that; not questioning it, obeying it as unquestionable.

"I say, this is yet the only true morality known. A man is right and invincible, virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World, inspite of all superficial laws, temporary appearances, profit - loss , loss calculations; he is victorious while he co-operates with that great central Law, not victorious otherwise;- and surely his first chance of co-operating with it, or getting into the course of it, is to know with his whole soul that it is; that it is good, and alone good!

"This is the soul of Islam; it is properly the soul of Christianity;- for Islam is definable as a confused form of

Christianity also commands us, before all, to be resigned to God. We are to take no counsel with flesh-and-blood; give ear to no vain cavils, vain sorrows and wishes: to know that we know nothing; that the worst and the cruelest to our eyes is not what it seems; that we have to receive whatsoever befalls us as sent from God above, and say, It is good and wise, God is great. 'Though He slay me, yet will I trust in Him'. Islam means in its way Denial of Self, Annihilation of Self. This is yet the highest Wisdom that Heaven has revealed to our Earth."

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"Mahomet can work no miracles; he often answers impatiently: I can work no miracles. I 'I am a Public Preacher'; appointed to preach this doctrine to all creatures. Yet the world, as we can see, had from of old been all one great miracles to him. Look over the world, says he; is it not wonderful, the work of Allah; wholly 'a sign to you', if your eyes were open! This Earth, God made it for you; 'appointed paths in it'; you can live in, go to and fro on it. -The clouds in the dry country of Arabia, to Mahomet they are very wonderful: Great clouds, he says, born in the deep bosom of the Upper Immensity, where do they come from! They hang there, the great black monsters; pour down there rain-deluges 'to revive as dead earth', and grass spring, "and tall leafy palm-trees with their date-clusters hanging round. Is hot that sign. Your cattle too-Allah made them; serviceable dumb creatures; they change the grass into milk; you have clothing from them, very strange creatures; they come ranking home at evening-time, 'and', adds he 'and are a credit to you!' Ship also, - he talks often about ships: He moving mountains, they spread-out their cloth wings, go bounded through the water there, Heaven's wind driving them; anon they lie motionless, God has withdrawn the wind, they lie dead, and cannot stir! Miracles? Cries he; What miracle would you have Are not you yourselves

there God made you, 'shaped you out of a little clay'. You were small once; a few years ago you were not all. You have beauty, strength, thoughts, 'ye have compassion on one another'. Old age comes-on you. And gray hairs; your strength fades into feebleness; ye sink down and again are not. 'Ye have compassion on one another': this struck me much: Allah might have made you having no compassion on one another,- how had it been then! This is a great direct thought, a glance at first hand into the very fact of things. Rude vestiges of poetic genius, of whatever is best and truest, are visible in this man. A strong untutored intellect; eyesight, heart; a strong wild man- might have shaped himself into Poet, King, Priest, and kind of Hero."

WASHINGTON IRVING  
(LIFE OF MAHOMET 1849 - 50  
REPRINTED IN 1911)

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"In one of his traditional sermons transmitted by his disciples, is the following apologue on the subject of charity: 'When God created the earth it shook and trembled, until he put mountains upon it to make it firm. Then the angles asked, 'Oh God, is there anything of thy creation stronger than these mountains?' And God replied, 'Iron is stronger than the mountains; for it breaks them'. 'And is there anything of thy creation stronger than iron' 'Yes; fire is stronger than iron, for it melts it'. 'Is there anything of thy creation stronger than fire' 'Yes; water, for it quenches fire'. 'Oh Lord, is there anything of thy creation stronger than water'. 'Yes, wind; for it overcomes water and puts it in motion'. 'Oh our Sustainer! Is there anything of thy creation stronger than wind'. 'Yes, a good man giving alms; if he give with his right hand and conceal it from his left; he overcomes all things.

His definition of charity embraced the wide circle of kindness. Every good act, he would say, is charity. Your smiling in your brother's face is charity; an exhortation of your fellow man to virtuous deeds is equal to alms-giving; you putting a wanderer in the right road is charity; your assisting the blind is charity; your removing stones and thorns and other obstructions from the road is charity; your giving water to the thirsty is charity.

