



Lani Bizant's Intellectual Position On Religions In India: The Islamic Religion As A Model

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Abstract:

The research presented the image of Islam and the Prophet Muhammad through the proposals of the English orientalist Annie Besant, who tried to clarify its authenticity and remove the blurry image and fallacies that were attributed to the teachings of this religion by other religions. She began researching and examining Islamic texts and arguing with them to the objectors and skeptics, as she found that the human depth that the religion seeks Islam is no less than the rest of the Indian religions and beliefs, such as Hinduism, Jainism, Buddhism, and even Christianity. It also tried to separate the Islamic religion from the vision and behavior of Muslims. Not every behavior of Muslims can be traced back to Islam or its prophet. Human behavior is held individually accountable for that behavior and not a collective account or judgments. It is completely definitive, so it cited many Islamic narrations that point to the depth of the Islamic religion, the purity of its beliefs, and their compatibility with the human psyche. It also followed the history of the religion and its events. **key words** :**(I have learned, Theosophy, Hinduism and Islam, Indian beliefs)** **Introduction:**

Indian civilization is one of the important human civilizations, and it is a rich repository of religions and ideas in the East. Indian society is one of the eastern societies that believes in religions, ideas, and beliefs the most. Therefore, most Eastern religions and beliefs have grown in it. Indeed, it is the country with the most diversity of religions, beliefs, and ideas.¹

Spiritual teachings were firmly rooted in the Indian psyche and deeply rooted in the Vedic and Hindu psyche, so India was and still is the most important country in the East for those who want to delve deeper into spirituality. It also became a destination for Western Orientalists to write about the religions and beliefs of the East, and a spiritual reference for those who rejected materialism and sensual rationalism that Western philosophy had produced far away. About the spiritual need of the soul, and accordingly, the English researcher Annie Biznet came to India in order to develop her spiritual faith and the Theosophical belief that she embraced.

Bizant tried to bring together the religious commonalities of ideas, beliefs, and religions in India within the framework of their common vision within the phenomenon of Sufism, and presented the universal and common positives of religions, and explained the state of their similarity without their difference, and postponed their differences to the misunderstanding resulting from a comprehensive understanding of those beliefs or religions.²

Biznet tried to present Islam in a new way other than what others understood, the image in its first form that was not distorted by the narratives and religious extremism of some Muslims, or the wrong understanding of other religions, and to keep it in line with the rest of the Indian religions and beliefs. She also worked to clarify the image of the Prophet Muhammad, that image that Biznet sees. Western researchers were keen to distort it due to their lack of understanding of that personality at times, and their lack of knowledge of the historical circumstances in which that personality arose and appeared, and this applies to many religious adherents in India.³

The research was divided into an introduction, paragraphs, and a conclusion. The introduction indicated the structure of the research, while the body of the research was divided into paragraphs that structured the research and its content, while the conclusion included the most important results of the research.

The paragraphs began by mentioning Annie Baznet's life, her intellectual formation, and the challenges she faced until her arrival to India. As for the second paragraph, it touched on Annie Baznet's vision of Islamic civilization and its connection to other religions and civilizations. In it, we showed that Annie Baznet worked on presenting a vision of Islam and finding commonalities between it and the beliefs and religions in India. As for the third paragraph, it referred to the image of Islam and Muslims when I committed adultery, and here I presented its vision of Islam and the highest personality in the religion, by which I mean the personality of the Prophet Muhammad, and I continued with the ability and high ability to analyze that I possessed in examining the narrations, hadiths, and Qur'anic verses that demonstrated the wrong vision of others about Islam. It removed the methodological and mental fallacies from him, and also defended him with all rationality in the face of the attacks he was subjected to for falsifying him and presenting him in a negative light to the Indian nation in particular and the world in general.⁴

First: Annie Biznet's upbringing and intellectual activity.

Annie Besant was born in 1847 in Britain, but she traces her family origins to Ireland. Her mother was a housewife who embraced Catholic Christianity and believed in it and its teachings. Rather, she went to impose Christian teachings as life principles on her children. As for her father, he was William Burton Percy, a doctor. A skeptic and a good reader of philosophy and theology, he had many problems with his wife, who accused him of

corrupting his children's Christian faith, so the mother was keen to make her children doubt their father's thinking.⁵

Bazant grew up in this atmosphere of oscillating ideas within the family, but as is the case with most children who tend to follow the nature of the mother and receive her words, Bazant tended to be interested in religion and was keen to read the Holy Bible and respect its teachings and its men.

Ani Bazant was unable to form a single awareness that would qualify her to embrace ideas or adopt the prevailing philosophies. Rather, she took a simple life like many girls of her generation. She wanted to have a family far away from intellectual quarrels and cognitive errors, so she agreed to marry a Christian priest and was happy with that marriage, but she little by little, she discovered that the rosy life she had imagined with that priest had gone unheeded. In his secret, he was not what he announced, and she found that the teachings of Christianity did not embody his personality. Then, she began her first journey in search of (truth, morality, and virtue), and began with the initial writings that criticized Christian beliefs, and she was prompted to do so by words she received from her father urging her to rational faith, not imitation, and in-depth readings in theology and philosophy, so she devoted her time to philosophical readings, which created within her a skepticism about all Christian doctrine, but at the same time she maintained her faith in the Creator. She found that belief in God did not prevent her from believing in social or political ideas, so she embraced socialist thought and wrote to workers and peasants, criticizing the capitalist system and its brutality in seizing workers' wages and efforts. She also called on workers to take their rights through demonstrations and strikes, which made her an important figure during that period.⁵

Biznet did not maintain her socialist belief, as she found that this social political trend was important to serve the general public and save them from the abhorrent capitalism that spread in Britain during the Victorian era, but she was searching for a spiritual depth that she could rely on and work with in a way that would enhance the purity of her soul and elevate her spiritual belief, and she achieved this after her meeting with Madame Blavatsky in 1889, where she was presented with the Theosophical Doctrine (). Biznet had heard this doctrine for the first time from her, so she began to read a lot about it until she found what she was looking for in terms of spiritual fullness, and coincidentally, she wanted to take Madame Blavatsky's place in... Presidency of the British Theosophical Society following the latter's death in 1891. Since Theosophy had several headquarters in America, Australia, and India, Besant found that she needed to go to India to learn more closely about Theosophy, as India is the largest place for spiritual ideas and beliefs. Then, in 1893, she traveled to India and began her journey.⁴ To learn more about Theosophy, beliefs, ideas and religions in India. It has made great efforts to spread the faith and introduce it among the Indians and to help them. It has also worked to bring religions and beliefs closer together

through its call to embrace Theosophy as a state of manifestation of the human soul that purifies the rigid beliefs of religions and beliefs, and calls for love and tolerance. It also participated with the Indians in their calls to get rid of British control. She was honored as a result of her efforts as leader of the Congress Party in 1917, especially after her arrest by British forces in the same year. Her intellectual, political and social contributions continued until her death in 1933 at the age of eighty-five years, leaving a great intellectual, social and political impact whether in Britain or India. .

