

# THE LIGHT.

PUBLISHED ON THE 1ST & 16TH OF EVERY MONTH FROM LAHORE, INDIA.

VOL. IV. No. 17.

SEPTEMBER 1, 1925.

Annual Subscription Rs. 2.  
For Students Re. 1.  
Foreign Countries 48.

## Muhammad's Personality

The First Democrat-Prophet

The First Cavalier-Prophet

BY

DR. HUGO MARCUS PH. D.

[By his name and his literary fame, Dr. Hugo Marcus is not unknown to our readers. The most valued prize of our Mission in Berlin, we introduced him in our issue for May 16, when his acceptance of the Truth of Islam was announced. Here is a specimen of the literary abilities and philosophic acumen of the Doctor which appeared in our Berlin Mission organ, *The Moslemische Revue*, for this English translation of which we are indebted to our brother Manvi F. K. K. Durranni, in charge of the mission. It gives us much pleasure to confess that of all the things that have been said of the Prophet of Islam by his numerous admirers, Western as well Eastern — so far at least as we know of them — this beautiful sketch by our German brother, Dr. Marcus is the first of its kind, striking quite an original line. Perhaps congratulation is too poor a word to offer our brother. We are sure, to him, the exquisite production is its own reward. But a request we must add. Shall we have some more! — Editor.]

Every one of the great prophets of mankind has a unique feature and is distinguished with quite a special stamp, and it is a fascinating problem to put to oneself the question: What stamp did the religious genius of Mohammad bear? What were his special characteristics? How is he related to those who had gone before him or have come after him and what distinguishes him from them?

**Prophets and Reformers** From among the great religious characters of the world two types stand out very distinctly. The Prophets and the Reformers. The Prophets receive their message direct during their communion with God. And out of the earliest dawn of human history their mighty forms stand out as the first patterns of religious life. It is otherwise with the Reformers. They find their revelation ready to hand, from the prophets who have gone before them, but half forgotten, corrupted, hidden and buried. It is now their task to revive in all their purity the teachings that had found revelation before them, and to bring them into harmony with the spirit of their own times. It is therefore, understand-

able that the Reformers belong pre-eminently to the later epochs of human history, and their rise even at the present time is quite conceivable.

**The Last Prophet and First Reformer** To which of these two categories did Mohammad belong? Mohammad received his revelations direct in the course of his communion with God. Indeed, he is the last man who could say about himself that his God spoke to him and taught him direct. So his is an avowedly prophetic advent. Mohammad is the Last Prophet. But Mohammad is not only a prophet, for one of his most important tasks consists in bringing back to life the revelation of his predecessors in its original purity, in perfecting it and revising it in the spirit of his age and people. It means that Mohammad is also a Reformer. Standing as he does on the conjunction of two religious epochs, Mohammad has a special position. He is at once the Last Prophet and the First Reformer — the last out of that mysterious dark light of the patriarchal age and the first in the broad light of the modern day.

**The meeting point** Among the Reformers of again, may be distinguished **all Prophets** wished two groups. There are those who lead the people back to the teachings from which they have gone astray. There are also those who infuse such a strong life into the old teaching that it resumes the vigour of youth, and besides has something still further to say to their contemporaries. It often appears that a reformer is leading his people back to the old teaching, whereas in reality he leads and advances the old teaching further so that it comes into harmony with the advanced spirit of the age. So, if now we ask, to which group Mohammad belongs, here again the answer comes: to both. For he leads his people to the teaching, and he advances the teaching of his predecessors to meet the needs of his people. And his true greatness lies in this fact that the different types of religious geniuses cross one another and unite and focus themselves in his person.

## II

**Moses, author of Ten commandments** Every one of the great prophets has his own individual way of administering the sacred trust committed to his care and adopt it to the flight of time. Moses announced to his people the Ten Commandments. But the sacred book of the Israelites, the Pentateuch, received its literary form just one thousand years later.

**Jesus an oral Teacher** Jesus, on his side, taught and lived his teaching. He did not write. He utterly renounced the literary expression, which through strict adherence to the fixed rules would have injured his internal freedom. Like his prototype of ancient Greece, the rationalist Socrates, it was not for Christ to add to the word but to the practice and the model which he presents. That is his way to bridge the gulf between principle and its realization in experience, between precept and practice. He lets the whole charm of his personality work directly.

**The First Literateur Prophet** And Mohammad? Mohammad produced the Quran. He dictated it to his friends. Entirely alone he completed that code which even to-day is authority for four hundred million Muslims. Mohammad is therefore the first and the only prophet who has himself composed a book of law. He is the first author, the first literateur among the Prophets. As pioneer, he avails himself of the form in which the soul has

since then found its main expression—the literary form.

**The First consistent model of his teachings** But Mohammad is not only a literateur. He stands with the entire weight of his personality for the realization of his teachings. Christ lived his teaching. Mohammad lived for his. He lays them down in the form of a book, incorruptible for all time and he fights and works for them unintermittently, incessantly. In this respect also his is an all-comprehending, all-embracing advent. Indeed, one must admit that contrary to the practice of Christ, by avoiding extravagant indulgence in transcendental idealisms, he presents a consistent spectacle, devoid of all self-contradictions. For Christ, who preaches pure love, gives us a painful impression when he grows angry and violent. Mohammad on the other hand, may become passionate in speech, for he, from the outset is in no way the teacher of an excessive tenderness.

