

his own. I think this method of clinic talks is worthy of further trial.

In the evenings we were always invited out, in fact were booked about a week ahead, and then had more invitations that we could accept. Frequently too we were invited out for meals. According to the Nejd custom the host must invite his guests both for lunch and dinner. And 'Aneiza makes a distinct difference between the two meals. Lunch usually consists of dates, butter, bread and curdled milk or honey, a vegetable or two, soup and buttermilk, but no meat. The evening meal has the usual supply of meat, rice, bread and a vegetable.

We left Aneiza on Feb. 11th, and arrived in Boreida that afternoon, for the distance is only about six hours. We passed through a branch of the great Wady Er Rummah. Date gardens of course follow the path of the Wady, but the water from some of the Wady springs near by was extremely bitter.

Boreida has the usual large Ameer's castle, built by the Bin Rashids and now occupied by Abd el Aziz Bin Mesa'ad, a cousin and brother-in-law of Bin Saoud. The Ameer himself was visiting in Riyadh, though we were cordially received by the chief of the "*Bait al Mal*," Mobarrek Ibn Bayreech. Boreida has the Nefud all around it, and for any one who loves the desert it is an ideal place. At about sunset the town's children gather on the sand dunes outside the town for play, waiting for the shepherds to return with their flocks of sheep and goats; caravans or lone camels are travelling over the vast stretches of desert; the Ikhwan outside their tents are at prayer, and the last rays of the sun are painting pictures in the sky. All this was a most beautiful scene that I thoroughly enjoyed the few evenings I had the opportunity to see it.

A great many Bedouins come to Boreida, for it has the "*Bait al Mal*" (public treasury) and Bedouins have a special reason for wanting to visit this. The Harb and Ataiba tribes probably predominate here, and they have

all been "converted." The townpeople too are bigoted, and not at all like the people of Aneiza. Only very few times were we invited to "coffee," and never for meals. Even our acquaintances tried to avoid us on the streets, unless they were in need of medicine. There is one native here who lived for seven years in San Antonio, Texas, but he seems to have gained nothing but some money from his stay. He still maintains that every place outside of Nejd is "Belad al Kuffar," though he does say that he was permitted to worship as a Moslem unmolested in America.

We left Boreida on Thursday, Feb. 21st, having to refuse invitations to Er Rass, Hail and Hejuna. We were bound for Hassa; because of an uprising of the Meteor Bedouins we were told that the roads to Kuwait and Jebeel were not safe. We passed several of the new Ikhwan towns, and also met some of the Ataiba tribesmen tending their flocks and horses. They informed our guides (we had four soldiers of Bin Saoud, two from Riyadh and two from Boreida) that Feisal Ibn Darwish had sent orders to them to be ready to report for a *Ghazzu* in a few days. Our caravan, of course, always roused their curiosity, and our guides informed them that we were gunners from Medina and our boxes contained bullets and dynamite. I was the chief gunner and was answering urgent summons from Bin Saoud!

We passed through Zulfia, which lies between the great Zulfia Nefud and the Jebel Tuweik range. There are two fairly good-sized towns only about a half mile apart, both called Zulfia. Because of some trouble about land ownership a group of dissenters pulled up stakes some ten or fifteen years ago and built the newer town. The trouble is supposed to be patched up now. There are probably about a dozen small towns, each bordering on a garden district.

The great Jebel Tuweik range was now just ahead of us. We entered a "*Schaib*," which gradually led us upward till we reached the top of the plateau, for that is what the Tuweik really is, a height of about 250-300 feet

above Zulfia. There had been a good rainfall in these parts, and there was some splendid pasture land. Wheat too was under cultivation after the rainfall.

We next came to Mejma, but did not enter the town. We sent a messenger to pay our respects to the Ameer, for we had treated several members of his family. There was some building going on there, some digging of wells, laying out of new gardens, and water courses being led into new channels and directed to these garden plots. Here, as everywhere in Nejd, we saw a great deal of *Ushb* (herbs) being gathered. It is peculiar to see groups of men, women and children laboriously digging up little plants an inch or two high and gathering enough of this together to make a donkey or camel load. And yet a great deal of it is brought into all the towns we visited. This is "haying" and there are special hay-barns to hold the crop.