Second: Ani Baznet's vision of Islamic civilization and its connection to other religions and civilizations.

Ani Bazin formed her intellectual roots in a society saturated with radical Christian religious ideas, and burdened with priestly teachings and recommendations. These ideas were the first foundations for cognitive departures, at a time when that vision grew with her marriage to a radical cleric, while her lack of knowledge and simple studies contributed to her surrendering to those ideas without going to scientific research. It is accurate to find out the mental buildings of other religions, but as we mentioned, those cognitive projections changed after they belonged to the socialist movements and developed their cognitive visions until they reached the Theosophical faith, which allowed them to gain access to religious beliefs.⁶

Bizet found in the Theosophical doctrine a broader starting point towards a comprehensive understanding of the philosophy of religions and beliefs. She also researched the implications of the idea of religion and its goals. Theosophical thought succeeded in deepening Bizet's intellectual visions and freed her from the limitations of faith and the unilateralism of belief. Theosophy can be described as a boat moving over the waters of beliefs. It was prepared to provide a comprehensive overview of ideas, religions and philosophies in India. The critic of ideas must not stand in hostility from others and thus enter the pitfall of intellectual dialectic. Therefore, Bizet viewed religions in India as a profoundly comprehensive theory after being informed of the most important intellectual foundations and doctrinal foundations of religions, and she worked on Defending Islam because of the campaign of misinformation and deception that was falsely practiced on ordinary Indians by deceivers and extremists.

Biznet worked on the idea of religious commonalities, rereading religion and its history according to the range of visions, and searching for rational answers that justify actions and their appropriateness and the spirit of the era of the event. Religions as a whole cannot be held accountable according to a hostile, fanatical perspective. Rather, they must define the human commonalities that drive events as an element of communication and participation in The cultural history of those religions. Islam, Hinduism, Buddhism, and Confucianism are religions and beliefs that were established to serve mankind, as a supreme value for which all the values called for by religions and beliefs were created.

Annie Bazant set out to understand the Islamic faith away from the spirit of religious fanaticism, directed fanaticism fraught with religious doctrinal hatred, so she described Islam in two forms: historical Islam and ideological Islam.

A: Historical Islam:

It is the reading of Islamic history as a human history that can be accepted or rejected. This type of historical reading is based in its essence on the narrations that have reached us from the depths of books, and they are usually subject to understanding and analysis. It is not possible to judge the historical origins of Islam according to the religious and cultural given of the nations that criticize it. A nation and each people has its own knowledge, its sources of knowledge, and its intellectual products. What is true for one nation is not necessarily rejected by another. Judgment by cognitive analogy is not included in human knowledge and its measurements.

B: Doctrinal Islam:

Islam, according to Ani Bazant's vision, contains religious beliefs, and it is not permissible for others to mistake them or tamper with their contents. Worship is specific to people and they take from it what benefits them and quenches their ontological thirst. Religious beliefs are formulated and applied to each nation according to their beliefs.

Third: The image of Islam and Muslims when I committed adultery.

After reading Islam and its history, I found that I became radiants of light worthy of praise, and a situation that most adherents to other Indian religions did not understand. So she understood Islam and presented it to her Indian audience in a way completely different from what they knew or what others wanted to present. She presented Islam with a new, non-prejudiced vision that can be divided into:

1- The island environment before the Islamic call:

Bizant worked to clarify the general conditions in the Arabian Peninsula before the rise of the Muhammadan call - according to what she said - Islam cannot understand its path without paying attention to those conditions. Murder, homelessness, exploitation, conquest, the killing of women, exploitation of the weak, and the influence of the powerful are among the characteristics of that era. The Prophet Muhammad was born in the middle of That atmosphere, and he lived the suffering and concerns of the people, so he felt their problems and looked towards their salvation, and Baznet pointed to this by saying, "It is impossible for anyone who studies the life and personality of the great Prophet in the Arabian Peninsula, and knows how he learned and how he lived, to have a feeling of reverence for this great Prophet, one of the greatest supporters." God, despite this, and in what I present to you now,

I say things that may be familiar to many, and yet I myself find them strange whenever I read them, a new way of admiration, and a new sense of reverence for this great Arab teacher, in order to understand his work at all, you need To know the circumstances from which his thought and work began... What is the nature of the country in which this teacher was born, and what is the environment surrounding him?

His childhood, and what kind of resistance he had to face, not only with regard to his teachings, but with regard to life! I cannot sum up his life effectively from recalling a passage I wrote about him myself years ago,...a religious war on every side, tearing apart nations and dividing people, brutal and bloody feuds, vengeance that continues from generation to generation, hatred that separates man from man, and clan from clan. One clan, and the tribe of the other. Look at the Arabian Peninsula, where there is idolatry. It is a ferocious form of worship. It offers even human beings as sacrifices to idols, and where worshipers feed on the bodies of the dead. Here, lust has replaced human love, and homelessness has replaced family life. Bitter and bloody wars break out against the smaller neighbor, and he is slaughtered. A neighbor is his neighbor, a neighbor is his neighbor, and life is almost too unpleasant for words to describe. Into that seething hell of human passion, murder, lust and cruelty a child is born.”

This child whom Bazant describes is the Prophet Muhammad, who was able to change all these circumstances with his religious calling. He tried to spread security and peace, and he succeeded in doing so with great success. In this section of her speech, Bazant shows the social and geographical environment in which the Prophet Muhammad lived, and she tries to convey an idea that The birth of a great leader in this turbulent social atmosphere is something of an impossibility. Murder, homelessness, revenge, and rape do not allow for the birth of a great leader like the Prophet Muhammad. The weight and uniqueness of worship, the intensity and brutality of the worshipers, and the strong's gnawing of the weak only generate hatred and disintegration. So imagine the existence of a leader personality. In these compelling circumstances, a character could be born who calls people to tolerance while they are full of hatred, and calls them to love while they are full of revenge and hatred, or calls them to justice while he lives in a class society in which the strong eat the weak. Therefore, from these atmospheres no one who contradicts them can be born, but the great man He is born when the challenges are great. I may not stray too far from what Biznet mentioned and we are trying to confirm her words. Let us go to what Toynbee spoke about and the birth of the Prophet in exceptional circumstances. Challenges require responses, and the response achieved by the Prophet Muhammad and the Islamic civilization after him was a positive response achieved by Then create a great nation.