A man's true wealth hereafter is the good he does in this world to his fellow man. When he dies, people will say, what property has he left behind him? But the angels, who examine him in the grave, will ask, 'What good deeds hast thou sent before thee?'

(INTRODUCTION BY  
PROF. E. VERNON ARNOLD)  
TO WASHINGTON IRVING'S  
LIFE OF MAHOMET, 1911

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"Whatever the force of such criticisms as these may be, they do not avail to destroy a reasonable belief in the sincerity, steadfastness and courage which Mahomet displayed throughout his mature life. In these respects, and not only in these, he stands out as the fore-runner of Huss, Luther and Cromwell. Mahomet proclaimed a new faith, and yet a faith in which nothing was new; and the new faith created a mighty empire. That empire crushed by force within its own limits polytheism and idolatry; it aimed (as that of Persia more than a thousand years before) at reforming Europe by the same violent means. Yet the new faith was not in itself intolerant; only it drew the line of toleration otherwise than the modern European. The Englishman in India has suppressed by force widow-burning, infanticide, and

licentious orgies; the Mahometan has treated the worship of idols as of all things the most intolerable, and there is much to be said for his point of view."

A.De Lamartine (1854)

### A HOMAGE TO HOLY PROPHET

In 1854, a book on Turkish history. "Histoire de la Turquie" by Lamartine, a French scholar, was published in Paris. Because the Turks are Muslims, Lamartine in Vol. I, pages 276/280 of his book speaks of the religion of the Turks and of the Founder of the religion, the Holy Prophet Mohummed, Unlike Christian missionary writers, who try to misrepresent the Prophet of Islam, Lamartine, as an objective historian, has described the Holy Prophet as he appears to any impartial student of history. Here is the English translation of what Lamartine says:

"Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman: to subvert superstitions which had been interposed between man and his Creator, to render God unto man and man unto God: to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for he (Mohummed) had in the conception as well as in the execution of such a great design no other instrument than himself, and no other aid, except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries of its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia, Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known Continent of North Africa, numerous islands of the Mediterranean, Spain



and a part of Gaul.

If greatness of purpose, smallness of means, and astounding results, are the true criteria of human genius, who could dare to compare any great man in modern history with Mohummed? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material power which often crumbled away before their eyes. This man moved not only armies, legislation, empires, peoples and dynasties, but millions of men in one-third of the inhabited world; and more than that, he moved the altars, the gods, the religion, the ideas, the beliefs and the souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the One and immaterial God.

This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Mohummed; the conquest of one-third of the earth of his dogma was his miracle; of rather it was not the miracle of a man but that of Reason. The idea of the Unity of God, proclaimed amidst the 'exhaustion of fabulous theologies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world.

Mohummed's life, his meditations, his heroic revilings against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen; all these and finally, his flight, his incessant preaching, his war against odds, his faith in his success and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an

empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him power to restore a dogma. This dogma was two-fold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire: that is Mohummed. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

J. M. RODWELL

(THE KORAN FIRST PUBLISHED IN 1861-  
REPRINTED IN EVERYMANS LIBRARY 1950)

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"It must be acknowledged, too, that the Koran deserves the highest praise for its conception of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity-that its belief and trust in the One God of Heaven and earth is deep and fervent-and that, though it contains fantastic visions and legends, teaches a childish ceremonial, and justifies blood shedding, persecution, slavery and polygamy, yet that at the same time it embodies much of a noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations, and conquering - though not perhaps, durable - empires can be built up. It is due to the Koran, that the occupants of in the sixth century of an arid peninsula, whose poverty was only equalled by their ignorance, become not only the fervent and sincere votaries

