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LIFE OF MOHAMMADAN.

BY

A LEARNED MOHAMMADAN-

**Which has been greatly improved by the
addition of a chapter on Qu'an,
Islam and Moral Excellences
of the Great Arabian
Prophet.**

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P R E F A C E

T H E present work is an humble but earnest endeavour to free the history of Mohammad from false accusations and illiberal imputations, and to vindicate his just claim to be regarded as one of the greatest benefactors of mankind.

It is obvious that one's deeds are the results of his moral excellence; and that internal mysteries are the germs and sources of actions, and that the external obtains light from the internal which beautifies and polishes it and which changes its defects and virtues, and that absence of outward humility is inconsistent with humility of the heart and that he whose spirit is not enlightened by Divine grace does not receive the light of moral inspiration.

In this book I have also given a connected account of such moral excellences and characteristics of the Great Arabian Prophet as are based upon circumstantial evidence in order that they may in virtue of their being noble enliven and strengthen the faith of our Muslim'brethren I have also ventured to describe his personal appearance and then the miracles set forth in authentic records so that the story of his moral greatness be fully narrated and the eyes of the infidels be opened.

It may be truly affirmed that of all known legislators and conquerors, not one can be named, the history of whose life has been written with greater authenticity, and further detail, than, **that** of Mohammad.

In conclusion, the author would state, that, in a few instances, when diffident of his own powers to do ample justice to so interesting and important a subject, he has availed himself of the ideas and language of other writers and from the various books written for this purpose, an aid which he takes the present opportunity of candidly and gratefully acknowledging.

THE AUTHOR

INTRODUCTION.

THE name of Arabia, the birth-place of Muhammad, the prophet, is supposed to be derived from the Arabic word Arabah, a desert. Its inhabitants call it Jazirat-al-Arab, or the Peninsula of Arabia. Its name comprehends all that large tract of land bounded by the river Euphrates, the Persian Gulf, the Sindian Indian, and Red Seas, and part of the Mediterranean : above two-thirds of which country, that is, Arabia properly so called, the Arabs have possessed almost from the Flood; and have made themselves masters of the rest, either by settlements or continual incursions; for which reason the Turks and Persians at this day call the whole Arabistan, or the country of the Arabs. But the limits of Arabia, in its more usual and proper sense, are much narrower, as reaching no farther northward than the Isthmus, which runs from Aila to the head of the Persian Gulf, and the borders of the territory of Kufa, which tract of land the Greeks nearly comprehended under the name of Arabia the Happy. Proper Arabia is by the oriental writers generally divided into five provinces,¹ viz., Yaman, Hijaz, Tahama, Najd, and

1• Strabo says Arabia Felix was in his time divided into five kingdoms, c. If, p. 1,329.

Yamama, to which some add Bahrain as a sixth but this province the more exact part of Irak¹; others reduce them all to two, Yaman and Hijaz, the last including the three other provinces of Tahama, Najd and Yamama.

The province of Yaman, so called either from its situation to the right hand, or south of the temple of Mecca, or else from the happiness and verdure of its soil, extends itself along the Indian Ocean from Aden to Cape Rasalgat; part of the Red Sea bounds it on the west and south sides, and the province of Hijaz on the north.²

Arabia may be regarded as a continuation of the great African desert. It is one of the hottest and driest countries in the world. The sky is generally cloudless, and the sun pours its rays on plains of burning sand. At night, during the cold season, the winds are sometimes chilly and piercing. In several parts a shower of rain falls during the whole year. The central table-land has, however, a short rainy season. The country does not contain a single navigable river. The mountain streams are quickly swallowed up by the thirsty ground. The northern parts during the hot season are exposed to a deadly wind called simoom. The air passing over the burning sand becomes nearly as hot as boiling water, while it collects choking dust.

The Arabs are divided into two classes, those who wander and those who are settled. The

1, Gol. ad Alfragan, 79,

2 La Reque, Vcyage de 1' Arab. Heur, 11

former are called Bedouins, from the Arabic *bedawi*, dwellers in the desert. The Arabs divide the world into two great bodies, first themselves, and secondly 'Ajami' or all that are not Arabs.

Bedouins who are more closely allied with Arabia, are of middle size, lean and athletic. Their eyes and hair are dark, and their complexion is brown. Living as they do in the open air their senses are very acute. They can descry distant objects on their vast plains ; sounds are also caught with surprising felicity. Another singular power is that of judging of foot-prints.

The common dress of the Bedouins consists of a coarse cotton shirt, over which is worn a mantle, with hood woven in one piece, either white or striped with white and brown. The wealthy wear instead of this, a long gown of silk or cotton stuff. The head-dress varies greatly. The Bedouins use a square cloth of yellow or green cotton, with two corners hanging down on each side to protect them from the sun or to conceal their features. Rich men have caps, embroidered with gold and inwrought with texts from the *Qur'an*.

The dress of the women consists of a wide cotton gown of a dark colour, blue, brown or black, and a cloth for the head. They go bare-foot and are very fond of personal ornaments. Silver rings are frequently worn in their ears and

noses. All puncture their lips and dye them blue. Some tattoo their cheeks and other parts of their bodies. They paint their eyelids and eyelashes black with antimony. The Arabs seldom allow their women to be seen. A Bedouin can live on very little; the milk of a single camel and a handful of dates dry or fried in *ghee*, suffice for his wants. Then he can obtain it, he is very fond of butter. He will swallow every morning a large cupful before breakfast, and snuffs up some of it into his nostrils. Bread is made of coarsely ground wheat baked in the ashes. Flesh is cut into strips and sun-dried, and forms a favourite food during journey. In the south: rice is largely used: whenever dates grow they form one of the chief articles of diet.

The Bedouins live in tents made of thick goats' hair. Their height is generally seven feet, the length from twenty-five to thirty, and the breadth about ten. A tent is divided into two apartments, one for the men and the other for women, by a woollen cloth which is drawn across and fastened to the three middle posts. The furniture comprises pack-saddles as well as others for riding, water-bags made of tanned camel-skins, goat-skins, for milk and butter, a little bag into which may be put the hair or wool which falls from the sheep and camels on the road, a leather bucket for drawing up water from deep wells, a handmill, a mortar, a coffee-pot, a copper pan, wooden dishes, the horse feeding bag, and an iron

chain to fasten the horse's forefeet when it is allowed to wander about eating gra?s.

