A CHINESE LIFE OF MOHAMMED

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Although our Society has been in existence over 60 years and has published more than 50 volumes of the Journal, I have been unable to discover that any paper has been given dealing with the Moslems of China. It is, of course, well known that Mohammedans have for a very long time formed an appreciable part of China's population; while estimates as to numbers vary considerably, and I need not stop now to discuss the question, it may well be assumed that about eight millions, or one-fiftieth of China's inhabitants, are followers of the Prophet of Islam.

It is claimed by Moslem historians that during the lifetime of Mohammed, messengers were sent to China to propagate the Faith, coming by sea as far as Canton and planting the first mosque there. Another account tells of Moslem emissaries travelling overland and reaching Si An Fu in the seventh century A.D. and planting the Faith which grew all the faster because of the settling in China of several thousands of Moslem soldiers who married Chinese wives, this source probably accounting for most of the Moslems found in China to-day. The historic accuracy or otherwise of these stories, as well as some other interesting points and particulars of Chinese Mohammedanism, may be considered in a future paper; but for the present I propose to deal mainly with the central figure of Islam—Mohammed—and with the rise of the Faith, as these are known to Moslems in China.

The story of Mohammed must have made a deep impression on the minds of his followers in order, not only to keep alive the Faith for over 1000 years at this great distance from the cradle of Islam and amidst surroundings so alien from those in which the Faith arose, but also to actually grow and increase to its present dimensions. Nestorianism disappeared like water into the sand, leaving no known adherents in the whole country; and the same is practically true of the Jewish communities of the past. The observances of the Moslem religion are such as to be difficult to practice fully in China; there is very little aggressive religious

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propaganda to be seen; only a small proportion of the Chinese Moslems can read Arabic, and still fewer have been able to visit their holy land and shrines. What, then, is the dynamic of this religion which steadfastly refuses to be absorbed by its surroundings, and glories in its claim to superiority, and affects to despise all other systems? The tenacity of its adherence to the worship of one True God must be given full credit, and next to that I believe the personality of the Prophet as understood and believed in by his followers, has been a powerful factor in maintaining the Moslem religion, especially in these lands far removed from its origin. It will therefore be of some interest for us to discover what the Chinese Moslems know or believe about Mohammed: this is absolutely necessary for the student of religions in China, and for all who desire to understand, and have intelligent intercourse with, our Moslem neighbours.

It is sometimes implied that the Moslems of China are more illiterate than the rest of the people, an implication which requires further proof before it can be accepted as fact. Certain it is that among the Moslems there have been, and are, some clever scholars, this being evidenced by the number of books and writings, mostly in Wenli style, which are to be found. Many of these authors are acquainted with Arabic, and quite a number of books in Arabic, or on that language, as well as some bi-lingual, and of course others in Chinese only, are in existence in China. The Arabic sources of the life of Mohammed have thus been available to some Chinese Moslems who have written in Chinese for the benefit of their co-religionists or for outsiders, the wonderful story of the Prophet. Much that is written is similar to what is already available to us in translations into European languages—the sources being the same; but there is a special interest in getting the Chinese viewpoint and occasional comment, which makes it worth while to translate some of the accounts to be found, most of them probably relying upon the "Annals" of Liu Chih. This author wrote many other books on different aspects of Islam, such as the Rites and Ceremonies, the Meritorious Acts, Philosophy and Faith, etc., about which we cannot concern ourselves now, as the "Annals" themselves are more than sufficient for one paper. There are many prefaces and commendations of the "Annals," written by admirers of Liu Chih, but I will only give a summary of the author's own preface, with the account of how he undertook the work. Telling of his long preparation for becoming an author, Liu Chih says that, beginning at 15 years of age, he spent eight years in study of the Confucian books, followed by six years at Arabic, three years at Buddhist, and one year at Taoist books. He then gave attention to 137 kinds of Western books, after which he concentrated on Arabic studies. He wrote several hundreds of manuscripts and printed about one-tenth of them, chiefly on the lines of the Canons of the Rites and Ceremonies, and of Philosophy; and now he rounds off his writings by these annals of the life and times of Mohammed, the whole scheme being thereby completed. He tells of the difficulties and discouragements he had to face and overcome; his relatives and friends disliked his being such a bookworm, and not attending to the usual affairs of life. He moved from place to place, visiting many famous spots and getting such material and help as he could. He pursued his reading among the dust of travelling carts and even when riding on his beast.

Having written his first manuscript, he tried to get criticisms and suggestions, but found his friends unwilling to do anything but give compliments, which did not satisfy him. At last he heard of a library of one Hsu, of Ts'eng Liu, and thither he went, and came across a book of records of the Prophet in the Arabic, which was fuller than anything he had seen before; he rejoiced at this find as a mark of God's favour, and set to work to rewrite the whole of his manuscript. At this time there was famine and pestilence at Ts'eng Liu so he returned to the Three Mountains and steeped himself in the work. After one year he moved again to several places, finally going to Ho Yang where he remained three months and finished the work in 1724, having been engaged on it for three years and changed places ten times, during which he had travelled thousands of li and written the whole manuscript over three times. After some further remarks about difficulties, and with apologies for short-comings, the writer commits his work to the patience of readers, only wishing that it had been more worthy. The manuscript remained unpublished for over 50 years owing to lack of funds, until one Yuen Kweh Tsu raised subscriptions for the purpose, and the book was published in 1779.
this introduction, we now proceed to the Annals themselves for our view of Mohammed and his times.