of a new creed, but, like Amru and many more, its warlike propagators. Impelled possibly by drought and famine, actuated partly by desire of conquest, partly by religious convictions, they had conquered Persia in the seventh century, the northern coasts of Africa, and a large portion of Spain in the eighth, the Punjab and nearly the whole of India in the ninth. The simple shepherds and wandering Bedouins of Arabia, are transformed, as if by a magician's wand, into the founders of empires, the builders of cities, the collectors of more libraries than they at first destroyed, "while cities like Fostat, Baghdad, Cordova, and Delhi attest the power at which Christian Europe trembled. And thus, while the Koran, which underlays the vast energy and contains the principles which are its springs of action, reflects to a great extent the mixed character of its author, its merits as a code of laws, and as a system of religious teaching, must always be estimated by the changes which it introduced into the customs and beliefs of those who willingly or by compulsion embraced it. In the suppression of their idolatries, in the substitution of the worship of Allah for that of the powers of nature and genii with Him, in the abolition of child murder, in the extinction of manifold superstitious usages, in the reduction of the number of wives to a fixed standard, it was to the Arabians an unquestionable blessing, and an accession, though not in the Christian sense a Revelation, of truth; and while every Christian must deplore the overthrow of so many flourishing Eastern churches by the arms of the victorious Muslims, it must not be forgotten that Europe in the middle ages, owed much of her knowledge of dialectic philosophy, of medicine and architecture, to Arabian writers, and that Muslims formed the connecting link between the West and the East for the importation of numerous articles of luxury and use."

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SIR WILLIAM MUIR  
( ISLAM )

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"Amongst the religions of the earth, Islam must take the precedence in the rapidity and force with which it spread. Within a very short time from its planting in Arabia, the new faith and subdued great and populous provinces, In half a dozen years, counting from the death of the founder, the religion prevailed throughout Arabia, Syria, Persia, and Egypt; and before the close of the century, it ruled supreme over the greater part of the vast populations from Gibraltar to the Oxus, from the Black Sea to the river Indus."

"In comparison with this grand outburst, the first effort of Christianity were, to the outward eye, faint and feeble; and its extension so gradual, that what the Mahometan religion achieved in ten or twenty years, it took the faith of Jesus long centuries to accomplish."

Sir William Muir  
(LIFE OF MOHAMMAD first edition 1861  
revised edition 1912)

(Page-161-162)

"Few and simple as the positive precepts of Mohammed up to this time appear, they had wrought a marvelous and a mighty work. Never, since the days when primitive Christianity startled the world from its sleep, and waged a mortal combat with Heathenism, had men seen the like arousing of spiritual life, the like faith that suffered sacrifice and took joy in the cause of good for conscience's sake.

From time beyond memory, Mecca and the whole peninsula had been steeped into spiritual torpor. The slight and transient influence of Judaism, Christianity, or Philosophy upon

the Arab mind, had been but the ruffling here and there the surface of a quiet lake,- all remained still and motionless below. The people were sunk in superstition, cruelty and vice. It was the common practice for the eldest son to marry 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 Hindoos, the crime of female infanticide. Their religion was a gross idolatry, and their faith was rather the dark superstitious dread of unseen beings whose goodwill they sought to propitiate, and to avert their displeasure than the belief in any over-ruling Providence. The Life to come and Retribution of good and evil were, motives of action practically unknown.

Thirteen years before the Hegira, Mecca lay lifeless in this debased state. What a change those thirteen years had now produced! A band of several hundred persons had rejected idolatry, adopted the worship of one great God and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him: praying to the Almighty with frequency and favour; looking for pardon through 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 for the minutest of their concerns. In 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 his especial grace, while the unbelief of their blinded fellowcitizens was the hardening stamp of His predestined reprobation. Mohammad was the minister of the life to them, - the source under God of their new-born hopes; and to him they yielded an implicit submission."

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Sir William Muir  
( MAHOMET AND ISLAM )

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"Having at last ( as he declared ) the commission to 'arise and preach' Mahomet began publicly to exercise his ministry. The teaching, though as yet elementary, was decisive and dogmatic. He called the new way Islam, or 'surrender' of the will to God. He was himself a prophet, like those of olden times, but sent specially to the Arabs, because no revelation had heretofore been made to them, or had been embodied in their native language. Idols were an abomination. The Deity, an unapproachable Unity, was infinitely exalted above the vain conceits men had imagined concerning Him. To bring any of His creatures into association with God, was intolerable infidelity. The Arabs were summoned to this the grand Catholic faith, which underlay all previous dispensation,- the 'faith of Abraham; their great grand progenitor. They were warned of the resurrection, of the judgment to come, and of the retribution of good and evil in heaven and hell. Such was the simple doctrine urged by Mahomet with solemn earnestness as the Messenger of the Almighty."