The greater number of Arabs content themselves with one wife. When a man desires to marry a girl he sends some friend of the family to her father, and negotiations begin. The girl's wishes are then consulted, for she is not compelled to marry against her inclination. If they agree with those of the father, and the match is to take place, the friend, holding the father's hand, says, ' You declare that you give your daughter as wife to — ? ' The father answers in the affirmative. The marriage day being appointed, the bridegroom comes with a lamb in his arms to the tent, of the girl's father, and there cuts the lamb's throat before witnesses. As soon as the blood falls upon the ground, the marriage ceremony is regarded as completed.

The men and girls amuse themselves with feasting and singing. Soon after sunset the bridegroom retires to a tent pitched for him at a distance from the camp : there he shuts himself up, and awaits the arrival of his bride. The girl runs from the tent of one friend to another, till she is caught at last, and conducted by a few women to the bridegroom's tent. He receives her at the entrance, and forces her into it ; then depart. This custom is a relic of the barbarous times when women were forcibly stolen away as wives. If an Arab has evidence of his wife's adultery he accuses her before her father **and**

brother ; and if the crime be plainly proved, the father himself, or the brother cuts her throat.

The Arabs, though generally contented with one wife at a time frequently change them. When one of them becomes, on any slight cause, dissatisfied with his wife, he separates himself from her by simply saying, '*anta talaqa*,''' thou art divorced.' He then gives her a she-camel, and sends her back to the tents of her family. He is not obliged to state any reasons, nor does this circumstance reflect any dishonour on the divorced woman or her family : every one excuses him by saying, ' He did not like her.' Perhaps, on the very same day, he betroths himself to another woman; but his repudiated wife, on the contrary, is obliged to wait forty days before she can become the wife of another man, that it may be known whether or not she is pregnant by the former husband- There are men about forty-five years of age who have had forty different wives. Whoever will be at the expense of a camel may divorce and change his wives as often as he thinks fit.

Salutations. —The general mode of saluting throughout the desert is, after the *salam 'alaika*, to ask *taiyib* or 'well'? Shaking hands and kissing after a long absence, are everywhere practised. A stranger is usually called 'uncle,' to which he replies by 'brother.'

For a full account of divorce, see Hughes' dictionary of Islam pp. 86-9.

Hospitality.—The Arabs are noted for their hospitality. A hungry Bedouin will always divide his scanty meal with a still more hungry stranger, although he may not himself have the means of procuring a supply. The guest who enters an encampment of the Nejd Bedouins usually alights at the first tent on the right side of the spot where he entered the circle of tents. If he should pass that tent and go to another, the owner of the alighted tent would think himself affronted : serious quarrels sometimes arise with regard to the entertainment of guests.

Caravans. —There are no roads in Arabia, and all goods are carried by camels and bullocks. On account of the many robbers, travellers generally go for protection in large companies, called caravans. The Mecca pilgrims form a very large body. They are divided into companies, at the head of each is an officer. They generally travel by night. In the morning, they pitch their tents, and rest several hours, and take their food. About 1 p. M. a trumpet is sounded which gives notice to all to pack up their things and prepare for the night's journey.

Sometimes large tribes of Arabs move in search of fresh pastures. A traveller thus describes the scene : We soon found ourselves in the midst of widespreading flocks of sheep and camels. Long lines of asses and bullocks laden with black tents; aged men and women; no longer able to walk, tied on a heap of domestic furniture,

mothers with their children on their shoulders; boys driving flocks of lambs; horsemen armed with their long tufted spears, scouring the plain on their fleet steeds ; riders urging their dromedaries with their short hooked sticks ; high born ladies seated in the centre of huge wings which extend from each side of the camel's hump. Such was the crowd through which we had to wend our way for several hours.'

Robbery.—The Bedouins have been styled 'a nation of robbers,' whose principal occupation is plunder, the constant subject of their thoughts. The Arabian robber considers his profession honourable, and the term robber is one of the most flattering titles that can be conferred on a youthful hero. The Arab robs his enemies, his friends and his neighbours that they are not actually in his own tent, when their property is sacred. To rob in the camp, or among friendly tribes, is not reckoned creditable to a man ; yet no stain remains upon him for such an action, which, in fact, is of daily occurrence. But the Arab chiefly prides himself on robbing his enemies and in bringing away by stealth what he could not have taken by open force. The Bedouins have reduced robbery, in all its branches, to a complete and regular system. When some Arabs set out on a plundering expedition, they clothe themselves in rags, and take a moderate stock of provisions. About a dozen will go, all on foot. When they come near the camp which is to be robbed three of the most

S

daring go to it at midnight, while the others await their return. One of the three endeavours to excite the attention of the nearest watch-dogs. They immediately attack him; he flies and they pursue him to a great distance from the camp, which is thus cleared of those guardians. Another of the three, called the robber, now advances towards the camels that are upon their knees before the tent; he cuts the strings that confine their legs, and makes as many rise as he wishes. He then leads one of the she-camels out of the camp; the others follow as usual. The third stands during this near the tent pole, holding a long and heavy stick over the entrance of the tent, ready to knock down any person who might come forth, and thus gives the second time to escape with the camels. If the robbery succeeds, the two drive the camels to a little distance. Each then seizes one of the strongest camels by the tail which he pulls with all his might. This causes the beast to gallop, and the men thus dragged, and followed by the other camels, arrive at the place of rendezvous, from which they hasten to join the first, who has in the meantime been engaged in defending himself from the dogs. It often happens that as many as fifty camels are stolen in this manner. Whenever a Bedouin feels himself stronger than the inoffensive peasant or the peaceable traveller he worries **him** with unceasing **demands**; and no promise can **bind him** to limit his **rapacity**.