Of all created things between heaven and earth, man is the most noble. The saints and prophets are the most honourable among men, and Mohammed is the most eminent among the prophets. There are many proofs of this pre-eminence of the Prophet, some of which may be mentioned. His nature and principles were pre-existent in the empyrean above the ninth heaven, the holiest of all places, where even angels may not go. When he came to earth he appeared in Arabia, which is the most honourable of the seven continents of the world. Arabia has two most sacred cities, Mecca and Medina; Mohammed was born in one and died in the other. Arabia is the country where man was first created, and Mecca is the central spot of the whole world; that the Prophet should have been born there is another evidence of his superiority. Again, Mohammed was a descendant of the most noble tribe of Arabia: the time of his appearing was also exceptional, as there never was a time when learning and religion had such great influence as at that period; the ability of mankind also reached its acme at that time.

Mohammed differed from other prophets in that while they were restricted, each one to his own time and place, and were subsequently abrogated or superseded, Mohammed transcends them all; he gathered together into one all their teachings, and his doctrines and influence being universal and eternal, they could never be abrogated or superseded.

Again, in ancestry the Prophet was superior, as his line, extending right back to Adam, were all worthy men, prophets and kings; they never worshipped idols, nor was there any unclean person among them. This accumulated virtue culminated in the Prophet, who was thus superior to all others. Other prophets and worthies may be likened to the stars, and Mohammed to the sun. God said to Jesus: all things were created solely on account of Mohammed, so there can be no doubt that his was a very special life. The roof of heaven bore his name, and on the gates of heaven it was inscribed; the ancient books recorded it, and angels and devils extolled it. The Prophet’s own body bore the mark of his name: his endowments and gifts and his aspirations were all of the most honourable kind; there was not a single thing connected with him which was not superior, which is the reason why he is called the Most Holy Prophet. Who, or what, is there, in heaven above or on earth beneath, which can surpass the Prophet? Everything reverts to him like the streams return to the sea. Who, then, is worthy to be compared to the Prophet?

The precious Light of Mohammed, brilliant as the sun and like a rare gem, was transmitted from Adam through the successive generations: it was seen in the forehead of each male in the direct descent, passing to the bosom of each wife before the next heir was born, and then resting in the forehead of the child until the next generation was due. Mohammed was born 6130 years after Adam; the line of descent branched off at Ishmael, the 22nd from Adam, and names unfamiliar to most of us occur, until Hashim, the great-grandfather of the Prophet is reached. He is said to have been a man of exceptional benevolence and virtue, bestowing benefits on all people, near and distant. Among other offers of marriage, this man had one from the king of Rome, of his daughter, whom Hashim declined because she was a Roman Catholic. He received special command to marry Salmah, who was of humble birth yet chaste and good, and from this marriage sprang Abd ul Muttalib, the grandfather of the Prophet. This man became an acknowledged head of the Koreish tribe, and he was also the keeper of the Kaaba. He is reported to have re-discovered the well of Zem-Zem which is so famous to all pilgrims to Mecca, and is said to be the spring which relieved the thirst of Hagar.

Abd ul Muttalib had six wives and 10 sons, the sacred Light being transmitted through his youngest son, Abdullah. This account differs from others which give a list of seven sons, Abdullah being the youngest but one, the youngest being Hamza. On the night when Abdullah was born, it is said that away in Syria people were aware of the birth by reason of a sign which had been given by a former prophet. The Jews and Christians were alarmed, and plotted to kill Abdullah, as they knew that he would be the father of the Prophet, and was therefore prejudicial to them. It may here be noted that throughout the “Annals” the Jews and Christians are represented as being in opposition to Mohammed and constantly plotting to injure him; the historian either does not realize the division between Jews and Christians, or else he supposes that the hatred of them both was so strong as to cause them to forget their own divisions in the intensity of their desire to put down the new religion.

When the gentry of Mecca realized that Abdullah was to be distinguished as the father of the coming Prophet, they proffered their daughters in marriage. None of these was accepted, but Amina, the daughter of Wahb, was selected as
a wife; it was said by Abbas that over 200 of the women of Mecca vowed that they would never marry because they could not have Abdullah!

The father and mother of Mohammed were both 25 years of age when they married, and after five years the Prophet was conceived and the light was transmitted. The conception was announced by all things in creation saying one to another: "The greatest of prophets has received the beginning of life; henceforth everywhere under heaven there will be peace and tranquility, and the world will be illuminated." All the watery tribes lifted up their heads towards heaven in an attitude of thanksgiving and said: "The time has come; the world has now a lamp." On that memorable day, from the thrones of all emperors and kings there went forth a ray of light, making an arc from each throne toward Mecca, signifying that the rulers were as ministers bowing towards the capital of their emperor.

Amina was informed in a dream of her felicity in being the mother of the one who is foremost among men and spirits, and the most eminent among prophets and emperors. The name "Mohammed" was conveyed to her through dreams and by a supernatural voice which directed that this was to be the child's name.

Abd ul Muttalib told his son Abdullah about some wonderful dates which grew at Medina, known as the "myriad dates," which were able to cure all diseases and pains; in size this date was, when dried, as large as a hen's egg. It would be very beneficial to secure some of these dates in readiness for the coming happy event when mother and child would find them useful. Abdullah thereupon set forth on the journey to Medina, but died on the way; so Mohammed was a posthumous child.

The grandfather took great care of the widow who, in due time, gave birth to her wonderful son, fairies assisting, and 7000 angels in the form of youths surrounding the house to protect him from evil spirits; each angel held a golden vase, and they all sang praises to the virtues of the Prophet. Then appeared three companies of angels with golden vases filled with precious unguents and perfumes with which they bathed the child, and then put green embroidered clothing on him. After the ceremony a white cloud floated into the room and enveloped Mohammed who was then taken up to the heavens; when passing through the lower heavens he saw and exchanged greetings with the ancient prophets and worthies; upward he passed right into the ninth heaven, and was there initiated into the deepest mysteries and had imparted to him the best knowledge of every kind.