The camel express goes only at camel's pace, and patience is one of the requirements of such travelling.

We arrived in Hassa on the eighteenth day after leaving Boreida. We had pushed on ahead of our caravan, and so spent one day there waiting, and then pushed on to Ojeir on the same animals that had brought us from our starting-point. We arrived in Ojeir at noon, and pulled off in a sail boat that evening, but because of a strong *shemal* starting up we lay at anchor two days within sight of Ojeir. Then the captain determined to try Bahrein, but could only make Ras el Barr. We could see Jebel Dukhan however, and after a five-hour walk across Bahrein desert which I never knew existed, (it is just like the Nejd desert) we arrived at Saghir, the summer residence of Sheikh Hammed, who, after feeding us, sent us home in his Ford car. We arrived on March 13th having been gone four months and seven days. Of this period we spent 41 days travelling; one day on donkeys, three on sail boats and 37 days on camel. A great deal of time is wasted in touring inland Arabia.

Of the places visited, Riadh has, of course, been visited

before, but no doctor had even been to Shukra, Aneiza or Boreida. The mass of people are glad of the opportunity of receiving medical aid. The fact that everything is gratis no doubt makes some difference. I think we should make some charges when we are in such places as Woshm or Kaseem.

The total number of clinic treatments given was 6,552, total number of major operations, 128, minor operations, 214.

How much has the Kingdom advanced by this tour, might be your question. I honestly confess I don't know. People are willing to discuss religion for the sake of an argument, and to inform you how much they despise your religion and your view of religion, but the honest searcher with an open heart is not to be found in Wahhabi-land. However, the only way we can ever hope to permanently occupy inland Arabia is to create a need for our services, and this we are beginning to do.

I broached the subject several times of opening a hospital in Hassa. Usually the subject was not very favorably received, or else I would be told that the English would not permit us. To put the whole thing in a nutshell the answer is now as it has been always: If we leave our Gospel behind they will gladly receive our medical services, but they will not permit the Gospel. The Sultan did, however, suggest that he would be glad to have us tour Hassa or Nejd and probably Kaseem every year or two. If we can do that we are making progress.

Bahrein, Arabia,

LOUIS P. DAME, M. D.

ISLAM—THE RELIGION OF PEACE *

Islam is the system of religion which in Western lands is known under the name of Mohammedanism. As a matter of fact we Moslems do not like the epithet, for we do not worship Mohammed. We regard him as man and no more than man. Our holy book says that Mohammed is no more than a man; what distinguishes him from others is that he is the prophet of God. Among many of the misrepresentations that Islam and the founder of Islam have had to suffer at the hands of their maligners one is that its very name has been misrepresented. In our holy book our religion has been called Islam, and the believers in it are called Moslems. Says the holy word: "Verily the religion with God is Islam": "And I have chosen for you Al-Islam as a religion": "He named you Moslems."

What led the opponents of Islam to change its very name we do not know; but one thing is clear. Islam is unique in this very respect that its name is also revealed. No other system of religion claiming to be revealed can say that its name has been given through revelation. Unlike other religions, Islam has not had to go out of its way to find a name in uninspired sources. Even in this respect Islam claims a superiority over sister faiths that is free from human interpolation, and this is what adds to its divine character.

This word, Islam, is a significant name: it indicates the very essence of the religious system known by that name. A Moslem is one "who has utterly resigned himself to the will of God," (II: 106) and "he enjoys perfect peace of mind and contentment" (XVI: 105).

* This article, specially written for our Quarterly, gives the views of an educated Moslem from India now in Chicago. He is editor of the *Moslem Sunrise* and belongs to the Ahmadiya Movement.