2- The leading Muhammadan personality:

No personality throughout history has been subjected to attacks and madness as the Prophet Muhammad was subjected to. The West wrote about him a lot in an attempt to demolish his personality, and they searched for all the stories buried in the depths of books (weak and subjectmatter) in the hope of distorting his image, but this did not prevent the fair-minded among them from writing about him. Impartially and scientifically, he described him with the qualities of a great personality, and I was like one of these writers.⁷

As Bizant tried to remove the blurring that the West painted of the character of Muhammad, he was not the savage character that his critics described, but rather a man who drew from humanity and dignity that affected an entire nation, and prompted his supporters to emulate him. She presented him as a great leader and a great humanitarian, a person who believed in what he offered. He is honest with himself and his followers. He is not a man who loves power and seeks it. I mentioned that if he had been, as his enemies promoted him, seeking power, he would not have rejected the Quraysh offer to take over the leadership of it and make him the commander in control of the affairs of his people. I mentioned the story of the meeting of the Quraysh leaders and his uncle Abu Talib and the great offers that he made. They presented it as temptations to leave his call, even though the call was in its infancy and the number of his followers was very small and among the simple people. He said to his uncle, "By God, if they put the sun in my right and the moon in my left on condition that I leave this matter, I would not leave it until he reveals it to God or I perish without Him." Pragmatism dictates He must abandon his call if he is not sincere in it and respond to the large, tempting offers that have been extended to him.⁸

The attention that Biznet raises in this incident, which was narrated in most biographical books, is very important. If the Prophet's command was not linked to heaven and revelation, and his call was from his own revelation, he would not have been able to continue, and he would have yielded to the demands of his people and agreed to one of their demands for power, authority, or influence. How can he predict the situation? This is that he will dominate the Arabs, and then he will give his companions the good news of Khosrau's victory and the conquest of Persia, while he is at the beginning of his mission. In addition, he was weak in terms of numbers, so only the simple people of Quraysh and their slaves followed him. Their number did not exceed dozens, so the matter was not related to him, but rather it was the directives of God. The Prophet Muhammad awaits its applications.

3- His role in developing the human spirit and sharing with others:

The Prophet Muhammad presented his humanity before his prophecy, and his justice before his authority, and others before his followers and himself. This is how he dealt with the situation in the Arabian Peninsula. He also tried hard to lift them from their barbarism to their humanity, and his followers preserved these efforts for him, so they honored his actions, exalted his remembrance, and honored his work. I mentioned Baznet. His followers

preserved this for him by saying,⁹ “We sank into the depths of ignorance and barbarism, we loved idols, we lived in corruption, we ate corpses, and we identified with abominations. We abandoned all the feelings and manifestations of humanity, and our duties towards humanity and our neighbors. We knew no law except the law of power, when God established Among us was a man whose birth, honesty, honor, and purity we were aware of. He had called us to the monotheism of God, taught us not to associate anything with him, forbade us from worshiping idols, commanded us to speak the truth, be faithful to His verses, be impartial, respect the rights of our neighbors, and forbade us to speak ill. For women, or to eat the right of orphans, He commanded us to renounce vices and abstain from evil, to pray, to pay zakat, to fast, and to believe in Him. We believed in Him and believed in His teachings.”

This is a profound vision from a British Christian coming to a society that is wreaking religious unrest and doctrinal diversity. These are humanitarian statements that emulate the spirit of all religions. They strip the objectors and opponents of their claims and accusations against Islam and its Prophet. They drive away mistrust and mental negativity from it. There is a comprehensive middle state that can be relied upon as a religious university. Here, Biznit was stripped of all the religious negatives that divide man.¹⁰

Baznet did not stop at this vision, but rather tried to explain other principles that the Prophet enjoyed. His love for children and respect for the family presents a different human image that was drawn about the Arab in general and the Prophet Muhammad in particular. The Arabs in that period were harsh in their dealings with their children, and were even hostile. This is a form of manhood and raising offspring. In the hadith, a man came to the Prophet, and the latter was playing with and kissing the children of his daughter Fatima. The Bedouin was amazed and said, “By God, I have ten sons, and I have not kissed any of them...” while Bazant suggested that Muhammad was playing with children and sitting them on his feet. “Little children were running to him and staggering on his knees.” This is a characteristic that distinguished the great people from others, and the prophets alone. This was also the characteristic of Jesus Christ, when he said, “Let the little children come to me and do not prevent them, for such as these belong to the kingdom of heaven.” “Whoever kisses one of these children, out of honor of my name, has kissed me, and whoever kisses me does not kiss me, but the one who sent me.” Children are an example of purity, innocence, purity, and moral perfection, and they are the future incubator of any society. Graduating, educating, and training them in these actions will make them normal human beings capable of building a society. Together, they avoid cruelty and social complexes. It also presents through them a societal message indicating the necessity of family cohesion and the development of the emotional spirit. Love arises from the self to society. Through this, it presents a message to those around it that purity, purity, and simplicity in children are what the Lord is keen to spread. As collective behavior in humans.

Bizant tried to select prophetic stories that show the depth of the Prophet Muhammad's humanity, his great spirit, and his tolerance. He was not the arrogant and tyrannical personality as others imagine and paint him. History is full of stories that prove the opposite of these allegations. For example, we are told the story of the companion Umair bin Wahb, who intended to kill the Prophet, but he... He failed to kill him, and the Prophet pardoned him after he was able to do so. Here, Bazant conveys the incident by saying, "There is one story that I want to read to you, as it shows and indicates the sense of humor inside Mr. Muhammad. Muhammad slept under a palm tree one day, and suddenly woke up to find an enemy of his standing in front of him." With a drawn sword, then the man said to him: "Is there anyone who can save you from me now?" Muhammad answered him, "God," and the enemy dropped his sword. Muhammad seized it and asked him, "Who will save you now?" The enemy answered him, "No one." Then the Prophet Muhammad handed him the sword and turned to his enemy and said to him: "Learn from me to be merciful." It seems that Mrs. Ani Bazant mixed up two narrations, which are the narrations of Safwan bin Umayyah and Gharth bin Al-Harith, and in the two narrations there is an attempt to assassinate the Prophet. As for the first narration, Al-Tabarani mentions it by saying, "Umair bin Wahb Al-Jumahi sat with Safwan bin Umayyah after the affliction of the people of Badr from the Quraysh in Al-Hijr. He was among those who harmed the Messenger of God, may God bless him and grant him peace, and his companions, and suffered hardship from them when they were in Mecca. His son, Wahb bin Umair, was among the captives of the companions of Badr. He said: So they reminded the people of Al-Qalib of their misfortunes, and Safwan said: By God, there will be life after them.

Umair bin Wahb said:10 You have spoken the truth, by God, had it not been I do not have a debt to pay for Ali, and I do not have children for whom I fear loss. I would ride to Muhammad until I kill him, for I have a problem with them. My son is with them, a prisoner in their hands. So Safwan took advantage of it and said: I have your debt. I will pay it on your behalf and your children will be with my family. I will treat them as long as they remain. 11They are not capable of anything we are unable to do. Umair said: Keep my affairs private and yours. He said: I will. He said: Then Umair ordered his sword to be sharpened and branded, then he set off for Medina. Omar bin AlKhattab was in Medina with a group of Muslims reminiscing about the Day of Badr, and what God had honored them with, and what he saw of their enemy, when he looked at.