Meanwhile Abd ul Muttalib had gone to the Kaaba to pray that all might go well with the mother and child, and while there he saw a priest who, in great alarm, foretold that all the world would come under the control of this infant, and the religion of the priests would be destroyed. On his way back to the house, Abd ul Muttalib saw two of the hills near Mecca lifted up several feet from the earth, and he heard a voice in space speaking to him saying that the rich and noble of all the earth would come to him. On entering the room, the grandfather was about to embrace the child, but a mysterious voice told him to desist until after the spirits had paid their court. Then the spirits of the nine heavens and the seven earths gathered together and paid homage to the Prophet.

The mother and grandfather took the child to the Kaaba and returned thanks to God for the Prophet's birth; the whole city congratulated and a great feast was made. Surprise was expressed at the name Mohammed, as such had not previously been known among them. The Jews and Christians were alarmed as they knew that this was the name reserved for the final prophet; they also knew that all the signs agreed in showing this to be the expected One, but they would not confess.

In Syria some ministers of the king saw a strange star and divined that the final prophet was about to appear; the same occurred in Abyssinia, whose king sent an envoy to congratulate and offer precious gifts. The fire-worshippers of Persia were amazed on the day of Mohammed's birth, as their fires would not burn; they did not know that the Light of the Prophet obscured and quenched their lights.

The year in which Mohammed was born was known as the Year of the Elephants, because in an attack made upon Mecca that year, the enemy had used elephants. The attackers were defeated on the very day of Mohammed's birth, as his fires would not burn; they did not know that the Light of the Prophet obscured and quenched their lights.

Our author identifies the Year of the Elephants with the Pin Ying year of Chung Ta T'ung 中大同 of the Liang dynasty, which would be A.D. 564. The correct year was probably A.D. 570. Chronology is not our author's strong point, but some allowance must be made for the difficulty of harmonizing the several methods of time calculation with which he had to deal, and to which we may refer later on.

Mohammed, having safely entered this world, was temporarily nursed by a slave girl who had previously nursed his young uncle Hamza. But he was soon given over to the care of a country woman named Halima of the Bani Saad tribe, who took him away from the city, as it was the custom.
to do with the children of the richer people of Mecca. We are told marvellous stories of the experiences of the child and his foster-mother. Prosperity came to Halima’s family and to the whole tribe, and even to the animals, because of the presence of the wonderful child. It may be mentioned in passing that it is stated seriously that all children born in the same year as Mohammed were males, and that the old became young again, and white hair became black; it is added that such wonders had never been known before.

There was always a white light protecting Mohammed, and a strip of white cloud always floated over his head, so whenever he was missed he could be easily traced. As an infant, Mohammed did not cry nor show impatience; he did not take things with his left hand; whenever he ate or drank, he always repeated “Tasmiyah” = “In the name of God the Compassionate.” He would sometimes repeat this in his sleep. He would not play with the other children, but he went with them to tend the sheep, and when Halima reminded him for this, he replied that he wanted to learn how to shepherd, having already the idea of shepherding people.

At two years of age he was taken back to his mother, who was so pleased with his appearance and manners that she asked Halima to take him a little longer, which was done. One day, when Mohammed was about three years of age, he had an alarming experience which he described by saying that two men clad in white raiment had descended from heaven, bringing with them a golden dish full of snow water, and after putting him on the ground they cut open his body and cleansed his viscera, and extracted therefrom some particles of black blood, after which the men re-ascended to heaven. Halima feared that he had a demon and might develop some malady, so she took him first to a doctor, and afterwards to a diviner who discerned that this was the child who would become the great opposer of idolatry, so he called out that the child should be put to death, and so much trouble be spared to Arabia. Halima seized Mohammed and carried him off out of harm’s way as soon as possible.

Halima and her husband being in fear, decided to return the child to his mother; so Halima set out with this intention, but on nearing Mecca, at one of the resting places Mohammed suddenly disappeared, to the great distress of his nurse whose grief moved the people; someone suggested that she had better go and ask the High Priest of a temple near by, to help her. Our author refers to this individual as “Huo Fu,” 活佛 Living Buddha, which is a misnomer for the priests of the religion found at Mecca prior to the adoption of Islam. This was some form of idolatry, but not Buddhism or Lamaism. Liu Chih knew the title “Huo Fu” as used in Tibet, so he adopted the ready-made term, regardless of its being misleading to the Chinese reader. When this priest was approached he was very much excited, saying that the child they spoke of would ultimately destroy the priests’ religion. He sent a message, however, that the child was safe and would be found. When Mohammed’s grandfather was told that his grandson was lost he set people to join him in the search, promising great reward when the child was found. Mohammed was found under a grape vine, and Abd ul Muttalib gave 1000 camels and 1000 ounces of pure gold to be distributed among the poor as a thank-offering, and also richly rewarded Halima and sent her back in peace to her home.

For some time previous to this there had been famine and distress around Mecca; when Mohammed returned, the five kinds of grain were plentiful and all the animals were prolific; the people did not know the cause of this. There were some who feared Mohammed, and plotted to destroy him, but the grandfather hid him from them. When Mohammed was six years of age, his mother Amina took him on a visit of several months to relatives at Medina. On the way back she was taken ill and died at Abwa. The faithful nurse Umm Ayman brought the child back safely to Mecca, where he was now more that ever under the care of his grandfather who was very fond of him.