“Peace” is the dominant idea in Islam. “Peace” is the greeting of one Moslem to another and “Peace” shall also be the greeting of those in paradise (X: 10); nay in the paradise which Islam depicts shall no word be heard but “Peace, peace.” Says the holy word: “They shall hear therein no vain words or sinful discourse, but they shall hear only the words ‘peace, peace.’” God greets them with “peace” not only in this life but in the one that follows it. The goodly abode that is prepared for the ‘people of the Peace’ is called the “abode of Peace,” and the divine master in quest of whose ‘peace’ they lived ‘in peace’ is called by the name of ‘The Peace’ or the ‘Author of Peace’ (LVI: 23). ‘Peace’ they have to practice in this life (XLIII: 89); they are to walk in the paths of ‘peace’ (v: 16,); and they have to talk and practice ‘peace’ in face of great provocation (XLIII: 89). They have to enter the ‘abode of peace’ (VI: 128) in perfect peace (L: 34). Yet this ‘peace’ is not to be the portion of those who merely follow the name of Islam: it is for those who follow the truth (XX: 97). In fact there are a good many verses of the holy Koran which emphasize this peaceful aspect of Islam and a Moslem’s life. Suffice it to say that Islam is the only religion of practical peace. Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields, and it is thus preëminently the ‘religion of peace.’

Not to make it a mere pious wish, but to give this peace a practical reality, Islam has laid down certain principles which go to establish this reign of peace. The first and foremost principle of Islam is the Unity of Godhead. It is the greatest pillar of Islam, and as a matter of fact every other belief hangs on it. Various gods or the plurality in Godhead have been the sources of a good deal of friction and dissensions in the world. People believing in different gods have deemed it necessary to assail and destroy other people simply because they owed no loyalty to the latter’s god. So long as they were powerful, their god would protect them. Their god being different

from their opponents' they did not feel any tie of brotherhood or fellow feeling, since their originator was different from the other's. They considered themselves to be the chosen people, hence they were to rule and exploit the weaker races. That has been the cause of innumerable destructive wars that this planet has seen since the day man came to grow out of it, and even now this idea is by no means defunct, though people ought to know better now. But there can be no gainsaying the facts. Even now we are where once the aboriginies were, and the thin veneer of civilization is but a mask to hide our old beastly natures. This Unity of Godhead therefore implies the unity of man. The acid test then of every religion and of every system of faith is this doctrine of the Oneness of God. Every other belief is subservient to it. This Unity in its rigorous and most puritanical form is the chief feature of Islam, and the Moslems are the most uncompromising people on this aspect of their faith. Islam is fanatically insistent on this point and the Moslems are rightly proud of their fanaticism on this score. Other religions may have taught this same doctrine in expressed or implied manner, and every system worth the name of revealed religion ought to have done it, but the way Islam has emphasized this point is unparalleled and unique in history. Such a clear denunciation of polytheism as is met with in Islam, and the most exquisite and perfect exposition of the divine attributes, is to be found nowhere else and that is why it has compelled admiration from its inveterate foes and detractors. Islam towers above other sister faiths in this cardinal fact.

Unity in the Godhead implies the brotherhood of man. One God means one aim and one destiny. This brotherhood of man is the practical side of the unity of God. All the great teachers of the world emphasized this point, and if they had not done so they would have failed in their missions, for they were raised to renew and reimpress this lesson upon the minds of their admirers. But as there is difference between man and man, so is there a difference

between teacher and teacher. Each one teacher stressed that side of this brotherhood question which he thought did not receive adequate attention from the people of his day. Abraham, Moses, Jesus, on one side, and Rama, Krishna, Zoroaster, Confucius and Buddha on the other—in fact all the great teachers of the world did their duty in this respect, but it was left for Mohammed to reveal the comprehensiveness of this view. It is all very well to teach lessons of brotherliness in parables and sonorous phrases, but there is always a danger in such cases of their being misunderstood. Consequently there is need to tell man in so many concise and brief words that he has rights as well as obligations. Perhaps no teacher ever minced words on this score as did the prophet Mohammed. The holy Koran said that “all men were created of the same essence and of the same parents.” Elsewhere it said that “the noblest one in the sight of God is he who is the most virtuous among you.” The holy prophet categorically denied that any one man had superiority over his fellows. In his last message he said that he trod under foot all distinctions of race, colour, or blood, all being equal in the sight of God. He even improved upon the old teaching by saying that a man does not become a believer at all in God until he loves for his brother what he loves for himself. Islam thus lays down the basis of a vast brotherhood in which all men and women, whatever nation, caste, or tribe they may belong to and whatever be their rank or profession in society, the wealthy and the poor, have equal rights; and in which no one can trample down the rights of his brother. An enemy of Islam like Mr. Wells has had to admit that the “Koran has kept Islam together in a sturdy fellowship under Allah, a fellowship transcending race, colour, and language, that makes the bond of Christian brotherhood seem a futile sentimentality.”