Government.—The government is patriarchal. The rule of the father of a family is that of which the influence is most strongly felt among the Arabs. Each little community is considered as a family, the head of which exercises paternal authority over the rest. These, in the course of many wanderings, are split into several branches, that still form one tribe without being dependent on each other. Their genealogies, however, are carefully kept, and the representative of the senior branch is always regarded with a high degree of respect. The common name for the head of a community is Shaikh, from an Arabic word meaning an old man, or elder. Sometimes one is chosen as head of two or three communities, who is called Shaikh of Shaikhs. The Shaikhs have no fixed authority, but endeavour to maintain their influence by the means which wealth, talents, courage, and noble-birth afford. Their prerogative consists in leading their tribe against the enemy in conducting negotiations for peace or war; in fixing the spot for encampment; and in entertaining strangers of note; but even these privileges are limited. The Shaikh cannot declare war, or conclude peace, without consulting the chief men of his tribe. His orders are not obeyed, but his example is generally followed. Thus, he strikes his tent and loads his camels, without desiring any one to do so; but when they know that the Shaikh is setting out his Arabs hasten to join him.

Corporal punishment is unknown among the Arabs ; offences of whatever nature are punished by fines. All insulting expression as, ' You treat your guests ill, ' ' You are a dog ; ' all acts of violence, a blow, however slight (a blow may differ in its degree of insult according to the part struck), and the infliction of a wound, from which even a single drop of blood flows, all have their respective fines¹ fixed.

Blcod-Revenge.—It is received law among the Arabs that whoever sheds the blood of a man owes blood on that account to the family of the slain person. This law² is sanctioned by the Qur'an. A friend's blood should not be avenged on any other person than the man who actually killed him ; but the Arabs claim the blood not only from the actual homicide, but from all his relations. This claim constitutes the right of ' blood-revenge ' and it is never lost ; it descends on both sides to the latest generations. The Arab regards this blood-revenge as one of his most sacred rights, indeed he holds it to be a duty. No consideration would induce him to relinquish it. Even a degenerate Egyptian fellah, in the time

1. Here's an example:—Bokhyt called ujan ' a dog ' Djolan returned the insult by a blow upon Bokhyt's arm ; then Bokhyt out Djolan's shoulders with a knife. Bokhyt therefore owes to Djolan:—

For the insulting expression	...	...	1 sheep
For wounding him in the shoulder	...	...	3 camels

Djolan owes to Bokhyt : —

For the blow upon the arm	...	...	1 camel
Due to Djolan, 2 camels and 1 sheep.			

2. suratu'l-Baqara (ii) 78.

of Muhammad 'Ali, plunged his dagger into the breast of the man who had murdered his brother, although he knew that his own life must be forfeited for the deed.¹ Still among poor tribes and in cultivated districts the fine is frequently accepted.

Protection.—If a person in danger of his life, eats the smallest portion of food belonging to another, the latter is bound to be his protector. If strangers are seen approaching a tent with the apparent intention of alighting there, and if the owner of the tent suspects that they belong to a hostile tribe, induced by untoward circumstances to fly for refuge, which must not be refused, he cries out to them from afar: 'If you belong to a hostile tribe, you shall be stopped.' After this warning, they are not entitled to claim protection from that person, but may endeavour to find it at another tent. An individual in the great Arabian Desert will be forgiven if he should kill a stranger on the road, but eternal disgrace would be attached to his name if it were known that he had robbed his protected guest even of a handkerchief.

War.—The Arab tribes are in a state of almost constant war against each other. It seldom happens that a tribe enjoys a moment of general peace with all its neighbours, yet the war between two tribes is scarcely ever of long duration. Peace is easily made, but broken

1. The Arabs have a proverbial saying, 'Were hell-fire to be my lot, I would not relinquish the blood-revenge.'

again upon the slightest pretence. General battles are rarely fought; to surprise the enemy by a sudden attack, and to plunder a camp, these are chief objects of both parties. This is the reason why their wars are bloodless. The enemy is generally attacked by superior numbers and he gives way without fighting, in the hope of retaliating on a weak encampment of the other party. The dreaded effects of 'blood revenge' prevent many sanguinary conflicts. Thus two tribes may be at war for a whole year without the loss of more than thirty or forty men on each side.¹

Division.—Ptolemy, an ancient Egyptian geographer, divided Arabia into Arabia Petræa, Arabia Felix and Arabia Deserta. The first included the north-west portion. It took its name from Petra, a city to the north-east of the Gulf of 'Aqaba.' It stood in a narrow valley, with steep rocks rising on each side. The original inhabitants were 'dwellers in clefts of the rocks.' Along the rocky walls there are rows of tombs, hewn out of the solid stone, and ornamented with facades or fronts. They were probably at first dwelling-places; but they were changed into tombs when houses were built in the valley. About the year 300 B. C. the city fell into the hands of an Arab tribe who carried on a great transit trade between east and west. It was afterwards

1. The foregoing chapter is chiefly abridged from Burckhardt's *Bedouins*.

destroyed by the Mahomedans, and for 1,200 years its very site was unknown to Europeans. The ruins were first discovered about A. D. 1812, Arabia Felix, the Happy, included the west and south-west coasts. It was so called from an incorrect translation of the word. Yaman, which does not mean 'happy,' but the land lying to the right of Mecca. Arabia Deserta included the whole of the dimly-known interior.

The divisions of the Arab geographers are as follows:—

1. The Desert of Sinai, north of the Red Sea. 2. The Hijaz, Land of pilgrimage. 3. Tehama¹ and Yaman, along the Red Sea, south of Hijaz. 4. Hadramant, the region along the southern coast. 5. Oman, the kingdom of Muscat. 6. Bahrain, on the Persian Gulf. 7. Najd,² the central highlands of Arabia. Turkey claims Hijaz and Yaman on the Red Sea and the maritime district on the Persian Gulf. Egypt holds the Sinai Peninsula, and the old Land of Midian, stretching southward from the Gulf of Aqaba. The chief independent native states are Oman and Najd, in the interior, the country of the

1. The province of Tehama WAS SO named from the heat of its sandy Soil, and is also called Gaur from its low situation ; it is bounded on the west by the Red Sea, and on the other sides by Hijaz and Yaman, extending almost from Mecca to Aden. Gob., ubi supra. 95.