Umair ibn Wahb knocked on the door of the mosque, brandishing his sword, and said: This dog is the enemy of God. Umair ibn Wahb only came for evil. This is the one who harassed us and besieged the people on the day of Badr. Then Umar entered upon the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, this is an enemy. By God, Umair ibn Wahb came brandishing a sword. He said: "Bring him in." 12So Umar approached until he took the sling of his sword around his neck, so he grabbed it. Umar said

to the men of the Ansar who were with him: Enter the Messenger of God, may God's prayers and peace be upon him, and sit with him and beware of this dog on him, for it is not safe. Then he entered with him to the Messenger of God, may God bless him and grant him peace, while Omar was holding his sword and said: "Send him, O Omar, come closer, O Umair." He said: So what brought you? He said: I came to this prisoner who is in your hands, so do good to him. He said: "So what's the matter? The sword at your neck? He said: God made her ugly because of her swords, so did she benefit anything? He said: "Believe me, what did you come for?" He said: I only came for this purpose. He said: "Rather, you and Safwan bin Umayyah sat in Al-Hijr and you discussed the companions of the Quraish, so I said: Were it not for the debt of Ali and my children, I would go out to kill Muhammad, so Safwan will bear the burden of your debt and your children to kill me, and God is standing between you and that." He said Umair: I bear witness that you are the Messenger of God. O Messenger of God, we used to deny you because of the news you brought us from heaven and the revelations that came down to you. This is a matter that no one attended except me and Safwan. By God, I know what I told you about except God. Praise be to God who guided me to Islam and led me on this path. Then he bore witness to the truth, and the Messenger of God, may God's prayers and peace be upon him, said: "Enlighten your brother in his religion, recite the Qur'an to him, and release his prisoner to him..." As for the other narration, Ibn Kathir reported it by saying, "...Then the polytheists sent a brave man from among them called Ghurath bin Al-Harith or Dathur." Ibn Al-Harith, and they said: God has enabled you to kill Muhammad, so that man went with a polished sword, until he rose up against the Messenger of God, may God bless him and grant him peace, with a sword brandished, and said: O Muhammad, who will protect you from me today? He said: God, and he pushed Gabriel in his chest and the sword fell from his hand, so the Messenger of God, may God bless him and grant him peace, took it and said: Who will protect you from me? He said: No one, and I bear witness that there is no god but God and that Muhammad is the Messenger of God, and by God I will never add more to you. So the Messenger of God, may God bless him and grant him peace, gave him his sword, and when he returned to his companions, they said: Woe to you, what's wrong with you? He said: I looked at a tall man, and he pushed me in my chest, and I fell on my back, so I knew that he was a king, and I bore witness that Muhammad is the Messenger of God, and by God, there is no greater crowd than him. 14-16 And he began to call his people to Islam." It seems that Baznet meant the narration of Ghaurth bin Al-Harith and not the narration of Umair bin Wahb.

Baznet did not limit herself to just one narration to show the morals of the Prophet, the way he dealt with his companions, and his compassion for them. In the context of her talk, she mentioned the story of Ibn Umm Maktoum, whom the Prophet came to teach Islam. 19 The Prophet was at that time busy with other high-ranking people in the hope of winning him to Islam, and every time the Prophet presented concerning the blind man, it is not a display of arrogance or inferiority, but rather he thought that the benefit of his religion and his group would be to win over someone who is stronger, but God blamed the Prophet in an entire

surah for his action, which is Surah Abs, and Bazant mentioned that by saying, “A poor and blind man went to him and asked him to teach him, in At that time, the Prophet was talking to a man of high standing, and he did not show interest in this poor man. The man asked him three times and ignored him three times. The Prophet sent for this man the next morning and told him that he had received a message that night, and it was now part of the Qur’an. I told him That he had repulsed the poor man when he came to him seeking faith, and reminded him that he had not done a good deed, then Mr. Muhammad took him, brought him close to him, made him a seat of honor, and always treated him with the greatest courtesy, because he said, “Because of this man, my Lord has now rebuked me in this kind.” The behavior is humility of thought, willingness to correct a grave error, and frank admission of error. This is not very common among the great teachers of the world, yet you find it repeated over and over again in the person of (the Prophet) Muhammad.22-25

The tolerant spirit of the Prophet was reflected in his actions and words, and forced fair people to do so. History is full of narrations, but those that agree with actions and words can be taken as the most correct. Muhammad left a deep impression on his followers, and among his lovers until today, and because of this intense love, you will not find a Muslim. He is never ashamed of his religion. The credibility of religion is revealed by the extent of humanity. The one who belongs to it can only be a great reformer and a great prophet. You see Muhammad when the time for prayer comes. He prays for those who revile and harm him, and he does nothing for them. This influence is still spreading. In the hearts of many of his followers he establishes a bond between the Prophet and them, which nothing can break.26

I came across a very important narration mentioned by most biographers, which is his treatment of prisoners. At the end of the Battle of Badr, they were brought in shackles, but the Prophet refused that and ordered them to be honored and treated well, and he shared food with his followers, and he ordered those who could read to teach a number of Muslims in exchange for his freedom. Bazant said about that, “We found that he was a man who excelled in his teachings. He never avenged himself on an enemy, and we found this not only in his ordinary life, but even in fierce wars. Instead of killing prisoners of war, as was the brutal custom at that time, he did not content himself with giving them Not only a new life, but he gave them all the bread his followers had, and they kept the dates only for themselves27

They were so inspired by the Prophet’s teachings that they began to realize that they were face to face with one of the greatest figures in history, a man who should be revered by all, whether they were his followers or not.”28

This picture and others were presented by Ani Bazant to the Indian people with their various inclinations, affiliations and beliefs, to show the great injustice and the unreal picture that was painted about Islam and the central figure in it, which is the Prophet Muhammad.

Imagine a Western woman giving her lectures to hundreds of Hindus or Jaints, talking about their Muslim enemies, and those who entered with them. With many battles, people do not see Muslims and their Prophet except as their clerics portrayed them, but the meanings that Bizant presents can only be for a great man who has great teachings and followers who are committed and loyal to his message, while distinguishing between those who are wrong among them who do not represent that message and do not express their following of the one who gave the message. .

4- The dialectic of Islam and Muslims.

There is a somewhat distorted stereotype that religious people present about their religions, an image based on new doctrines that are not based on historical action, an image that may be fragmented from the truths implicit in the transmitted texts, and this image usually generates an action that does not represent the essence of those religions, so Biznet tried to differentiate between Religion and its adherents, that is, in a clearer sense, it wants to give insight to the recipient that the actions accompanying groups do not necessarily fall within their religious curriculum. Religious understanding of texts is subject to the mentality of the reader who internalizes the understanding, discerns the judgment, and this may be far from the contents of the text and its scientific implications, so I tried to distinguish Between Hinduism and Hindus, and Islam and