On the day when Mohammed was seven years old, he and his grandfather, having been entreated by the people because of drought, led the people in prayer for rain, and the rain came when the prayers were ended. In this year, king Saifu ascended the throne of Abyssinia, and the neighbouring princes and rulers went to offer congratulations; Abd ul Muttalib also went, and the king claimed relationship with him and entertained him lavishly; the king privately asked about his family affairs and about Mohammed, inquiring if anything unusual had been observed in connection with his birth; on hearing of the wonders, he perceived that Mohammed was really the one who was to be the final prophet who would cast out idols and images and destroy the fire-worshippers. The lavishness of the presents reported to have been given by this king to Abd ul Muttalib and those who were with him is worth mentioning; to each man of the company was given twenty youths and twenty maidens, 40 ounces of pure gold, 80 ounces of silver, a box of incense, and 100 camels; Abd ul Muttalib received ten times as much as all the others:
Soon after his return to Mecca, Abd ul Muttalib was taken ill, and knowing that his end was approaching, he called his sons together to give them his commands and to admonish them to take good care of Mohammed. Abu Talib was appointed guardian, this according also with the boy's own wish. Abd ul Muttalib died at eighty years of age, when Mohammed was eight, and the boy took full share in the mourning rites as well as if he had been grown up.

Abu Talib was a man of benevolence, wisdom and valour; he was very fond of Mohammed and could not bear to have him out of his sight. Special attention was given by the family to Mohammed, and the other children liked to be near him so as to benefit by the privileges of the favoured one. One day when Talib and Mohammed were out walking, they were very thirsty and had no water; Mohammed stamped with his foot upon the ground, and suddenly a clear spring bubbled forth from which they drank.

It is said that Mohammed refused to go with the others to worship the local idols, but ran away and hid; when he saw the others to do so, he exclaimed: "So flourishes the religion of false devils! I vow that I will put an end to it." At ten years of age his heart and viscera were again cleansed, in preparation for his great work.

Abu Talib used to go on trading trips to Bosra, and as he did not like to leave Mohammed, he took him along at least once, while still a boy. When Mohammed was 21, his uncle was going on another trip, and thought to leave his nephew behind as he was now able to take care of himself, but Mohammed begged to be allowed to go again, and was permitted to do so; on this occasion, Abu Bekr, who was then 18 years of age, went with them. As they approached Bosra, Mohammed rested in the shade of a tree while Abu Bekr went to buy some cakes, and on the way met Bahira, a monk of the Christian religion, who entered into conversation with him respecting the young man sitting under the tree; the monk said that this tree had been planted by Jesus who used to sit under it to expound his Gospel, and he had declared that no one else would sit under it until the final prophet came; for 600 years no one had sat under the tree, and now the man sitting there must be the expected prophet. Bahira urged that great care should be taken of him, and he also gave some precious things as presents. When Abu Bekr heard these things he fastened back to repeat them, on which account the Prophet said that Bekr was really the first believer.

About this time Mohammed was not very popular with some of his own kith and kin who delighted to humiliate and insult him. His uncle Zubair approached several elders, and a meeting was held and things talked over, after which a vow was taken for future harmony and mutual deference. A digression at this point lays the blame for the strained relations upon the priests who are said to have destroyed the human relationships, and ruined filial piety and other right things. People were so under the spell of the priests, and so anxious to please them that they would attack their own relatives and behave disorderly.

When Mohammed was 23 years of age he frequently dreamed that a spirit spake to him; he reported this to his uncle Abu Talib who took him to see a famous wizard, a man of the "religion of the Cross." It was some time before the wizard could make his diagnosis, but at last he saw a flesh mark on the Prophet's back, upon which he declared that this was no ordinary man as he had the seal of heaven on him and there could be no doubt he had been sent by God. The wizard advised that the matter be kept quiet, lest the Jews should hear about it and seek to kill the Prophet.

When Mohammed was about 25 years of age, his uncle's capital had diminished and he was in somewhat straitened circumstances, so he suggested to Mohammed that he should try to do business for himself, a proposal to which Mohammed agreed. A wealthy lady named Khadija of very generous tendencies, used to lend capital in a public spirited way, without seeking undue advantage, and many people benefited by her favour. This lady had decided not to marry, says our author, for three reasons; her rank, her talent and beauty, and her wealth, were all such as found no peer, so she refused all offers, and now she was forty years of age. We must here note that our author differs from some others who state that Khadija was a widow who had been twice married and had borne two sons and a daughter. She had heard the fame of the Prophet, so was glad of the opportunity to befriend him and at the same time get to know more about him; so she lent him ten times as much as she asked for and also sent with him her relative Hudba'ishah and her servant Meisara; these two were secretly commissioned to observe the actions of Mohammed and report to Khadija.

On arrival in Syria, another incident of meeting a Christian monk is reported to have taken place; on this occasion a withered tree wonderfully revives as Mohammed sits under it, upon which the monk says that the tree was planted by Jesus who left command that no matter how dry the tree
Christians would seek to injure him. Having disposed of their wares to great advantage, the party returned, and according to their custom when three night's journey from Mecca, they planned to send one ahead with a letter announcing their approach; the lot fell upon Mohammed, but some said he ought not to go as he could not endure the hard ride on a fleet camel, and besides he would not know the way. In the early morning, while some were beginning to prepare the breakfast, Mohammed mounted his camel, and was carried along miraculously, arriving at Mecca almost immediately. Khadija was glad to have the letter so soon, and by the hand of her favourite. She gave him a letter in return to take to the party, and he arrived when Mohammed came they could see, and the thing was much annoyed. When Mohammed gave them the reply letter they were astounded and thought there was some sorcery in the matter, as the whole six stages had been covered while they were busy about their breakfast.