2. The province of Najd, which signifies a rising country, lies between those of Yamama, Yaman and Hijaz, and is bounded on the east by Iraq. Ibid., 94.

Wahhabis. Hadramant is split up into numerous little states. England possesses Aden and the island of Perim at the south of the Red Sea.

CITIES.

Medina (City), or al-Madinatu'n-Nabi (the city of the prophet), the second capital of Hijaz, and which, till the prophet Muhammad's retreat thither, was called Yathrab, is a walled city about half as big as Mecca. It is situated about 270 miles north of Mecca, and 140 miles north-east of Yembo. It consists of three principal parts, the town, the fort, and suburbs. Medina contains about 16,000 inhabitants. It is surrounded by a wall about forty feet high, which renders it the chief stronghold of Hijaz. The streets are deep and narrow, paved only in a few places. The houses are flat-roofed, and double storied. The chief building is the Great Mosque. The hujra (chamber) in which the prophet Muhammad died and was buried was originally the chamber allotted to the prophetess 'Ayesha.' It is irregular in shape, separated from the holy Mosque, but within its enclosure. Inside the hujra are the three holy tombs" of the prophet Muhammad and of the two Khalifas, Abu Bakr and 'Umar.

Yembo.—or Yambo, is the port of Medina as Jeddah is of Mecca. Here the Turkish territory begins and the Egyptian ends. The town

1. Id., Vulgo Geogr. Nnbiensis, 5.

2. Gol. ad Alfragan, 97 ; Abulfeda, Decor. Arab., p. 40.

is built on the edge of a barren plain that extends between the mountains and the sea, and fronts the northern extremity of a narrow winding creek. Viewed from the harbour, it is a long line of white buildings. The houses are roughly built of limestone and coralline. The town has a considerable amount of trade. Jeddah is the port on the Red Sea, where pilgrims for Mecca land, and embark on their return home. Ships enter the harbour by narrow passages through coral reefs. The town has an attractive appearance from the harbour. It presents a long frontage of flat-roofed white houses, many of which have a number of large carved and latticed windows, while several minarets stand up from the mass of the houses. Outside the town is shown what is called the tomb of the prophetess Eve.

Mecca is sometimes also called Bakkah, which words are synonymous, and signify a place of great concourse, i3 certainly one of the most ancient cities of the world : it is by some¹ thought to be the Mesa of the Scripture,² a name not unknown to the Arabians, and supposed to be taken from one of Ismail's sons.³ It is seated in a stony and barren valley, surrounded on all sides with mountains.¹ It is about sixty-five miles east of Jeddah, The

1 R. Saadias in version. Arab. Pentat. Sefer Juchasin., 135 C.

2 Gen. X. 30.

3 Gol. **rad** Alfrag., 82 ; see Gen. xxv. 15.

4 Gol., ib. 198. See Pitt's Account of the Religion **and** Manners of the Muhammadans, p. 96.

length of Mecca from south to north is about two miles, and its breadth from the foot of the mountain Ajyad, to the top of another called Koaikaan, about a mile.¹ In the midst of **this** space stands the city, built of stone cut from **the** neighbouring mountains.² There being **no** springs at Mecca,³ at least none but what are bitter and unfit to drink,' except only the well Zarnzam, the water of which, though far **the** best, yet cannot be drank of any continuance, being brackish,³ and causing eruptions in those who drink plentifully of it," the inhabitants are obliged to use rain-water, which they catch in cisterns.⁷ But this being not sufficient, several attempts were made to bring water thither from other places by aqueducts; and particularly about the prophet Muhammad's time, Zubair, one of the principal man of the tribe of Quraish, endeavoured, at a great expense, to supply the city with water from Mount Arafat, but without success ; yet this was effected not many years

1 Sharif al Edrisi apud. Poc. Spee., p 122.

2 Ibid.

3 Gol. ad Alfragan, 99.

4 sharif al Edrisi, ubi supra, 124.

5 Lane adds the following note:—" Sale here adds ' being brackish, but Burckhardt says the water of the Zarnzam ' is heavy to the taste, and sometimes in its colour resembles milk ; but,' he adds, ' it is perfectly sweet, and differs very much from that of the brack* ish wells dispersed over the town. When first drawn up, it is slightly tepid, resembling in this respect many other fountains of the Hijaz'.—Travels in Arabia, p. 144. I have also drunk the water of Zamzara brought in a China bottle to Cairo, and **found** it perfectly sweet.

6 Ibid, and Pitts, ubi supra, p. 107.

7 Gol. ad Alfragan, 99,

ago, being begun at the charge of a wife of Sulaiman the Turkish Emperor.¹ But long before this another aqueduct had been made from a spring at a considerable distance, which was, after several years' labour, finished by the Khalifa-al-Muktadir.²

The soil about Mecca is so very barren as to produce no fruits but what are common in the deserts, though the prince or Sharif has a garden well planted at his castle of Marbaa, about three miles westward from the city, where he usually resides. Having therefore no corn or grain of their own growth, they are obliged to fetch it from other places ;³ and the prophet Hasham, the prophet Muhammad's great grandfather, then prince of his tribe, the more effectually to supply them with provisions, appointed two caravans to set out yearly for that purpose, the one in summer, and the other in winter:⁴ these caravans of purveyors are mentioned in the holy Qur'an. The provisions brought by them were distributed also twice a year, viz., in the month of Rajab, and at the arrival of the pilgrims. The town is governed by a Sharif, chosen from the Saiyyids, the reputed descendants of the prophet Muhammad ; but they hold their authority from the Turkish Sultan.

2 Sharif al Edrisi, ubi supra,

8 Sharif-al-Edrisi, ubi supra.

4 Poo. spec, p. 51.

Mocha is a seaport at the head of a little bay, near the Strait of Bab-al-Mandeb. All around the shore is a hot sandy waste. It was formerly celebrated for its trade in coffee, noted for **its** superior quality. Its trade has much declined.

Hodeida to the northward, is now the more important seaport.

Sana is an inland city, situated in a deep valley, about 120 miles from the sea. It is surrounded by high walls and, including the gardens, is about five and half miles in circumference. It was once the capital of the Imams of Yaman.