Muslims, and here she referred to that by saying, "...to judge religion by the teachings of its Prophet and not by the excesses of its followers.²⁹ You must take religion at its best and not at its worst, from its highest teachings and not from the lowest practices of some of its followers.... The Prophet is always much broader in understanding than his followers, and more liberal than those who call themselves by his name. Remember that on the Day of Resurrection, how will God explain the differences of religions and clarify the things in which they differed, and that they can live together in peace, not hating or harming others. If these teachings were implemented in India, the hatred between Muslims, Hindus, and Parsis, Jews and Christ, would end." Here, Bazant presents a picture of the Prophet's dealings with those who violated his religion by saying, "One day a coffin passed by with the corpse of a Jew on it, and one of them said to the Prophet, 'Is this the corpse of a Jew?'" He said, "Nonetheless, even if it is the body of a Jew, a Christian, or a Muslim man, you must stop as the coffin passes." Therefore, when you study his teachings, you cannot deny the deep reverence and even respect for that man with great love. The teachings that flowed from his lips were a source of inspiration and an example for him.³³⁻³⁶

It presents another picture of the Prophet, a prophet who was compassionate and loving to all, praying for them, revering them even if they were opponents, "You see Muhammad when the time for prayer comes, he prays for those who revile him and insult him, and he does nothing for them. This is a very rare thing for followers of this religion at the present time, Because that memory and this wonderful influence has faded over the centuries, but this

influence still spreads in the hearts of many of his followers and establishes a bond between the Prophet and them, which nothing can break.”³⁷

Bizant tried to present to the Indian people a new image of their partners in the homeland, namely the Muslims. That vision is based on discrimination and scrutiny of judgements. Muslims are not equal or compatible in their actions, behavior, honesty, and faith. That is, Islam and its Prophet cannot be judged through Muslims. The Hindu ³⁸The Christian and the Jew did not meet all the Muslims, whether in the world in general or India in particular, in order to provide an objective assessment of them, and vice versa. Therefore, religions are not their owners and adherents. Whoever is hostile to religions on the basis of the actions of their adherents is in a great delusion, so the picture of Muhammad that he presented to us History as a bright picture of human ideals has faded with the ages, and Muslims must return to it, elevate it, and make it the first pillar of religions and groups in India.³⁹

5- Islam and its critics:
Bazant was keen to direct her speech to everyone, and to explain to them Islam and its essence, the true Islam that its enemies have obscured. She said, “There is much more misunderstanding of Islam than we think of other religions in the world.” There are many things said about that religion by those who do not belong to it. Many things have been said attacking those who follow that religion. “Perhaps no religion is more misunderstood than.

“Islam, by those who do not follow it. In Europe, for example, we find deep roots of prejudice against Islam, which is founded on ignorance and hatred.”⁴⁰⁻⁴⁴

With these phrases, Biznet tried to present a picture of the illogical understanding and the nonstereotypical and unreal picture that non-Muslims present about Islam. Critics of Islam took advantage of its teachings to criticize it, but they did not present the complete understanding and the true picture of the scientific intent of religious texts. Islam is understood in two forms:

1- In-depth, non-comprehensive reading of religious texts.

2- Criticism based on historical fallacies, envy and religious hatred.⁴⁵

The West and its writers tried to present the Islamic religion in two ways: the first is based on the fact that this religion is a barbaric religion that seeks conquest, and they liken it to the Eastern invasions of Europe, such as the attacks of the Huns and their like. The second view shows it as a religion that oppresses man, usurps women’s rights, and is in conflict with human nature. And the teachings of other religions. Bazant tried to respond to these two claims with rational evidence that clarifies the futility of Western religious thinking. They tried to present one color of Islam, forgetting its superiority over the West. She stated, “Then there was a deliberate insult to the Islamic religion by those peoples. When the banner of the great Prophet was transferred for the first time to Europe, those regions were living in the dark intellectual period, and when the Roman Catholic faith was a persecuted faith, then the

Moors 46 (Moros) invaded Spain and founded wonderful universities, and they brought the light of clairvoyance to Europe, and for six centuries they carried the light to the European countries - at that time it was The Europeans viewed them as nothing more than (scientific) teachers of religious heretics, and because the crescent came instead of the cross, that was enough reason to set fire to them. Then they worked to ban his teachings, and they themselves became his traditional enemies... and because of that entry into Europe. Prejudice arose against Islam, and this did not come about because of knowledge of its religious teachings, but they considered it a heretical religion, and therefore the faithful Christians banned all its teachings in all their forms." She pointed out that the first person to draw the attention of the West to what is in the East was the King of France (Billy), who said, "There is great astronomy in the East." The West also paid attention to the comparative science in the East, which they used to compare science with myths, in addition to the freedom to think and propose in the East. Opinions differ between different groups, so the Western mind awakened as a result of Eastern knowledge.⁴⁷

This vision presented by Biznet is important evidence that many writers refuse to acknowledge its truth. The Catholic religion that ruled Europe for many centuries could not produce anything but conflict, unfairness, wars, ignorance, unscientificism, and belief in irrational ideas and heresies. Under these circumstances, the East was witnessing a period of great enlightenment. And an unparalleled cultural openness. Scientific schools appeared, the translation and writing movement grew, philosophers and philosophical schools appeared, mathematical sciences and geographical discoveries grew, and historical and grammatical writing became active. All of this happened in the East, and all of this was transferred to Europe.⁴⁸

The Muslims did not distance themselves from learning and developing the received sciences. They were keen on that. Rather, they approached the people of other faiths and religions in India for that goal. The Prophet commanded his followers to learn and urged them to do so. He said,

"The ink of the scholars is better than the blood of the martyrs." This is a clear encouragement to seek Knowledge comes from various sources. Muslims learned from the Hindus while they differed from them in religion. The aim of that was to raise the status of knowledge that their religion urged. Biznet described this phenomenon in India by saying, "If you want to know what happened during the eighth century, you will not be surprised by the discoveries made." By the followers of the Messenger, and how they acquired two other sciences, and how they learned them, and how they took the great astronomical works of the Hindus and translated them into the Arabic language, and made them a basis for themselves to go - to new discoveries - in astronomy that were later transferred to Europe. You find that they studied mathematics and added thought to it New in mathematical knowledge, and you find their wonderful skill in architecture, and there we find some of the most wonderful monuments in

India built by Muslim emperors, and also you find there a wonderful record of knowledge... I believe that you can find that knowledge if you look at it carefully, even after the death. When great emperors like Akbar, his son, and his grandson, their court was a haven for all men of learning from all countries, practically, for almost all nations.⁴⁹

The violence portrayed by Western thought about Islam presents a unilateral and unfocused view of the teachings of Islam and the behavior of its followers. The accusation adopted by Westerners that Islam spread by the sword is a fallacious claim.⁵⁰

For all the correct values, teachings, and narratives, and the neutral vision of historical events, Bazant sees that this vision came from Christian extremists. These people view events with one-eyed eyes. They do not judge their history, which is full of misery and persecution, imagined through the Inquisition and indulgences. Whoever owns this history has no right. Saving the other.