SIR W. MUIR  
(LIFE OF MAHOMET-1861)

"It was surely a strange sight which at this time presented itself in the vale of Mecca- a sight, one might almost say, unique in history. The ancient city is for three days evacuated altogether by its inhabitants, and every house deserted. As they retire, the exiles, many years banished from their birthplace, accompanied by their allies, fill the valley, revisit the empty homes of their childhood, and within the short allotted

period fulfill the rites of pilgrimage. The ousted citizens with their families, climbing the height around, take refuge under tents or rocks amongst the hills and glens; and, clustering on the overhanging peak of Abu Kobeis, thence watch the movements of the visitors beneath, as with the Prophet at their head they perform the sacred rites - anxiously scanning every figure, if perchance to recognize among the worshippers some long-lost friend or relative. It was a scene rendered possible only by the throes that gave birth to Islam."

SIR WILLIAM MUIR  
(MAHOMET AND ISLAM)

(Page-66)

"Rude in material and insignificant in size, the Mosque of the Mahomet is glorious in the annals of Islam. Here the prophet and his companions spent the greater part of their time; here the daily service, with its oft-recurring prayers, was first publicly established; here the great congregation assembled every Friday, and listened with reverence and awe to messages which they believed to come direct from heaven. Here Mahomet planned his victories, received embassies from vanquished and contrite tribes, and issued edicts that carried consternation amongst the rebellious peoples to the very outskirts of the peninsula."

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"About this time Mahomet formed the singular design of sending dispatches to the various potentates around, acquainting them with the mission he had received from heaven, denouncing idolatry, and proclaiming the Unity of God. It was suggested to him that the kings of the earth accepted no communication of the kind unless attested with a seal. Therefore he had one of silver

engraved with the words, Mahomet, Apostle of God. The letters were accordingly written and sealed with this seal. Six couriers, each the bearer of such a dispatch, were sent forth at the beginning of the Seventh year of the Hegira to the courts of Greece and Persia, and some other countries round about."

REV. BOSWORTH SMITH:  
(MOHAMMED AND  
MOHAMMEDANISM-1874)

(Page-93)

"In the shepherd, in the desert, in the Syrian trader, in the solitary life of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a subyantal unity. I doubt: whether any other man, whose external condition changed so much, ever himself changed so little to meet them; the accidents are changed, the essence seems to me the same in all."

"On the whole the wonder is to me not how much, but how little, under different circumstances, Mohammed differed from himself."

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"There was now nothing left in Mecca That could thwart his pleasure. If ever he had worn a mask at all, he would now at all events thrown it off; if lower aims had gradually sapped the higher, or his moderation had been directed, as Gibbon supposes, by his selfish interests, we should now have seen the effect; now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Is there anything of the kind? Read the account of the entry of Mohammed into Mecca, side by side with that of Marius or Sulla into Rome. Compare all



the attendant circumstances, the outrage that preceded, and the use made by each of his recovered power, and we shall then be in a position better to appreciate the magnanimity and moderation of the Prophet of Arabia. There was no proscription lists, no plunder, no wanton revenge."

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"When the Persian monarch Chosroes was contemplating with pride, like Nebuchadnezzar of old, the great Artemita that he had built, and all its fabulous treasures, he received a letter from an obscure citizen of Mecca, bidding him acknowledge Mohammed as the Prophet of God. Chosroes

tore the letter into pieces. 'It is thus', exclaimed the Arabian Prophet when he heard of it, 'that God will tear his kingdom and reject his supplications'. No prediction could have seemed at the time less likely to be accomplished, since Persia was at its height, and Constantinople at its lowest. But Mohammed lived to see its fulfillment, and yet never claimed in consequence, as others might have done, the power of prophesy."

(Page-130, 3rd edition)

"Here is a story which illustrates the nature of the revenge which the Prophet lived to take. He was one day sleeping under a tree, alone, and at a distance from his camp, when he awoke and beheld Durthur, his deadly foe, standing over him with a drawn sword, 'Oh Mohammed', cried he, 'who is there now to save thee?' 'God', said the Prophet. Struck with awe, Durthur dropped his sword; Mohammed seized it, and exclaimed in his turn, 'Oh Durthur, who is there now to save thee?' 'No one', replied Durthur. 'Then learn from me to be merciful;' and with these words he gave him back his sword, and made him his firmest friend."