Aden is a peninsula and town on the southwest coast of Arabia. The peninsula consists of hills of volcanic origin, about 1,780 feet in height, joined to a mainland by a narrow sandy isthmus. The Arabs called it Aden or Eden (Paradise) on account of its climate and great commerce for which it was celebrated from early times. It was sometimes called the 'Roman Mart.' It had large cisterns for collecting the rain water from the hills which surround it. When ships began to sail round the Cape of Good Hope, Aden declined, until in 1838 it was only a small village. During that year the Sultan of the country agreed to cede it to the English, though he afterwards repented of his agreement. In 1839 Aden was taken by the English. **The** opening of the Suez Canal has greatly increased its importance, **for it has now about 30,000 inhabitants, and is strongly fortified.**

Muscat, a seaport on the south coast of the Gulf of Oman, has a good harbour, and is a place of considerable trade. It is a fortified town, surrounded by gardens, and is the capital of the independent Arab State of Oman. The sovereigns are usually called the Imams of Muscat. At one time they had extensive possessions in Eastern Africa, In 1856 the Imam appointed one son to succeed him in Zanzibar, and another to inherit the sovereignty of Muscat. The latter was murdered by his son in 1868, but the murderer was soon driven out by his uncle Saiyid Turki. The Government is unsettled.

Raid, near the centre of Arabia, is the capital of the Wahhabis of Najd. It has an estimated population of 40,000.

EARLY RELIGION OF THE ARABS.

The idolatry of the Arabs chiefly consisted in worshipping the fixed stars and planets, and the angels and their images, which they honoured as inferior deities, and whose intercession they begged, as their mediators with God. For the Arabs acknowledged one supreme God, the Creator and Lord of the universe, whom they called Allah Taala, the most high God ; and their other deities, who were subordinate to him, they called simply *al ILahat*, *i e.*, the goddesses ; which words the Grecians not understanding, and it being their constant custom to resolve the religion of every other nation into their own, **and find out gods of theirs to match the others, they pretend that the Arabs worshipped only**

two deities, Orotalt and Alilat, as those names are corruptly written whom they will have to be the same with Bacchus and Urania; pitching on the former as one of the greatest of their own gods, and educated in Arabia, and on the other because of the veneration shown by the Arabs to the stars.¹

That they acknowledged one supreme God² appears, to omit other proof, from their usual, form of addressing themselves to him, which was this, "I dedicate myself to thy service, O God ! Thou hast no companion, except thy companion of whom thou art absolute master, and of whatever is his." So that they supposed the idols not to be *sui juris*, though they offered sacrifices and other offerings to them, as well as to God, who was also often put off with the last portion, as the prophet Muhammad upbraids them. Thus when they planted fruit-trees or sowed a field, they divided it by a line into two parts, setting one apart for their idols, and the other for God; if any of the fruits happened to fall from the idol's part into God's, they made restitution ; but if from God's part into the idol's they made no restitution. So when they watered the idol's grounds, if the water broke over the channels made for that purpose, and ran on God's part, they dammed it up again; but if the contrary, they let it run on, saying, they wanted what was

1. Vide Herodot., 1. 3, o. 8; Arrian, pp. 161, 162; and Strabo, 1.16.

2. Al Shahrastani.

God's, but he wanted nothing.¹ In the same manner, if the offering designed for God happened to be better than that designed for the idol, they made an exchange, but not otherwise.²

It was from this gross idolatry, or the worship of inferior deities, or companions of God, as the Arabs continue to call them, that the prophet Muhammad reclaimed his countrymen, establishing the sole worship of the true God among them.

The worship of the stars the Arabs might easily be led into, from their observing the changes of weather to happen at the rising and setting of certain of them,³ which after a long course of experience induced them to ascribe a divine power to those stars, and to think themselves indebted to them for their rains, a very great benefit and refreshment to their parched country: this superstition the holy Qur'an particularly takes notice of.¹

The ancient Arabians and Indians between which two nations was a great conformity of religions, had seven celebrated temples, dedicated to the seven planets; one of which in particular, called Bait Ghumdan, was built in Sanaa, the metropolis of Yaman, by Dahaq, to the honour of al Zuharah or the planet Venus, and was demolished by the Khalifa Othman⁵; by whose murder

1 Nodhm al dorr.

2 Al Baidhawi.

8 Vide post.

4 Vide Poo. Spec. p. 163.

5 Shahrستاني.

was fulfilled the prophetical inscription set, as is reported, over this temple, *viz.*, " Ghumdan, he who destroyeth thee shall be slain.¹" The temple of Mecca is also said to have been consecrated to Zuhal, or Saturn.²

Though these deities were generally revered by the whole nation, yet each tribe chose some one as the more peculiar object of their worship. Thus as to the stars and planets, the tribe of Himyar chiefly worshipped the sun; Misam,³ al Dabaran, or the Bull's-eye; Lakhm and Jodam, alMushtari, or Jupiter; Lay, Suhail, or Canopus; Qais, Sirius, or the Dog-star; and Asad, Atarid, or Mercury,⁴ Among the worshippers of Sirius, one AbuQabsha was very famous ; some will have him to be the same with Wahab, the prophet Muhammad's grandfather by the mother, but others say he was of the tribe of Khuzaab. This man used his utmost endeavours to leave their images and worship this star ; for which reason the prophet Muhammad, who endeavoured also to make them leave their images, was by them nicknamed the son of Abu Qabsha.⁵

The worship of this star is particularly hinted at in the holy Qur'an.⁶

1. Al Jannabi.

2. Shabristani.

3. This name seems to be corrupted, there being no such among the Arab tribes, Poc. speo., p. 130.

4. Abulfarag, p. 160.

5. poo. spee., p. 132.