The report of the observers being favourable, Khadija set about planning to marry Mohammed, who at first declined the honour, but finally yielded. A great wedding ceremony was arranged; drums and trumpets were used to meet the bride, but since that occasion, Moslems have not used these instruments at weddings. Several children were born of this marriage, but only daughters survived, the most famous of these being Fatima, who became the wife of Ali, the nephew of Mohammed.

For some years Mohammed seems to have lived a quiet life, on good terms with those around him and esteemed by many for his probity, as may be judged by an incident which occurred during the rebuilding of the Kaaba, which had become necessary because of damage done by floods. At that time the Koreish clan consisted of ten great families, and these all agreed to share in the work, lots being cast to see what share each should have. Mohammed also lent a hand in the work. When the building had progressed to a certain point, it was necessary to place the sacred Black Stone in position, and the families vied among themselves for the honour of adjusting the stone; none would yield, and it looked likely that serious trouble would arise, when someone suggested that they should let the question be decided by whoever first entered a certain gate; this was agreed to, and the first comer happened to be Mohammed, at which all were pleased, as they said he was a man they could trust. Mohammed took off his cloak and spread it on the ground and put the stone on it, then directed a representative of each family to take hold of a part of the garment and lift the stone, then Mohammed with his own hands guided it into position. The others all bowed to his wisdom and marvelling at his strength, as the Black Stone is of considerable size and weighs over 1,000 catties, and that one man should move it as easily as if it was a reed, and that a thin garment should hold it in the lifting without being torn, these were things of wonder. It is, however, necessary to say here that the size of the Black Stone is greatly exaggerated in this account; the weight given above is more than half a ton! Burkhart says: "The stone is an irregular oval about seven inches in diameter." Burton says: "I found the aperture in which the stone is, one span and three fingers broad." Mohammed told the people that from this time forth the Kaaba would never need to be rebuilt again.

At 36 years of age, the Prophet sometimes heard voices in space above him, as though they were asking and answering questions; when in bed he heard sounds of praise; these sounds sometimes moved around, as if they were following a leader. He also saw a bright light appear in space, and from his own body there emanated a light so that when he got up in the dark, without any lamp or candle, things would be seen as if in daylight. Sometimes when a thing was lost in the dark, if Mohammed came they could see, and the thing was soon found.

At this point our author discusses the relations of Mohammed to older religions; he says that some say he followed the religion of Moses, others say of Jesus, and yet others say that he followed only his own religion; none of these sayings are quite correct, as both before and after receiving his divine commission, he followed the religion of Abraham. When an infant he repeated the Takbir = "God is very great;" and on all occasions he used to repeat the Tasmiyah, = "In the name of God the Compassionate." At eight years of age he hid from the priests and idols; young as he was he knew to worship the God who is without form or likeness. At his marriage, and at funerals, he used the ceremonies of Abraham.
In proof of the divine commission being given about this time, we are told many stories of Jews, Christians, and priests of other religions who bore witness to the fact. I will
only quote one, about a high-priest at a temple near Mecca, who was moved to call out in a loud voice that the great-grandson of Hashim was the most eminent in heaven and earth, the foremost of men and angels, and the leader of all the prophets; he would destroy the false and establish the true, and bring eternal peace. Most of the people who heard did not know what he had been speaking about, but there was a man named Abu Hulailish sitting there who thought the matter over carefully, and when three days later he heard that the Prophet had received his commission and the sayings of the priest were true, he straightforward followed the Prophet. Some people asked him why he had changed his religion and he replied: “At first I belonged to the Jewish religion in which they perform the ceremonials but do not know the principles; next I belonged to the Roman Catholic religion where they talk about the principles, but again I failed to reach the principles themselves: for example, they say that the Lord of Heaven is without form or likeness, yet they also say that he descended to the earth: when he descended to the earth he had form. They teach people not to worship idols, yet they themselves worship images. I then followed the religion of the idols—which I found to be a religion of devils, and so discarded it. Hearing the fame of this priest I came desiring to learn from him, and when I heard these words of his, I rejected all the rest and followed the Prophet. It is only the religion of the Prophet which is genuine in the utmost degree, and about which there can be no doubt. I rejoice that I have escaped the pitfalls, and have entered the boundary of Heaven.”

Mohammed used to reverently meditate upon the Way, and daily went to Mount Hira and would there wander thinking over deep things until gradually he began to understand the beginnings of the transforming power of the Way. Early in his forty-first year he was asleep one night when suddenly he became conscious that a spirit spoke to him saying: “Mohammed! thy Way is pure! thy virtue is chaste! the purity, loyalty and love of the past generations reach their full brilliance in thee: the Only True God now commands thee to enter upon the Prophet’s office in the interests of all under heaven. There is no deity but the True God and thou art His appointed Messenger. Cause everyone to know that they should worship the Only True God; destroy all heresies and false sayings; receive the command and be not remiss in attending to it.”