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"Ayesha, his favourite wife, one day asked of him 'O Prophet of God, do none enter Paradise but through God's mercy.' 'None, none, none,' replied he. ' But will not even you enter by your own merits?' 'Mohammad put his hand upon his head and thrice replied, 'Neither shall I enter Paradise unless God cover me with His mercy.' 'There was no 'false certitude of Divine intentions, 'the besetting temptation of spiritual ambition; no facile dogmatising upon what he had only to hint to be believed - his own preeminent position in the unseen world."

### ANNIE BESANT

#### (Extracts from her lectures)

"The fourth point of attack from Christendom is on the Prophet's person. This is extra-ordinary, as it can be clearly proved from history that the Prophet was really a great man. Ignorance and rank prejudice have contrived to throw a cloud over his greatness. The introduction to Sale's Quran is a long libel and slander. The reason of this prejudice against Islam is that when the Saracens and the Moors conquered Europe, and brought knowledge and light into it, religious hatred against the conquerors was excited in the minds of the conquered, and this led to prejudice against them, and circulation of false stories against their religion. The Muslims then conquered a great part of Europe and held Jerusalem. One duty upon Muslims now is to show up the Prophet in all the splendour of his character."

"Wander through Arabia and you will find that he is known as Al Amin, the trust-worthy. This is the noblest name that can be given to a man, and implies that he was truth-telling, honourable, just and upright."

"He preached the doctrine of unity fully. " Say, God is one. He begetteth not, neither is he begotten; and there is not anyone like unto him." People then merged in the basest idolatry,

so unity was preached over and over again to bring them back from idolatry."

"The first objection against Islam is that it was spread by the sword, is fanatical, leads to persecution and religious wars and causes bloodshed. Such accusations come from the Christians, who have been notorious for their persecutions. The Inquisitions, the Crusades and various forms of persecution employed by the Christians deprive them of the right to attack another faith."

"Islam means bowing to, surrendering and religiously surrendering to the will of God. That is the one religion, says the Prophet, and truly it is so; perfect submission to the divine will. But did it begin with the Prophet of Arabia? No, he said the very opposite. " Verily the true religion in the sight of God is Islam; and they who had received the Scriptures dissented not there from, until after the knowledge of God's unity had come to them out of envy among themselves. Islam believes in many Prophets, and Al Quran is nothing but a confirmation of the Scriptures. Unbelievers are those who are wicked, profligate, hypocrites and deceivers. Doing right, being charitable and worshipping God are the signs of believers."

"III. Note the liberality and inclusiveness of Islam. It is declared in Europe that Islam sanctions polygamy, and leads to the degradation of woman. ....It is very easy to try to pick holes in another man's faith, but what western shall dare to speak against the limited polygamy of the East so long as there is prostitution in the West! There is no monogamy as yet in the world save here and there among the purer-living men. It is not monogamy when there is one legal wife and mistresses out of sight. In thus speaking, I don't speak to attack but to strive that may give justice to each other."

"I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith

which preaches monogamy. In Quran the law is more just and more liberal. It is only twenty years that Christian England has recognized the right of woman to property while Islam has allowed this right from all times. Says Al Quran: "Be ye kind to your wives; be just to them; if there is a quarrel, seek a reconciliation before divorce. Mohammedan law is a pattern to European law. Look back to the history of Islam, and you will find that women have often taken leading places - on the throne, in the battlefield, in politics, in literature, poetry etc."

"It is a slander to say that Islam preaches that "women have no souls." Al Quran does not authorize this; on the contrary it expressly lays down: "whose doeth evil shall be rewarded for it, and shall not find any patron, or helper beside God; but whose doeth good works, whether he be male or female; and is a true believer, they shall be admitted into Paradise and shall not, in the least, be unjustly dealt with."

STANLEY LANE POOLE-

**(Studies in a Mosque-1883 Khayat Reprint- 31)**

"We know very little about what Mohammed did, but we hear only one voice as to what he was. Upto the age of forty his unpretending modest way of life had attracted but little notice from his townspeople. He was only known as a simple upright man, whose life was severally pure and refined, and whose true desert sense of honour and faith-keeping had won him the high title of El - Emeen, 'the Trusty'".