6. Cap. 53, V. i.

Of the angels or intelligences which they worshipped, the holy Qur'an¹ makes mention only of three, which were worshipped under female names²; al Lat,³ al Uzza⁴ and Minah.⁵ These were by them called goddesses (moon-god-

1. Ibid., vs. 19—28,

2. Ibid.

3. Al Lat was the idol of the tribe of Thakif who dwelt at Taiyif, and had a temple consecrated to her in a place called Nakhla. This idol al Mughairat was destroyed by the prophet Muhammad's order, who sent him and Abu Sofian on that commission in the ninth year of the Hijra. (see Dr. Prichard's Life of Muhammad, p. 98). The inhabitants of Taiyif especially the women, bitterly lamented the loss of this their deity, which they were so fond of, that they begged of the prophet Muhammad as a condition of peace, that it might not be destroyed for three years, and not obtaining that, asked only a month's respite; but he absolutely denied it. (Abulfeda, Vit. Muhammad., p. 127) There are several derivations of this word, which the curious may learn from Dr. Pocock; (Pocock's spec., p. 90), it seems most probably to be derived from the same root with Allah² to which it may be a feminine, and will then signify the goddess.

4. • Al Uzza, as some affirm, was the idol of the tribes of Quraish and Kinanah, (Al Janhari, apud. eund. p. 91) and part of the tribe of Salim (Al Shah., ib.); others (Al Firouz., ib) tell us it was a tree called the Egyptian thorn, or acacia, worshipped by the tribe of Ghatfan, first consecrated by one Dhalim, who built a chapel over it, called Boss. so contrived as to give a sound when any person entered. Khalid Ibn Walid, being sent by the prophet Muhammad in the eighth year of the Hijra to destroy this idol, demolished the chapel, and cutting down this tree or image burnt it: he also slew the priestess, who ran out with her hair dishevelled, and her hands on her head as a suppliant. The name of this deity is derived from the root "azza," and signifies the most mighty.

5. Minah (Manat) was the object of worship of the tribes of Hudhail and Khuzaa (Al Jahpuri), who dwelt between Mecca and Medina, and, as some say (Al Shahrastani, Abulfeda, &c.) of the tribes of Aws, Kahzraj, and Thakif also. This idol was a large stone (Al Baidhawi, al Zamakhshari), demolished by one Saad, in the 8th year of the Hijra, a year so fatal to the idols of Arabia. This name seems derived from mana to flow, from the flowing of the blood of the victims sacrificed to the deity, whence the valley of Mina (Pocock's spec., p. 91, &c.), near Mecca, had also its name, where the pilgrims at this day slay their sacrifices (Ibid.).

desses), and the daughters of God; **an appellation** they gave not only to the angels, but **also to** their images which they either believed to be inspired with life by God, or else to become the tabernacles of the angels, and to be animated by them; and they gave them divine worship, because they imagined they interceded for them with God.

Before we proceed to the other idols, let us take notice of seven more, which with the former three are all the holy Qur'an mentions by name, and they are Wadd,¹ Sawa,² Yaghuth,³ Yanq,' Nasr," Jibt' and Yaghut.⁶ These are said to be antediluvian idols, which Noah preached against, and were afterwards taken by the Arab for gods, having been men of great merit and piety in their time, whose statues they revered at first with a civil honour only,

1. Wadd was supposed to be the heaven, and was worshipped under the form of a man by the tribe of Qalb in Daumat al Jandal.

2. **Saw:*** was adored under the shape of a woman by the tribe of Hamadan, or, as others write, of Hudhail in Rohat. This idol lying under water for some time after the deluge, was at length, it is said, discovered by the devil, and was worshipped by those of Hudhail, who instituted pilgrimages to it (Al Pirauzab).

3. Yaghuth was an idol in the shape of a lion, and was the deity of the tribe of Madhaj and others who dwelt in Yaman (shahristani). Its name seems to be derived from *ghatha*, which signifies to *help*,

4. Yanq was worshipped by the tribe of Murad, or according to others, by that of Hamadan (Al Jauhari), under the figure of a **horse**. The name Yanq probably comes from the verb *aqā*, to *prevent* or *avert* (Poo. Spec.i p. 94).

5. Nasr was a deity adored by the tribe of Himyar, or at Dhu'I Khalaah in their territories under the **image of an eagle, which the name signifies**.

6. Yaghuth and Jibt, the two idols of the Quraish tribe, were also worshipped by the Jews.

which in process of time became heightened to a divine worship.¹

Besides the idols mentioned above, the Arabs also worshipped great numbers of others which would take up too much time to have distinct accounts given of them ; and not being named in the Qur'an, are not so much to our present purpose: for besides that every house-keeper had his household god or gods which he last took leave of and first saluted at his going abroad and returning home,² there were no less than 360 idols,³ equalling in number the days of their year, in and about the Kaaba⁴ of Mecca.

A lump of dough was also worshipped by the tribe of Hanifa, who used it with more respect

1. D' Herbelot, *Bibl. Orient.*, p. 512.

2. *AlMustatraf*.

3. *Al Jannab*.

4. The chief of whom was Hobal (*Abulfed.*, *Shahrist.*, &c.) It was the statue of a man, made of agate, which having by some accident lost a hand, the Quraish repaired it with one of gold • he held in his hand seven arrows without heads or Mathers, such as the Arabs used in divination (*Safiu'ddin*). This idol is supposed to have been the same with the image of Abraham (*Poo.*, *Spec*, p. 97, found and destroyed by Muhammad in the Kaaba, on his entering it, in the 8th year of the Hijra, when he took Mecca (*Abulfeda*), and surrounded with a great number of angels and prophets, as inferior deities ; among whom, as some say. was Ismail, with divining arrows in his hand also (*Ibn al Ashir.*, *al Janab*).