As for the Muslims' use of the sword - according to Bizant - it is a shameful act of aggression against the Muslims by the Christians. These people did not raise a sword during the entire period of their stay in Mecca, and during the first three years of the call, but they did so in defense of themselves. The great persecution they faced from the Quraysh pushed them by force. To raise the sword and defend themselves, they were subjected to unbearable persecution. They cut off their bodies, crucified them, put stones on their chests, and burned their faces after they placed them on the burning desert dust. I wonder what someone would do to him like that? Even in Medina, the Qur'an addressed him with a speech that did not call for war, but rather for self-defense, "And fight those who fight you." "So to those who fight, they have been wronged, and God is able to help them." With this phrase, Bazant addressed the critics and enemies of Islam, in a rational, logical, academic language that convinces the opposition and the stubborn.⁵¹

As for the other accusation that Christians make against Islam, it is the oppression of women and polygamy. Thus, Bazant responds to these allegations in a scientific manner and uses the case of comparison to justify the action. She believes that Islam respects women and gives them more rights than Christianity does. Islam placed Paradise at their feet, as the Prophet said, "Paradise." "The feet of mothers urge." Islam also protects women more than other religions that call for monogamy, as monogamy may often lead to infidelity. In Britain and among Catholics in particular, we see that religion commands them to marry individually and forbids them to have polygamy, but we see that many of them. They resort to non-Sharia relationships, which are mostly multiple relationships, and they take place outside the framework of marriage. When Islam permits polygamy, it protects its followers from indulging in illegal relationships. I think that the Qur'anic law related to women is more just and liberal, as it grants women equal rights and duties as men, so many. Some of them held leadership positions, became poets and writers, and practiced political work, but Christianity

did not achieve this until only twenty years ago, when England recognized women's right to property, while Islam allowed them to do so many times ago.⁵²

This vision, which was unique to Biznet, illustrates a case of defending a religion that was subjected to a fierce attack, but this defense was against the Christian claims and accusations, which it tried to issue through missionaries to the countries they reached, and made them central in the minds of religious peoples that differed from Islamic groups, so It simulates and refutes accusations according to the religious perspective and the opposite accusations. Defending women in the Islamic faith, as presented by Biznet, is an advanced frontier of historical justice. Women in Europe and America did not have civil rights other than those approved by the church, and as for their personal freedoms, they were almost non-existent until The era of the European Renaissance, so the criticisms directed by Western writers towards women's freedom in Islam must be followed up and compared to the rights granted to women in Europe during the period of contemporaneity and Islam. It is also possible to look objectively at the social situation in the Arabian Peninsula, which is very different from the situation in Europe, so the trial Any event must take into account its religious, social and historical backgrounds. As for Hinduism, how can we achieve justice for women when the doctrine forces the wife to perform sati? The Indian woman is a violator of rights, as she has no control over her life. It is in the hands of the father, husband, or brother. Moreover, social classism is abhorrent. Which does not allow one class to marry or mix with another. So why are these phenomena turned a blind eye and any idea that Islam presents about women exposed and trivialized under the pretext of inequality!⁵³ 6- Common visions of religions in India:

Biznet found that the Indian nation has many things in common. Religions were never a factor of division but rather a factor of unity. They do not share partial devotional teachings, but rather they share the purpose and spirit that those religions call for. Even medical treatments related to the spiritual side are similar to what Muslim doctors and their counterparts described. In Indian religions, she said about it "...because you will find that the Advaita Vedanta in Sanskrit is practically identical with the introduction of that high metaphysics in Arabic by the Arab doctors, then I would like to point out to this large audience of Muslims that they may find here a reconciliation of their own faith." The ancient religion of this land is not in external matters but in matters of the mind and spirit. The religious texts that reached India and were translated from other languages do not give the meaning of the original text at all. Translation robs it of its spirit.⁵⁴

For much of its intent and meaning, these texts were translated from people outside those religious systems, and many of them do not even believe in those religions, so it is very difficult to reach the true spirituality sought by the original text. All of this caused a misunderstanding of the original texts of the religions that reached India.⁵⁵

Go back as far as you like and you will find Hinduism alive, as you will find Buddhism establishing itself with its wonderful ethical foundations. Go further back, and you will find that Jainism is almost contemporary with Buddhism. But you will find that Christianity in the first century after Christ on the western coast became one of the Indian religions and was never treated as a foreign religion. Then after that we will return to the great Prophet of the Arabian Peninsula and his people who were exiled from Persia. The Persians are all present here in the motherland, India, and they have common interests. They should be proud of these contributions. In this way, by studying each aspect, much will be gained. You will find passages of wonderful sentences in the Persian language which may rival the ecstasy of Hindu yoga. You will find in them a longing for God, a love of Him, and proof of His infinite compassion. Then you cannot classify any of them as a Hindu. Or a theosophist.⁵⁶

Biznet believes that Theosophy is the essence of these religions, as it existed before Christianity. Rather, it is a combined mixture of Buddhism, Hinduism, and Christianity. Whoever can understand the origins of those religions understands Theosophy, and vice versa. The seeker for the truth must know several things that lead him to the truth, which are:⁵⁷

- 1- His view and theory of God.

- 2- His theory of man.

- 3- His theory of soul salvation.⁵⁸

Theosophy, in the first point, believes in the unity of existence, and that in order to reach the Absolute, you must identify with nature to unite with the Absolute, and these are the teachings of the Buddhist Vedas, and the theory of the multiple lives that Buddha went through. He went through 550 lives and was brought back in different bodies, and any of those lives represents him. A new resurrection of a new god. As for the Hindu theory of salvation, it continues until one reaches nirvana, which slips into the unconscious until it becomes part of the God working in the world. Dr. Pember believes that Hinduism believes that a person goes through 800 incarnations before his purification of sins is complete. Then reaching nirvana, it requires descent (incarnation) before ascension and union (nirvana) for a time estimated at 70 million years.⁵⁹

Anyone who follows the history of ideas in the world finds clearly the different intellectual treatment of religions between peoples. European peoples delve into the mind, its justifications and its outcomes, while the spirit is given occasional attention - especially after the European Renaissance - so we find that Europeans are thirsty for the spiritual purity found in the East, as we find The difference is also in the spirituality of the East. The Indians were the pioneers of the Eastern spiritual movement, and the peoples of the East followed after them. Therefore, the spiritual movements grew, and I think that most of the Eastern beliefs and religions largely set aside spirituality and metaphysics, so the commonalities between them are great and clear, and even adherents of the Islamic religion itself can find a

difference in The way of dealing with his teachings from its early beginnings until the entry of the eastern peoples (Iranian and Indian) into it. The Sufi movement grew significantly after the first century AH. In fact, a great researcher such as Muhammad Iqbal distinguished between Sufism and the spiritual movement of the religion after the entry of the Persian element into it. The great Sufis were among the The regions of the Islamic East, such as Al-Junaid, Al-Hallaj, Al-Kilani, Al-Jili, and others, as he pointed to the intellectual transformations in Islam and the mental and spiritual trends.⁶⁰

Accordingly, the spiritual space that Biznet worked on was clear between religions, and amenable to rapprochement among its adherents, as she finds God in all religions despite the different ways of going to Him. She indicated this by saying, “God is present with everyone, so everyone calls to God, and God calls to life.” And life means brotherhood with everyone. Hinduism gives love, Buddhism gives correct understanding, just as Greece talks about perfection, Rome about law, Egypt about science, Christianity gives the message of self-sacrifice, and Judaism urges righteousness, so every religion gives an important message for the future. And everything they offer are pearls of the truth.”⁶¹

Conclusion

1- Ani Bizant benefited from her previous intellectual experience with Theosophy and her cognitive transfers between religions and ideas in examining and thinking clearly before taking a position on any of the experiences or problems that she faced. This paved the way for her to read and scrutinize before taking positions and decisions.