"It is impossible to over-rate the importance of the fact that his closest relations and those who lived under his roof were the first to believe and the staunchest of faith. The Prophet who is with honour in his own home need appeal to no stronger proof of his sincerity, and that Mohammed was 'a hero to his own valet' is an invincible arguments for his earnestness".

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

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"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 jointed to an unworthy cause or fails 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".

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STANLEY LANE POOLE  
(THE SPEECHES & TABLE - TALK OF  
THE PROPHET MOHAMMAD - 1882

(Page-XLV - XLVII)

"The next year (A.H. 6) a ten years truce (see Victory, P 124, and notes) was concluded with the Koreysh, in pursuance of which a strange scene took place in the following spring. It was agreed that Mohammed and his people should perform the Lesser Pilgrimage, and the Koreysh should for that purpose vacate Mekka for three days. Accordingly in March, 629, about two thousand Muslims, with Mohammed at their head on his famous camel, El - Kaswa, the camel on which he had fled from Mekka, - trooped down the valley and performed the rites which every Muslim to this day observes".

"It was surely a strange sight which at this time presented itself in the valley of Mekka, a sight unique in the history of the world. The ancient city is for three days evacuated by all its inhabitants, high and low, every house deserted; and as they retire, the exiled converts, many years banished from their birthplace, approach in a great body, accompanied by their allies, revisit the empty homes of their childhood, and within the short allotted space fulfil the rites of pilgrimage. The ousted inhabitants, climbing the heights around, take refuge under tents or other shelter among the hills and glens; and clustering as the overhanging peak of Abu-Kubeys, thence watch the movements of the visitors beneath them, as with the Prophet at their head they make the circuit of the Kaaba and the rapid procession between "Es-Safa and Marvah; and anxiously scan every figure if perchance they may recognize among the worshippers some long lost friend or relative. It was a scene rendered possible only by the throes which gave birth to Islam." When the throes days

were over, Mohammed and his party peaceably returned to Medina, and the Mekkans re-entered their homes. But this pilgrimage, and self-restraint of the Muslims therein, advanced the cause of Islam among its enemies. Converts increased daily, and some leading men of the Koreysh went over to Mohammed. The clans around were sending -in deputations of homage. But the final keystone was set in the 8th year of the flight (A.D. 630), when a body of Koreysh broke the truce by attacking an ally of the Muslims, and Mohammed forthwith marched upon Mekka with ten thousand men, and the city, despairing of defense, surrounded. The day of Mohammed's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koreysh all the years of sorrow and cruel scorn in which they had afflicted him, and gave an amnesty to the whole population of Mekka. Four criminals whom justice condemned made up Mohammed's proscription list when he entered as a conqueror to the city of his bitterest enemies. The army followed his example, and entered quietly and peaceably; no house was robbed, no women insulted. One thing alone suffered destruction. Going to the Kaaba, Mohammed stood before each of the three hundred and "sixty idols, and pointed to it with his staff, saying, 'Truth is come, and falsehood is fled away!' and at these words his attendants he hewed them down, and all the idols and household gods of Mekka and round about were destroyed."

"It was thus that Mohammed entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one."

### MARCUS DODDS

(MOHAMMAD, BUDDHA AND CHRIST 1905)

(Page-17-19)