Another source of friction and war has been the spirit of religious intolerance. Before the advent of Islam all peoples believed that their faith alone was the true one, while they denied even the semblance of truth to other

systems of faith. That is what has always created trouble in the world. It is unbelievable now, though the world as yet is not without the advocates of the olden bigotry, how the same teaching in one system could be regarded as inspired while a similar teaching in the other system may be regarded altogether uninspired. Yet it is a fact that the followers of various religions have been regarding each other as heathens and pagans, and so outside the pale of divine revelation. Islam is the only religion, first and last, that has raised its voice against this unjust attitude. It says that the great religions of the world are one in origin and many in form. This truth was first uttered by a man who did not have any schooling, and whose land of birth was proud of its isolation from the civilising influences of the past. It was from this apparently barren land that the truth took its rise, and which truth was one day to revolutionise the whole history of the religious thought. It was a direct hit at the exclusive and centrifugal tendencies of other faiths. The first words taught to the Moslem are that God is the Lord, not of a particular tribe or a particular nation, but of all mankind, nay of all the worlds, and therefore the first condition for joining the brotherhood of Islam is that a person should believe not only in the truth that is revealed to the Prophet of Islam, but in the truth of whatever had been revealed to all the prophets before him. In the very beginning of the holy Koran a Moslem is taught to believe, "in what has been revealed to thee and what was revealed before thee and the revelation that was to come later on."* A Moslem is therefore to believe that God has been sending down his Prophets and His books, and that there has not been any nation to which a warner had not been sent. A Moslem therefore has to respect the prophets and teachers of all the nations, and he regards his holy book as nothing but a confirmation and restatement of the old truths in a comprehensive way. In propounding and accepting this principle, Islam lays down the basis of peace and har-

* *Akhirat*, has been variously rendered as the *Day of Judgment* or the revelation coming later on. Both are correct in our opinion.—M. D.

mony, instead of wrangling and disputes, among the religions of the world. All religions according to this teaching have divine revelation as the common basis from which they start. The great mission of Islam, however, was not to preach this truth only, which on account of isolation from each other of the different nations of the earth had not been preached before, but also to correct the errors which had crept in on account of the length of time, to sift truth from error, to preach the truths which had not been preached before on account of the special circumstances of the society or the early stage of its development, and the most important of all to gather the truths which were contained in any divine revelation granted to any people for the guidance of man. So in emphasising this universality of divine revelation Islam has rendered a very great service to the cause of peace and mutual amity that should guide the conduct not only of individuals but of nations, and herein it claims a unique position.

Constant prayers have been again a distinguishing feature of Islam. Five times a day at least a person is to bend his knees and prostrate his body before his Maker. Prayer in itself is the great source of the peace of mind and a consolation to a distracted heart. But Islam has not merely enjoined individual prayers: it has laid stress upon congregational devotions. Five times a day are the parishioners to assemble together to practice peace and to pray for peace. Once a week the whole township is to gather together to pray and live in united peace, whilst twice during the year there are to be county prayer gatherings. And once in a lifetime all Moslems from the four corners of the earth are to assemble together in the garb of humble pilgrims laying aside all vanity and pride and seeking nothing but peace and contentment. All tribal, communal, or national differences can be composed and adjusted under the benign self-abnegating influences of the *Hajj* prayers. These daily individual as well as congregational prayers are a reminder to the devotee that in seeking peace for himself he should not be