2- The impact of the family intellectual diversity that accompanied Bznet from her childhood until her youth in crystallizing the personality of the avid researcher. She moved between faith and skepticism, then belief in the Theosophical doctrine, which paved the way for her total belief in religions and their outcomes. Theosophy believes that religions are true in their entirety, and it ends with one truth, which is happiness. Man and his advancement.

3- She made a balanced comparison between the religions in India. She did not favor one religion over another, or mistake one belief at the expense of the other. Rather, she believed in all of them, acknowledged the commonalities between them, and saw that every religion or belief has an idea that leads to Theosophy, which she considers to be the greatest sum of religions, which is The most important outcomes of serving the human soul through its unity and absolute existence.

4- Bazant was able to present a new reading of Islam and address it to the non-Muslim majority, and to assure them that the fragmented vision of Islam does not provide a clear picture of it, so the Islamic religion must be read away from religious fanaticism or the narratives provided by rival groups.

5- I distinguished between Islam and Muslims, and found that many Muslims do not represent Islam, but rather do not apply its teachings. Therefore, Islam cannot be judged by them, but rather Islam must be presented in a fair, scientific way by reading its heritage.

6- Biznet was able to present to the reader a lot of evidence that denies the claims made by Christians about Islam (such as violence, the degradation of women, or inequality). She considered this a way to discredit it and not based on scientific fact. The history of Islam is full of the bright spots of human positions that she presented with many narrations. She also indicated that no one has the right to Criticism of the teachings of a religion to which one does not belong, just as one has no right to criticize in a dismissive manner that has no aim other than contempt, and that adherents of one religion have no right to criticize another religion when it practices the same or more actions than it does.

7- Bizant defended the central figure in Islam, which is the character of the Prophet Muhammad, which she said was "the most slandered figure." She distinguished between what was mentioned in the Qur'an and historical narratives with the weak news transmitted by the orientalist, which many religious people in India believed. It presented the personality of the Prophet Muhammad in its historical context, his achievements and his great humanitarian stances even with his enemies, and expressed great admiration for the Muhammadan leader personality.

8- Biznet found that the commonalities between Indian religions and beliefs are great, so Indians must work to unify their country through these commonalities, and make it the broader basis for their unity and non-dispersion.

References:

1. There are many Indian religions. Most of the Hindu sects and worships are derived from the

Veda. You will find a difference between Vedaism, Brahminism, neo-Brahminism, and neoHinduism. It is impossible to count all the religions of India, as they are very numerous and almost uncountable. Nothing among them is fixed. They include thousands of gods and stone and wooden idols. From each one of them are derived philosophical ideas that distinguish them from others. Hindus love external images and signs. They are formal in practicing their worship. You find their temples filled with symbols that indicate signs of their sanctity, such as the organ of generation and childbirth. The Hindu stresses the practice of religious exercises. For more see:

2. Gustave Le Bon, *Civilizations of India*, translated by Adel Zuaier, House of Cultural Diversity, Syria, 2019, pp. 529-544.

3. All religions of ancient India and those derived from it believe that life is evil, that matter is a base manifestation of the principle of life, that nature is a series of perpetual

developments, and that gods and people are false phenomena and imaginary manifestations of the supreme origin, which is the great Brahma, who gives life and to whom all religions return. Any image you call him with is his image, and that the ancestors, the jinn, the animals, the forces of nature, and the heroes are nothing but his reincarnation, so they later become idols for the masses and objects of worship, and that the immortal soul moves from one being to another until it is destroyed in the highest origin, and that a person's actions in this world are what determine his being. Next . For more see:

4. Same source, p. 551.

5- C. Jinrajbasay, Biography of Annie Besant, The Theosophical Publishing House, Adyar, 1981, p.3.

6- James H. Cousis, The Annie Besant Centenary Book 1847-1947, The Besant centenary Celebration, Adyar, 1947, p. 14.

7 - For more about Besant's socialist calls and ideas, see:

8- Annie Besant, Modern socialism, Frket Hought Publishing Company, London, 1886, P.p. 11 - 42.

9 - Geoffrey West, The life of Annie Besant, Geraid Howe limited, London, 1929, pp. p70-75.

10 - Annie Besant, The Meaning and the Use of Pain, Theosophical Publishing Society, London, 1910, pp. 3-11.

11 - Madame Helena Petrova Blavatsky: She was born in Russia in 1831. She traveled around the world at the age of seventeen, and spent seven years in Tibet. She claimed that she met the masters (those who followed the path and reached advanced stages of spiritual knowledge), and that they taught her magic and astrology and commissioned her to spread wisdom. She moved to the United States in 1873, and founded the Theosophical Society in 1875. She then claimed that her masters ordered her to move the Society to India, and she opened a center for it in Adyar. For more see:

12- Qadri Qadri Muhammad al-Deeb, Foundations of Modern Theosophical Thought in the Balance of Reason and Religion, Journal of the College of Islamic and Arab Studies, Issue Six, 2018, Egypt, pp. 1432-1433.

13-Theosophy: It is a Greek word that is divided into two parts. The word Theos means God, and Sophia means wisdom, which is divine wisdom. Technically, it indicates that it is the basis of all religions, and it is the essence of absolute truth. It confirms the validity of all religions and their similarity to the colors of the solar spectrum. It is believed To its adherents, it presents definitive truths about the existence of God, His nature, and His relationship with man. It is not a religion, but rather an interpreter of religions. The Syrian, Nadra Al-Yaziji,

defines it as the state of wisdom absorbed in itself, which is the comprehensive, comprehensive wisdom that permeates existence and emerges within it without designation or definition. That is, it is divine wisdom or truth. Semiticism, as it emphasizes the direct knowledge of God and His oneness. It emphasizes the unity of essence in religions, and has similarities with Hinduism and Buddhism in the ideas of reincarnation, yoga, karma, the pursuit of moral perfection, and the love of knowledge. See more 14-Qadri Qadri Muhammad Al-Deeb, previous source, pp. 1419-1423.

15 Takayama Taty, A Gulde to Theosophy, Published for the Bombay Theosophical Publication, Bombay, 1887.

16- Ani Baznet published many books on the Theosophical doctrine, and gave hundreds of lectures to the Indian people, and to the audience of Indian religions (Hinduism, Islam, Buddhism, Sikhism, and others). In all of her lectures, she does not try to make them doubt religions or disdain them, as much as she wants to point out Theosophy is present in every religion, and it calls for love and acceptance of others. For more on her proposals in this field, see:

Annie Besant, Four Great Religion, Theosophical Publishing Society, London, 1906.

17 - Canada India League, The Interment of Mrs. Annie Besant, Toronto, pp. 5-14.