"But is Mohammad in no sense a prophet. Certainly he

had two of the most important characteristics of the prophetic order. He saw truth about God which his follow-men did not see, and he had an irresistible inward impulse to publish this truth. In respect of this latter qualification Mohammad may stand comparison with the most courageous of the heroic prophets of Israel. For the truth's sake he risked his life, he suffered daily persecution for years, and eventually banishment, the loss of property, of the goodwill of his follow-citizens, and of the confidence of his friends - he suffered, in short, as such as any man can suffer short of death, which he only escaped by the flight, and yet he unflinchingly proclaimed his message. No bribe, threat, or inducement could silence him. "Though they array against me the sun on the right hand and the moon on the left, I cannot renounce my purpose." And it was this persistency, this belief in his call to proclaim the unity of God, which was the making of Islam. Other man have been monotheists in the midst of idolaters, but no other man has founded a strong and enduring monotheistic religion. If we ask what it was that made Mohammad aggressive and proselytizing where other men had been content to cherish a solitary faith, we must answer that it was nothing else than the depth and force of his own conviction of the truth. To himself the difference between one God and many, between the unseen Creator and these ugly lumps of stone or wood, was simply infinite. The one creed was death and darkness to him, the other light and life. It is useless seeking for motives in such a case - for ends to serve and selfish reasons for his speaking: the impossibility with Mohammad was to keep silence. His acceptance of the office of teacher of his people was any thing but the ill - advised and sudden impulse of a light-minded vanity or ambition. His own convictions had been reached after long years of lonely mental agony, and of a doubt and distraction bordering on madness. Who can doubt the earnestness of that search after truth and the living God, that



drove the affluent merchant from his comfortable home and his fond wife, to his abode for months at a time in the dismal cave on Mount Hira? If we respect the shrinking of Isaiah or Jeremiah from the heavy task of proclaiming unwelcome truth, we must also respect the keen sensitiveness of Mohammad, who was so burdened by this same responsibility, and so persuaded of his incompetency for the task, that at times he thought his new feelings and thoughts were a snare of the devil, and at times he would fain have rid himself of all further struggle by casting himself from a friendly precipice. His rolling his head in his mantle, the sound of the ringing of bells in his ears, his sobbing like a young camel, the sudden gray hairs which he himself ascribed to the terrific Suras, - what were all these but so many physical signs of a nervous organization overstrained by anxiety and thought?

MEREDITH TOWNSEND  
(ASIA AND EUROPE -1911 )

(Page-157-158)

"In the whole compass of knowledge, looking down all that stately line of figures whose mere names serves as the best land marks of human history, there is no none whose life better deserves to be known, to become, as some of Shakespeare's character have become, an integral part of thought rather than a subject of thought, than that of the great Arabian. That a man's opinions should circulate widely, survive himself, and help to modify human action for ages after he is forgotten, is, though a wonderful, not an infrequent, phenomenon. That a man, obscure in all but birth, brought up among an unlettered race, with no learning and no material resources, should by sheer force of genius extinguish idolatry through a hundred tribes, unite them into one vast aggressive movement, and, dying, leave to men

who were not his children the mastery of the Oriental world,- even this career, however wondrous, is not absolutely unique. But that a man of this kind, living humbly among his equals, should stamp on their minds the conviction that he whom they saw eat, and drink, and sleep, and commit blunders, was the vice regent of the Almighty; that his system should survive himself for twelve centuries as a living missionary force; that it should not merely influence but utterly remould one-fourth of the human race, and that fourth the unchangeable one; that it should after twelve centuries still be so vital that an Asiatic, base to a degree no European can comprehend, should still, if appealed to in the name of Mahommed, start up a hero, fling away life with a glad laugh of exultation, or risk a throne to defend a guest; that after that long period, when its stateliest empires have passed away, and its greatest achievements have been forgotten, it should still be the only force able to hurl Western Asia on the iron civilization of Europe; this indeed is a phenomenon men of every creed and generation will at least be wise to consider. What this Mahommed was, and what he did, is a question the masters of the second Mahomedan kingdom may well think as important as Pompey's intrigues or Diocletian's policy, and it is this which Mr. Muir has enabled them for the first time fully to comprehend. There is much to be told besides, and libraries will yet be exhausted in the description of all the effects which this man's life produced on the world; but of the life itself, of the manner of man Mahommed was, of the deeds he really did, of the things he can be proved to have said, no man who can read Mr. Muir's book need henceforth remain ignorant.

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"We shall, we believe, best serve our readers if we reduce for them, into a few pages, some idea of the life of the great man who is here presented. Our object in so doing, like Mr.

Muir's, will not be to analyse opinions, except so far as they are indispensable to a true comprehension of his acts, but to give succinctly an accurate account of his career, passing somewhat lightly over the history already well known to Europeans, and depicting more in detail those facts which intervened between his assumption of supernatural knowledge and the complete success of his mission- an interval of which the popular histories make one unintelligible jumble. Throughout, it is as the great Arabian - the character in which he is not known, and not as the prophet, the character in which he is known - that we intend to consider him."