Mohammed told his wife of this experience and she rejoiced at it as an evidence of what she had been expecting. These manifestations continued, and on one special occasion when Mohammed was on Mount Hira he heard a noise in the air and looking up he saw a venerable man of graceful countenance, with a beautiful beard, sitting upon a brilliant throne coming down from heaven; alighting upon the top of the mount, he came down from the throne and assisted Mohammed to ascend it, and put upon him an immortal robe and crown. After recovering somewhat from his fear, Mohammed asked the venerable man who he was, and was told that he was Gabriel, the head of the hosts of heaven who had been sent specially to confer the commission upon the Prophet, and to begin delivering the True Classic—the Koran—of which the first Sura was now given. The Prophet at first found it difficult to repeat the words after the angel, but Gabriel covered his head with a cloth and shook him by the shoulder a few times, after which there was no difficulty in remembering and repeating. Our author here adds that the Koran has 6,600 chapters or Sura, the Fatiha being the first one. In reality it is verses or lines he mean: as the Sura are only 114, and to count the whole Fatiha of seven verses as only one of 6,600 portions is another exaggeration.

The Prophet suffered physical and mental distress when the manifestations came, and these are described in some detail. Khadija was soon convinced that the revelations were genuine and that her husband was the Appointed Prophet, so she believed on him and was his first adherent. Mohammed’s friend Abu Bekr was one of the earliest and most devoted followers; others were Ali the youngest son of Abu Talib, and Othman; these three all eventually succeeding to the Caliphate. When first the Prophet began propagating the Faith he did not dare to do openly, but confined himself to his near relatives and friends; after the third year of the Prophetship he gradually entered upon more open efforts. Many of the people of Mecca followed him, which disturbed the Jews and Christians, who went to complain to Abu Talib about his nephew, but the uncle, while not himself following the faith, yet defended the Prophet.

Our author now, in a digression, tells us how the Faith spread abroad, and the Moslem empire came into existence; he says that of all the dependent countries of “Tien Fang”—by which he means Mecca as the centre of the subsequent Moslem empire—the central one was Arabia, and around were Persia and Hindustan, Egypt and Abyssinia, Syria and Irak and the Roman territory. The people of all
these countries, when they heard that the Prophet had received his commission, sent messengers with congratulations and presents. It is said that there were in all 94 countries in subjection to "T'ien Fang," being four empires and ninety kingdoms, not less than 10,000 cities and towns. We may here note that "T'ien Fang" = "Heavenly square" or "cube," is one of the names used for the Kaaba; it is commonly used by Moslems for Arabia, more especially the part known as the Hejaz. Liu Chih says: "T'ien Fang is the kingdom of Mecca," elsewhere he says: "Asia is a general term for T'ien Fang," which, taken with the preceding paragraph, would seem to imply that the term is also used of the Moslem empire.

The story of the first entry of Moslems into China is told as follows. In the Far Eastern empire was the country named Ch'ih Ni, which is one of the names for the Middle Kingdom (China). In the sixth year of K'ai Hwang, the first year of the Sui dynasty (A.D. 586) which was also the first year of the prophethood of Mohammed, there was seen in the sky a strange star; the Chinese emperor Wen Ti, who, (the dynastic title, while K'ai Hwang was the title of the reign), commanded the Chief Astronomer to divine its meaning and he said that an extraordinary person was appearing in the West. The emperor sent an envoy to investigate if this was really so, and after about a year he arrived in Mecca: he desired the Prophet to proceed to the east, but he declined. The envoy secretly had a portrait of the Prophet made to take back with him. The Prophet sent his maternal uncle Saad Wakkas, and three others, to go with the envoy and enter Ch'ih Ni. The emperor Wen Ti hung up the portrait of the Prophet and worshipped it, and when he arose, the scroll was there but the picture had vanished, at which he was alarmed and told Wakkas, who said to him that the Prophet had forbidden the worship of images and of knocking the head on the ground to other men. The disappearing of the picture was due to the influence of the Prophet. The emperor then said: "This must surely be the Pure Emperor and the True Prince." Whereupon he built the "Prophet Remembrance" mosque at Canton. Saad Wakkas returned to the West.

Broomhall in his Islam in China quotes, that Mohammed "sent his portrait to the Emperor, but so painted that the colours faded." This differs from Liu Chih's version. Broomhall says further, after carefully sifting the evidence for this tradition of early entry into China, that he concludes that "the story cannot be accepted as trustworthy," a conclusion in which I feel bound to concur. Liu Chih having dated the Prophet's birth 24 years before it occurred, continues in error by making the supposed entry into China to be in A.D. 587, when Mohammed was a youth of 17. Later, when referring to the Hagira which took place in A.D. 622, our author confuses the dates hopelessly, for which he may be excused in view of the difficulty of harmonizing so many calculations.

However much the Moslems of China might like to think of the rapid success of the new Faith and its spread to distant countries at once, our "Annals" have to tell of slow progress at Mecca, with some hardships and persecutions. Time will not permit me to give more than a hasty mention of the events leading up to the Hagira or migration to Medina. There were always some opposers at Mecca, not only Jews and Christians, but also among the Koreish and Mohammed's own family. Things became so uncomfortable that some of the first believers removed to Abyssinia where a Christian king received and befriended them. They returned upon hearing that there had been a further revelation of the Book, and that the opposers had conformed to the Faith. The story of the lapse of Mohammed into recognition of the local gods is not given, but another story of the people urging the Prophet to become king, and he steadfastly declining the blame is told. This, it is given as the cause of the tension which followed, including the personal attacks. Mohammed, on whom the Jews and Christians are said to have fastened a saddle from which his daughter had to release him; they also derided the Faith as being "the religion of the camel-driver." A second migration to Abyssinia took place, and negotiations were opened with some residents of Medina about a possible removal to that city.

In the twelfth year of the prophethood, Mohammed is said to have made another ascent into heaven, riding on an immortal steed, and escorted by Gabriel as far as the seventh heaven where the guide had to stay while the Prophet proceeded to the ninth heaven. This journey was accomplished in one night, and it is stated that as a proof of it there still remains a suspended stone from which the Prophet mounted his horse for the journey.