Asaf and Nailah, the former the image of a man, the latter of a woman, were also two idols brought with Hobal from Syria, and placed the one on Mount Safa, and the other on Mount Marwa. They tell us Asaf was the son of Amru, and Nailah the daughter of sahal, both of the tribe of Jorham, who committing whoredom together in the Kaaba, were by God converted into stone « *Poo.* 8^{peo.}, p. 98), and afterwards worshipped by the Quraish, and so much respected by them, that though this superstition was condemned by Muhammad yet he was forced to allow them to visit those mountains as monuments of divine justice (*Qur'an.* o. 2, v. 159).

than the Papists do theirs, presuming not to eat it till they were compelled to it by famine.¹

Some of the pagan Arabs believed neither a creation past, nor a resurrection to come, attributing the origin of things to nature and their dissolution to age. Others believed both, among whom were those who, when they died, had their camel tied by their sepulchre, and so left, without meat or drink, to perish, and accompany them to the other world, lest they should be obliged, at the resurrection, to go on foot, which was reckoned very scandalous,² Some believed a metempsychosis, and that of the blood near the dead person's brain was formed a bird named Hamah, which once in a hundred years visited the sepulchre ; though others say this bird was animated by the soul of him that is unjustly slain and continually cries, *Isquni ISquni*, i. e., "give me to drink" meaning of the murderer's blood—till his death be revenged, and then it flies away. This was forbidden by the Qur'an to be believed.²

The Jews, who fled in great numbers into Arabia from the fearful destruction of their country by the Romans, had become very powerful and possessed of several towns and fortresses at this time, in that land of liberty; the Christians had also fled into Arabia to escape the many persecutions. If we look into the ecclesiastical historians even from the third century, we shall

1. Al Mustatraf, al Jauhari.

2. Vide Poc. spec, p. 135.

find the Christian world to have then had a very different aspect from what some authors have represented ; and so far from being induced with active graces, zeal, and devotion, and established within itself with purity of doctrine, union and firm profession of the faith¹ that on the contrary, what by the ambition of the clergy and what by drawing the abstrusest niceties into controversy, and dividing and subdividing about them into endless schisms and contentions, they had so destroyed that peace, love, and charity from among them which the gospel was given to promote, and instead thereof continually provoked each other to that malice, rancour, and every evil work, that they had lost the whole substance of fcheir religion, while they thus eagerly contended for their own imaginations concerning it, and in a manner quite drove Christianity out of the world by those very controversies in which they disputed with each other about it.- In these dark ages it was that most of those superstitions and corruptions we now justly abhor in the church of Rome were not only broached but established.

After the Nicene Council, the Eastern Church was engaged in perpetual controversies, and torn to pieces by the disputes of the Arians, Sabellians, Nestorians, and Eutychiana, the heresies of the two last of which have been shown to have consisted more in the words and

1 Riouut's state of the Ottoman **Empire**, p. 187.

2 **Prideaux's. Preface** to his **Life of Muhammad**.

form of expression than in the doctrines themselves,¹ and were rather the pretences than real motives of those frequent councils to and from which the contentious prelates were continually riding past, that they might bring everything to their own will and pleasure." And to support themselves by dependents and bribery, the clergy in any credit at court undertook the protection of some officer in the army, under the colour of which justice was publicly sold and all corruption encouraged.

In the Western Church Damascus and Ursicinus carried their contests at Rome for the episcopal seat so high, that they came to open violence and murder, which Viventius, the governor, not being able to suppress, retired into the country, and left them to themselves, till Damascus prevailed. It is said that on this occasion, in the church of Sicininus, there were no less than one hundred and thirty-seven found killed in one day. And no wonder they were so fond of these seats, when they became by that means enriched by the presents of matrons, and went abroad in their chariots and sedans in great state, feasting sumptuously even beyond the luxury of princes, quite contrary to the way of living of the country prelates, who alone

1 Vide Simon, *Hist, Orit de la Creance, &c., des Nations du Levant.*

2 Ammian Marcollin, J., 21. Vide etiam Kuseb., *Sist. Eccles.*, 1. 8. c. 1. Sozom., 1.1, o. 14, &c. Hilar, et sulpio, sever in *Hist, Saor.*, p. 112, &c.

seemed to have some temperance and modesty left.¹

The corruption of doctrine and morals in the princes and clergy was necessarily followed by a general depravity of the people ;² those of all conditions making it their sole business to get money by any means, and then to squander it away when they had got it in luxury and debauchery.³

But to be more particular as to the nation we are now writing of, Arabia was of old famous for heresies⁴, which might be in some measure attributed to the liberty and independency of the tribes. Some of the Christians of that nation believed the soul died with the body, and was to be raised again with it at the last day :⁵ these origen is said to have convinced⁶ Among the Arabs it was that the heresies of Ebion, Beryllus, and the Nazardans⁷, and also that of the Collyridians, were broached, or at least propagated; the latter introduced the Virgin Mary for God, or worshipped her as such, offering her a sort of twisted cake called *collyris*, whence the sect had its name.⁸ This notion

1. Ammian Maroellin, lib. 27;

2. See an instance of the wickedness of the Christian army, even when they were under the terror of the Saraceus, in Ockley's Hist. of the Sarao., vol. i. p. 239.

3. Vide Boulainvil, Vie de Mahom., ubi sup.

4. Vide Sozomen, Hist. Eooles, 1. 1, o. 16, 17 Sulpic. Sever., ubi supra.

5. Euseb., Hist. Eooles, 1. 6, o. 33.

6. Idem ibid., o. 37.

7. Epiphan. de Hares, 1. 2 ; Har. 404

8. Idtm ibid, 1. 3 ; Hærcæ, 75, 79.

of the divinity of the Virgin Mary was also believed by some at the Council of Nice, who said there were two gods besides the father, viz., Christ and the Virgin Mary, and were thence named Mariamites.¹ Others imagined her to be exempt from humanity and deified; 'which goes but little beyond the Popish superstition in calling her the complement of the Trinity, as if it were imperfect without her. This foolish imagination is justly condemned in the holy Qur'an² as idolatrous. In this way we see that the worship of the images and relics were blended with Christianity.

In fact, at the time of Muhammad's appearance all had abandoned the principles of their religion and indulged in controversies, universal profligacies, and grossest idolatries. It was at this time when the religions (that were to keep the [social fabric together) had fallen to the lowest abyss of degradation, that Muhammad, the last of God's prophets,³ appeared in the world.

1. Elmacin, Eutych.

2. Cap. 5, v. 77.

3. Gen. xvii 20 ; xxi. 12,13 ; Deut xviii. 15,18 ; xxxiii. 2 ; Hab. iii. 3 ; Hag, ii, 7 ; Is. xxi. 7 ; John i. 20-25 ; xix. 25, 26 etc Essay on the prophecies respecting Mohammad by Syed Ahmad Khan.

CHAPTER I.

BIRTH, PARENTAGE AND NURTURE OF MOHAMMAD.