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"It is nearly certain that at one time during the second great outflow to conquer the world, Arabia had more than a million and a half of her children scattered over Western Asia and the shores of the Mediterranean. They colonized wherever they conquered; and from Syria to Tetuan, through a belt of country a thousand miles in depth, the basis of the population is still Arabian. It may be affirmed safely that no race that ever existed ever sent ten percent of its resident population to battle at once. The convention, when France was in its death-grapple with all Europe, never mustered, on paper, more than a million of men round her standards, or four percent of her population. Allowing for the impulse of poverty as stronger in Arabia than in France, we cannot set the population of the peninsula at less than fifteen millions, while it is more than probable that it greatly exceeded that number."

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"The real marvel is not in his safety, which was protected by the social system of Mecca, but in the amazing constancy which induced him year after year through the whole

maturity of manhood to struggle on, proclaiming his Divine mission, preaching the unity of God, and demanding obedience to His prophets, confirming the faith of his followers, strengthening the weak, speaking kindly to the few backsliders, every day building up a dominion over their hearts which, in all the changes of his career, never grew feeble, which induced them, as we shall see, to pour out their lives like water, and, most wonderful of all, compelled them after his death to sacrifice themselves in defense of the truth of his pretensions. To suppose that such influence was ever wielded by a man who did not believe in himself, is to us an absurd stretch of credulity, and his personal power indicates at once the character Mahommed must have borne. Authority of that kind is given only to one class of men, the leader in whom immutable will makes the manner gentle and the speech kindly, while it confers also that grave dignity and that consistent habit of thought before which the mass of men bend as easily as clay to the potter. And this we find to have been the character universally ascribed to Mahommed. Mr. Muir, who is no apologist, speaks repeatedly of the gentle stateliness which was his first obvious attribute, as it is that of all men whom God intends for princes.

A remarkable feature was the urbanity and consideration with which Mahommed treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No; if unable to reply to petitioner in the affirmative, he preferred to remain silent ... He possessed the rare faculty of making each individual in a company that he was the most favoured guest. When he met any one rejoicing, he would seize him eagerly and cordially by the hand.

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With the bereaved and afflicted he sympathized tenderly. Gentle and unbending little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others; and was sedulously solicitous for the personal comfort of anyone about him. A kindly and benevolent disposition pervades all these illustrations of his character."

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"The day of fast-breaking was also appointed, and finally Mahommed, in obedience to a dream related by a disciple, bade a Negro slave ascend to the top of a lofty house, and there cry aloud at the appointed times, "Prayer is better than sleep; prayer is better than sleep." Even Alexander the Great is in Asia an unknown personage by the sight of the slave Billal, whose cry to this day summons at the same hours a sixth of the human race to the same devotions."

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"There too alone in Arabia was at work the strangely vivifying principle which for want of a better term, we must style quality.

The operation of this principle as one of the many causes which favoured the development of Islam has been too frequently overlooked. In Russia, for example, though the favour of a Czar can raise a serf into a prince, still the prince has under all other circumstances the advantage over the serf. Under Mahommed, however, there sprang up ex necessitate rei a form of democratic equality more absolute than the world has elsewhere seen. Claims of birth and wealth could be of no value in the presence of a master whose favour implied the favour of the Deity. The proudest Arab could not murmur if God chose a

slave like Zeid to be the leader of armies, and visibly confirmed His choice with seal of victory. It was a principle also of the new sect that Islam extinguished all relations. The slave, once a Moslem, was free; the foe, once a Moslem, was dearer than any kinsman; the pagan, once a Moslem, might preach, if the Prophet bade, to attentive listeners. Mahommed was enabled, therefore, at all times to command the absolute aid of every man of capacity within his ranks. No officers of his threw up their commissions because they were superceded.

"The pariah who in Madras turns Christian is a pariah still; but if he turns Mussulman, the proudest Mussulman noble will, if he rises, give him his daughter, or serve him as a sovereign, without a thought of his descent. Mahommed, like all real kings knew men when he saw them; gave power to Omer, the man of the blue-blood, or Zeid, the slave, indifferently, and found therefore invariably that the special talent he wanted was at his command."