Preparations were at last completed for a peaceful migration to Medina, which henceforth became the city of residence of the Prophet, and from which his conquests began. There are a few thrills of excitement in the Prophet's escape from pursuers, and some marvellous occurrences connected therewith. The limits of this paper will not permit of my dwelling upon these, or of any detailed following of the Prophet's career after he resided at Medina. The Chinese
"Annals" agree in the main with the history which can be read in Sir William Muir's "Life of Mohammed." The famous battles are described at considerable length, also the submission or coercion of the surrounding tribes. The assassinations and massacres receive no condemnation, but rather approval. The final triumph over Mecca is naturally exulted in. The last ten years of Mohammed's life, while showing the success of a conqueror and the quick spread of a religion backed by force, do not call forth our admiration of the Prophet, so I am relieved that space limits prevent my putting them before you. But I must refer to the domestic affairs of the Prophet, as these are known casually to most people, and it is interesting to see the Moslem comment on them. There can be no doubt that Mohammed's first wife, Khadija, was an excellent woman and was of very great help to the Prophet. Her wealth enabled him to devote himself to religious meditation and to good deeds, and her wisdom and sympathy and encouragement were of incalculable help in the earlier years. She is said to have been the first believer. One would like to know more about her. For 25 years as husband and wife they seem to have lived happily together, and Mohammed was contented and showed none of the uncontrolled passion which marked his later years. The Moslem Faith owes very much to Khadija, without whom Mohammed might have been a very different person.

A year after Khadija's death; Mohammed married Sauda, and was betrothed to Ayesha. Our author says that the believers pressed the Prophet to take a wife, lest he should leave them and go away. They offered wealthy and honourable ladies, but Mohammed declined them saying that as he had had a rich wife before, it would now conduce to his virtue to have someone who was very poor, so he chose Sauda.

Ayesha was the daughter of the Prophet's life-long friend and stalwart disciple Abu Bekr; she was only six years old at the time of her betrothal. It is said that both Abu Bekr and the child urged the match, but it is also probable that Mohammed adopted this means of binding to him the father, though it must be acknowledged that he was devotedly attached to Ayesha. The marriage took place when the girl was nine years old, and she was the only virgin bride among the eleven wives of Mohammed, the others all having been married before. In the Chinese history most of the brides are spoken of as virgins of special beauty and virtue, who had refused all offers of marriage, being reserved for the Prophet. Although the names of eleven wives are given, yet it is repeatedly stated that the Prophet had nine wives, according to divine command; as Khadija died before the polygamy commenced, and one other died after being married but a short time, the Prophet did not actually have more than nine wives at one time. Our history credits him with seven concubines also. The subject is discussed in a note as follows. "If anyone asks if it was really the case that the Prophet had nine wives and seven concubines, we answer, certainly; and if it be questioned why did he need so many, we reply, on purpose to prove the completeness of his standing as the highest Prophet and to demonstrate that the pure brightness of the Prophet could stand searching examination, and nothing could obscure it. Our Prophet, having been up to the ninth heaven, did not regard even the heavens as wonderful, and so to have nine wives and seven concubines and not have his virtue interfered with by ordinary passion, was not regarded as extraordinary, seeing that he was the Prophet. It may be said that as the Prophet was daily occupied with exhorting men and at nights with exhorting spirits, he would have no time to give to his wives or to domestic affairs, so was it not useless to have so many wives? It may be answered that the Prophet was a holy man, and the wives and concubines were excellent women, and they all considered it their chief duty to assist virtue in bringing about transformation; how then could they give much attention to martial or domestic affairs? Moreover there is an important principle contained in this matter which must not be overlooked; the nine wives were a symbol of the nine heavens, and the seven concubines were a symbol of the seven earths. Ordinary men live between heaven and earth, and who is there that is not allured by heaven and earth? The Prophet was superior and could not be enticed by his nine wives and seven concubines, which was a symbol that he could not be allured by the nine heavens and the seven earths. In a passage subsequent to the foregoing, we are told that Mohammed declined the offer of another lady, on the plea that he had been commanded that nine was the full complement allowed him!

The pathetic story of Mohammed's last days, the tender care shown towards him in his last illness by his wives and friends, his parting injunctions and his last prayers, these would be of interest to tell of; but they must be passed over at present. Suffice it to say that he died at Medina, in A.D. 632, in the 63rd year of his age, and was buried under the spot where he died.

As my object is largely to show the Mohammed believed in by the Moslems of China, I must before closing, refer to the miracles and wonders connected with Mohammed, as
these have much to do with the exalted picture drawn of the Prophet and with the assurance of the Moslems that theirs is the Pure and True religion. Mohammed himself never claimed the power to work miracles, but the traditions have fully made up for this, and for hundreds of years these traditions have passed current in China. Our learned author says that the wonders connected with the Prophet were very many, some of which have been given in the "Anala" with the years and months, by which their genuineness can be examined; many others of which the actual time is not to be discovered, may yet be given in an appendix, among which are the following:—

On one occasion a battle had gone on so long that the time for evening prayer passed without notice, but when Mohammed prayed, the sun rose again three rods and gave time to attend to the devotions before it went down. Some scoffers challenged the Prophet to divide the moon, which, by prayer, he did. The scoffers said it was done by sorcery, but later when those who had been travelling came and told of their observance of the wonder, the scoffers believed.