## III

What is the attitude of Mohammad towards his friends and his enemies?

**Moses and Jesus Aristocrats** Mohammad's treatment of his friends is quite different from that of Moses and Jesus. In their attitude towards their respective circles of followers Moses and Jesus are out and out aristocrats. Moses, the mighty, who heard the voice of God, separates himself from his brother Aaron across an unbridgeable gulf. He stands in the twilight of a colossal solitariness. He appears to belong more to the hills than to mankind.

And Christ? Christ seeks and finds his disciples from among the poor and simple folks, from among manual labourers and fishermen. At first sight, this appears to be a democratic feature, but it is not. For just through that circumstance he poses before his disciples as one far removed from them. These disciples were also required above all not to understand but believe. Faith, Love, Hope, these fundamental Christian virtues are generally possible only through a respectful distance, an aristocratic aloofness, in which the believers seek their salvation. Christ's last and grandest act of aloofness was his death. The aristocratic element which exhibits itself in the old Testament in the direct commandments of a law-giver to whom the people render absolute and unquestioning obedience, intensifies itself in Christianity to that voluntary submission, which the loving and hoping believer offers to a

(Continued on page 6.)

(Concluded from page 2.)

promise that he accepts without examining into its grounds. Through the same understanding he humbly resigns his judgment.

**The First Democrat Prophet** Quite differently from Moses and Jesus stands Mohammad within his circle and community. He appears as nearest to us in humanity. He is not unapproachable like Moses, engulfed in a tremendous solitariness. He is also not surrounded by a circle of disciples who are separated from him by a great spiritual distance, and who regard every word of their master as true without understanding it. Mohammad, on the contrary, finds himself from the very beginning in the midst of high-placed followers; his wife Khadija, his young cousin Ali, Abu-Bakr of ripe age and experience, Osman bin Affan, Talha bin Zubair, Abdur Rahman bin Auf, Saad bin Abi Wakkas, and as they are collectively called, "the statesmenlike and military talent to whom fell the leading role in the building-up of the world empire of the Arabs." Among these followers Mohammad himself is of his own choice only *Primus inter pares* (the first among equals), the first among those of equal birth. Mohammad, who like Moses hears the voice of God, hears also the voice of his friends. The democratic element is engrained in his naturally kind and gracious character, and from that flows out the political constitution of his empire. Mohammad does not prop himself upon an unintelligent faith of the ignorant. On the contrary, he aims from the outset to win those adherents to whose intelligence he can speak. His friends and followers share his spiritual life and his thoughts.

The relationship of *Primus inter pares* is pre-eminently chivalrous, relying upon the regard of those who are superior for those who are placed below them. Chivalry! That is the basis of Mohammad's conduct towards his friends. Chivalry! That is also Mohammad's characteristic when he faces his enemies.

**The Jews Exult** When God drowned the Egyptians in the Red Sea, the Jews shouted for joy. The feeling of pity for the annihilated foe, who too on his side may have been brave and valorous, lay far from them.

**Jesus a Passive hero** As Jesus finds himself captured and surrounded by his enemies, his behaviour is quite the contrary. Not once does he lift his hand against his enemy, and lets him do with him what he will. Christ is the first martyr, a representa-

tive of passive bravery. Indeed, he is the real discoverer of this type of heroism, which was unknown and quite unheard-of before him. Christ is no patient sufferer, but a fighter. Many of his utterances prove that. But the fighter is no warrior. A weapon in Jesus' hands is inconceivable—that would reduce his person to nothing.

**The Cavalier, Cavalier, a Knight. The Knight Prophet.** Mohammad on the contrary, is a Cavalier, Cavalier, a Knight. He grasps the weapon, and wars with his enemies as long as they persist in their evil courses. But no sooner is the victory won, and the enemy disarmed, than his attitude undergoes a sudden change. The powerless opponent ceases to be an enemy. He is greeted with pardon. Indeed, the conqueror himself seeks the friendship of the vanquished. This is Mohammad's deportment, a generous, chivalrous deportment. In later times and throughout the middle ages in Europe as well, chivalry has been held in high esteem. But it was born and practised first of all in Arabia by Mohammad! Mohammad is the first knight

## Acknowledgement.

On resuming charge of the editorial portfolio after a rather long absence, the Editor wishes to tender his sincere thanks to Mr. M. D. Jan, Pleader, High Court Lahore, for his labour of love in so ably editing for him, the last three issue of *The Light*.

Editor.

The management thanks the following gentlemen for their donations towards the free distribution fund of *The Light*:

Mr. M. A. Khan, Trinidad	... 5 dollars
Malik Amir-ud-Din Khan, Kathiawar	... Rs. 3
M. Abdullah, Madras	... Rs. 2

Manger.

## SEARCH THE WORLD.

And you won't find anything better than our Actina for the complete cure of all Eye troubles, Ear diseases, Head and throat afflictions and Catarthal infirmities.

And yet this Eye Restorer, Deaf Man's best friend & Catarthal eradicator is sold only for Twenty Rupees plus p. and p. charges.

Dispenses with Doctoring, Drugging, and probing in all their Multifarious forms.



**The Pocket Doctor Actina is the best possible investment.**

Prof. Wilson's Treatise on disease telling all about it and containing hundreds of unimpeachable testimonials absolutely free for request from.

ACTINA (A.L.) BUREAU IN THE EAST  
P. J. BATALA, (INDIA.)