18- Geoffrey West, Op.Cit,P.p.133- 206.

19 - Annie Besant, AN AUTOBIOGRAPHY, published by Global Grey, 2015, P.p28-33.

20- Biznet referred to these ideas through a small 15-page booklet issued to her entitled "Foundations of the Theosophical Society." To view its content, see:

21-Annie Basant, The Basis of Theosophical Society, Theosophical Publishing Society, Adyar, 1910.

22 - Annie Besant, The Life and Teachings of Muhammad, Theosophical Publishing house, Adyar, India, 1932, p.p 1-2.

23- To learn about the conditions of the Arabs before Islam, see:

24-Imad al-Din Abi al-Fidaa bin Katheer, The Beginning and the End, Part 1, Dar Sader, Damascus, pp. 448-497; Izz al-Din Abi al-Hasan, known as Ibn al-Atheer, al-Kamil fi al-Tarikh, edited by Abdul Salam Tadmurri, Dar al-Kitab al-Arabi, Beirut, 2010, pp. 454-583.

24 - Annie Besant, The Life and Teachings of Muhammad, p.p. 4-7.

25 - Ziad Abdel Karim Al-Najm, Toynbee and his theory of challenge and response (Islamic civilization as a model), Publications of the Syrian General Book Authority, Damascus, 2010, pp. 142-154.

26 - Abd al-Malik Ibn Hisham Ibn Ayyub, The Biography of the Prophet by Ibn Hisham, edited by: Mustafa al-Saqqa and others, Part 1, Al-Babi al-Halabi and Sons Press, Cairo, second edition, 1955, p. 266.

27 - Annie Besant, The Life and Teachings of Muhammad, p11.

28 - Ibid,P 6.

29 - This hadith is mentioned in Sahih Al-Bukhari and it is one of the authentic hadiths, and its text states: "The Messenger of God, may God bless him and grant him peace, kissed Al-Hasan bin Ali, and Al-Aqra' bin Habis Al-Tamimi was sitting with him, and Al-Aqra' said: I have ten... I did not kiss any of them, so the Messenger of God looked at him. May God's prayers and peace be upon him, then he said: "He who does not have mercy will not be shown mercy." For more see:

3-Muhammad bin Ismail al-Jaafi al-Bukhari, Sahih al-Bukhari, edited by Muhammad Zuhair bin Nasser al-Nasser, Part 8, Dar Touq al-Najat, p. 7.

31 - The Bible, Matthew 19/13-14

32 - The Bible, Mark: 9/37

33 - Annie Besant, The Life and Teachings of Muhammad, P 7.

34 - Suleiman bin Ahmed bin Yaqoub Al-Tabarani, Al-Mu'jam Al-Kabir, edited by: Hamdi Abdel Majeed, Part 17, 2nd edition, Ibn Taymiyyah Library, Cairo, p. 58

35 - Abu Al-Fida Ismail bin Omar bin Katheer, The Biography of the Prophet, edited by Mustafa Abdel Wahed, Part 3, Dar Al-Ma'rifa for Publishing, Lebanon, 1976, p. 4.

36- Many sources mentioned this incident, for more information see:

37-Abu Al-Hasan Muqatil bin Sulaiman Al-Balkhi, Tafsir Muqatil bin Sulaiman, edited by: Abdullah Mahmoud Shehata, Part 4, 1st edition, Dar Ihya' Al-Turath, 1423, p. 590. ; Abu Abdullah

Muhammad bin Ahmad Shams al-Din al-Qurtubi, Al-Jami' Li Ahkam al-Qur'an (Tafsir alQurtubi), edited by: Ahmed al-Baradouni and Ibrahim Tfayesh, Part 19, 2nd edition, Dar al-Kutub al-Misriyah, Cairo, pp. 211-213.

38 - Annie Besant, The Life and Teachings of Muhammad, p.13.

-Ibid

39 - To view the narratives that talked about the accounts of the prisoners and their treatment, see:

40-Ibn Kathir, previous source, vol. 3, p. 832. Ibn Hisham, previous source, vol. 1, p. 645.

- Cited in:

41-Annie Besant, The Life and Teachings of Muhammad, P7.

42 - About the massacres against Muslims see:

43-Ramadan Lawand, The Tragedy of Muslims in India, Beirut, 1966, pp. 12-27. ; Ahmed Muhammad Al-Jawarna, Islamic Battles in India, Yarmouk University, Jordan. Pp. 113-163.

44 - An ethno-religious group located in the Indian subcontinent. They belong to the Zoroastrian religion. They remain the Iranians who inhabited India. They were given this name in the seventeenth century. They now number 100,000 people. See more www.wikipedia.com

45 - Annie Besant, The Life and Teachings of Muhammad, p.10.

46 - This narration was mentioned in Sahih Al-Bukhari, Muslim and Sunan Al-Tirmidhi, and it says: "Sahl bin Hanif and Qais bin Saad were sitting in Al-Qadisiyah, so they passed by a funeral procession, and they stood up, and it was said to them that it was from the people of the earth, that is, from the people of the people of the people of Islam, so they said: The Prophet, may God bless him and grant him peace. A funeral passed by him, so he stood up, and he was told: It was the funeral of a Jew, so he said: "Isn't it a soul?" For more, see:

47-Muhammad bin Ismail al-Jaafi al-Bukhari, previous source, vol. 2, p. 85.

48 - Annie Besant, The Life and Teachings of Muhammad, p 10.

49 - Ibn Hisham mentioned such incidents in detail in the biography of the Prophet, and for more information about them, see:

50-Ibn Hisham, previous source, vol. 1, p. 415, vol. 2, pp. 6-7, 46.

51 - Annie Besant, The Life and Teachings of Muhammad, p 13.

52 - Cited in: Ibid, P21.

53- They are the remnants of the Muslims in Spain. Their origin goes back to the Berber people in Morocco. They are of strong build and their skin tends to be black. The word Moor is derived from the Latin language mauri, which means black. They previously inhabited the Iberian Peninsula of Andalusia. It is believed that Tariq bin Ziyad was among them, and he was given the nickname Moors. The Arabs in Andalusia must end their rule. For more see:

54-Stanly lane poole, The Moors in span, second edition, Putnams sons, 1887., www.britannica.com

55- Cited in:

56-Annie Besant, The Life and Teachings of Muhammad,P 2.

57 - Annie Besant, A World Religion, Theosophical Publishing House Adyar, Madras, India, pp. 3-4.

Quote this hadith:

58-Jalal al-Din al-Suyuti, Al-Jami' al-Saghir fi Hadiths of al-Bashir al-Nadhir, vol. 7, 1st edition, Dar al-Fikr, Beirut, p. 713.

59 -Ibid,P15.

60- Ibid, P. p. 23-24.

Quote this hadith:

61- Abdullah bin Hibban, Classes of Hadith scholars in Isfahan, edited by: Abdul Ghafour Abdul Haqq Al Balushi, Part 3, Al Resala Foundation, Beirut, 1992, p. 519.