One of Mohammed's followers was hunting a deer which ran to the Prophet and told him that it had a fawn dependent upon it for nourishment and pleaded to be left off and it would come later and give itself up; it took an oath to this effect, and the Prophet had compassion on it and let it go; in due time the deer came back, upon which the Prophet commended its faithfulness, and again released it.

A revengeful woman made a present of a lamb which had been steeped in poison. This was prepared for eating, but when Mohammed partook the lamb spoke at A and warned him. One of the disciples who ate the flesh died of poisoning.

A bird flying in the air let fall a golden slip on which was written that Mohammed was the Apostle of God; trees also repeated the Kalima as a witness. On one occasion when someone asked for a proof, Mohammed told him to tell a certain tree that the Apostle of God wanted it, and the tree arose with all its roots and walked towards the Prophet, and afterwards returned to its place.

It is said that stones on the hills, and the grasses and trees, bore witness to the Prophet, and did obeisance to him. Camels and sheep also bowed their heads to the ground before him, but he would not permit any man to do so.

Many cases of healing of diseases are given; a man who was born blind receives sight at the intercession of the Prophet; others are healed by his blowing upon them, or making spittle with which to anoint them. One man of 80, the pupils of whose eyes had become white, was cured so that he could see to thread a needle. Once when the Prophet was using spittle to cure a man, some bystanders ridiculed; the sick man was cured, and before long the scoffers died of the same disease. Wounds received in battle from swords and poisoned arrows, were healed by Mohammed in miraculous ways. Headaches were cured, and lunatics and lepers were healed by having applied to them water in which Mohammed had bathed.

Several cases of the dead being raised are given; a woman who was drowned was called back to life by the Prophet; a young man had died, and his elder brother who was blind came to tell the Prophet that the deceased was just about to embrace Islam when he was cut off, and now the blind brother had nobody to depend upon; Mohammed prayed and the dead revived, and both brothers followed the Faith. Two brothers were playing and one accidentally killed the other, and then in grief threw himself down from a high place and was killed; Mohammed had pity on the parents, and told the mother to call her children, and they both came to life again. A man was killed in battle, whose mother was old and had no one to depend upon; when the Prophet heard of it he told them to seek for the body of the slain, and then he placed his hand upon it and prayed, and the man revived as if from a sleep.

During one of the battles it was desired to feed the troops, and a pint of wheat and one sheep were made sufficient for 1,000 men, and there was as much left in the camp, and then as he pointed his finger over them, they overflowed with water.

A single jug of water was all that could be found on one occasion when it was time for the ceremonial bath, Mohammed used it first; then handed the jug to another, and so it passed on to 1,000 people, all having sufficient. Sometimes the water of wells was found to be bitter or unpotable, and the Prophet obligingly purified or made sweet the water by the simple process of spitting it into. In the case of the Zem-Zem well, it is said that after this operation the water was not only sweet and fragrant but was also efficacious in healing all manner of diseases.

After the Prophet's death people took the utensils which had been used to cook his food, and filled them with water, which, when drunk, healed all kinds of diseases. The daughter of Abu Bakr retained a garment of the Prophet, and sick people who could not be cured by medicines, if they put
on this garment, or even used the water in which the garment had been dipped, were made whole again. Lastly we may mention the man who had the good fortune to discover three hairs which had fallen from the Prophet, and these he concealed in his head-gear and he became a terror to the opposers and to the false demons, being ten times more valiant than he was before the hairs came into his possession!

We now take leave of the Prophet of Arabia, hoping that we have done him no injustice as we have spoken of him; and we give a tribute of thanks and appreciation to our good friend Liu Chih for any interest afforded by this brief review of his work of long ago. He rests from his labours, and it is certain he never dreamed that his "Annals of the Prophet" would one day be discussed before such a Society as this, or achieve such publicity before foreigners as we may yet be able to give it.

REVIEWS OF RECENT BOOKS.

British Jurisdiction in China. (Orders in Council, 1904 to 1915; Rules of Court, 1905 to 1916; edited by Mr. W. B. Kennett.)

It is probable that every reader of the Journal knows that, by "Treaty, grant, usage, sufferance and other lawful means," His Britannic Majesty has jurisdiction in China over British subjects and their property, and that this jurisdiction is exercised through Orders in Council. It may not be equally well-known that the principal Order in Council now in force was made in 1904, and that since that date numerous amending and supplementary Orders have been made.

Article 119 of the principal Order confers upon the Judge of the supreme Court power to make rules of Court, for regulating certain matters of practice and detail, subject to the approval of the Secretary of State, and under this article a collection of 320 rules were made in 1905, which have since been frequently amended.

The principal Order of 1904 and the rules of 1905 are bound together in a volume which is sold officially. The volume includes a separate index to the Order and a separate index to the rules. The amending and supplementary Orders are all separately printed, and are not indexed: The rules are bound with annual volumes of King's Regulations, which are not indexed; all of which, Orders and annual volumes, are sold officially.

The subjects dealt with in the Orders and in the rules are much the same subjects, and it is often not easy to say whether any particular provision can be found in an Order or in a rule. Unless one has a good historical knowledge of the subject, extending over the last 15 years, it is not easy to say on what date any particular provision was made. What was sadly wanted was an index, covering all the Orders and rules; a bound volume containing them all would also be a convenience, particularly to those who have frequent occasion to refer to them.

Mr. Kennett has supplied, not precisely what was wanted, but a substantial advance towards it. The Orders are all bound together, up to the year 1915, and are covered by a single index. A separate volume contains all the rules, up to 1916, with a single index covering them. An improvement has been made on the official indexes, in that the sub-headings are arranged alphabetically, instead of the official plan of arranging them according to the number of the article or rule.