Mohammad, the Prophet of Islam, and one of the greatest conquerors of the world, was born at Mecca in Arabia, on Monday, the 12th of Rabi 1., in the "Year of the Elepnant," corresponding to the 29th day of August in the year 570 A. D. He sprang from the Quraish—a tribe that ruled over the city and in its neighbourhood, and as guardians of the Ka'ba and controllers of its worship—were held in high regard by all Arabia. The tribe was divided into several branches, and that to which the family of Mohammad belonged was at that time in the ascendant. The Quraish were much given to trade, and commerce, and Mohammad in his younger years was brought up to the same profession. Hasham, the great grandfather of Mohammad was a great benefactor of

1 Abrahah, son of sabah (Al'Asbram, i. e. the slit nosed), king viceroy of Yeman, who was an Ethiopian and a Christian, and built a magnificent ohurch at Sanaa, with a design to draw the Arabs to go in pilgrimage there, instead of visiting the holy Temple of Macca; but he was sorely disappointed in this. He determined to accomplish by force what he could not bring about by persuasion, and as the best means to do this effectually he vowed the destruction of the Ka'ba, and set out against it at the head of a considerable army, wherein was also a huge elephant,—an animal quite new the Arabians and very frightful. It was for this that the Arabs called this year the "Year of the Elephant" ' - " Am-ul-Fil."

Mecca. Kussai, from whom Mohammad was the **fifth** in descent, is **said** to **have been the** first of the Quraish to assert the right of his tribe to the guardianship of the Ka'ba. He was born about A. D. 400, and he brought within the valley many of his tribe who had previously lived in the mountains. The town was laid out anew, and to each family was allotted a separate quarter. Kussai had the keys and control of the Ka'ba, the giving of drink to the pilgrims, and the providing them with food. At the beginning of the 6th century of the Christian era, Mecca became a commercial mart, and the tribe of Quraish, which engaged largely in these expeditions, became wealthy and powerful.

Mohammad came into the world under some disadvantages which he soon surmounted. His father Abdallah, was a younger son¹ of Abd-al-Mutallib, who, dying very young and in his father's life-time, left his widow and infant son in very straitened circumstances, his whole substance consisting of but five camels and one Ethiopian she-slave.²

Abd-al-Mutallib was therefore obliged to take care of his grandchild Mohammad. Mutallib also succeeded to the honours of his brother flasham who won for himself, by his worth **and muni-**

1. He was not his eldest son, as Dr. Prideaux tells us, whose reflections built on that foundation must necessarily fail (see his *Life of Mohammed*, p. 9); nor yet his youngest son, as M. de BouiainviJliers (*Vie de Mohammed*, p. 182, &c.,) supposes; for **Hamza and al Abbas** were both younger than Abdallah.

3. Abulfeda. *Vit. Moham.*, p. 2.

ficence, the noble designation of Al-Faiz (the generous), Hasham died, about the year 510, A. D. and Mutallib not only took care of him during his life, but at his death, enjoined his eldest son, Abu Talib, who was brother to Abdullah by the same mother, to make provision for him. Abu-Talib very affectionately made provision for Mohammad and moreover trained him in the business of a merchant which he lateriy followed.

Hasham had left behind him a son, named Shecbah, by Salmah, a lady of Yathrab. 1 Mutallib, on the death of his brother, brought his nephew to Yathrab. The people of Mecca mistook Sbaebah for a slave of Mutallib and called him Abdul Mutallib (the slave of Mutallib*. Mutallib died at Kazwan, towards the end of 520 A. D., and was succeeded by his nephew Sbaebah (generally known by the name of Abdul Mutallib) as the virtual head of the Meccan commonwealth. Abdul Mutallib had several sons and daughters, Abdul-Uzza, surnamed Abu-Lahab, who was the persecutor of the Prophet; Abdul-Manaf (Abu-Talib), who was born in 540 A. D., and died in 620 A. D.; Abdallah (born in 545 A. D. died in 570 A. D.) born of Fatima, daughter of Amr, the Makzumite. The year following the marriage of Abdallah with Amina, daughter of Wabh, the chief of the family of Zohri, was full of important

1. Madina, which till Mohammad's retreat thither was called Yathrab.

events.¹ Abrahah, son of Sabah, (Al-Ashram), the king of Abyssinia, sent to destroy the Ka'ba in the year when Mohammad was born. Abul Fazal describes it beautifully. "The Meccans, at the approach of so considerable a host, retired to the neighbouring mountains, being unable to defend their city or temple. The morning dawned brightly on the Abyssinians, when, to the surprise of the whole population of Mecca, they saw the invading army beginning to beat a retreat. Scarcely had they attacked the Ka'ba when they were themselves attacked by an irresistible foe. A pestilence had broken out in their ranks, and for fear of death, they hastened to get away from a spot which seemed to them the abode of death. Some were swept away by a terrible storm of rain and hail that seemed to be sent upon them, reaching Sanaa, except only Abrahah himself, who died soon after his arrival there, being struck by a plague or putrefaction, so that his body opened, and his limbs rotted off by piecemeal². This plague which in quite a natural way destroyed so many of the enemies is here represented a miraculous interposition of Providence.

1 Surtu'l Fil (105) vv. 1-5.

" Hast thou not seen how thy Lord dealt with the **army of the elephant** ?

" Did he not cause their stratagem to miscarry ?

" And he sent against them birds in flock ?

" Claystones did they hurl upon them.

" And he made them like stubble eaten down."—

2 In the Suratu'l Quraish (106) there is **an** allusion to the **asored Ka'ba** and the inviolability of its territory :

" Let them worship the Lord of this house, **who hath** provided **them with food against hunger and secured them against**

NATIVITY OF MOHAMMAD.

Shortly after this momentous event, Abdullah fell ill at Yathrab while returning home from a journey and died in the twenty-fifth year of his age, and after a few days Aminah gave birth to Mohammad in the house of Mecca called the house of Mohammad, son of Yusuf Nazzar. By right of inheritance, Mohammed the prophet first acquired it and gave it to Akil under whose possession it remained till he sold it to Mohammad, Yusuf's son¹. Arabian writers vie with one another in recording in glowing terms the portents they believed to have signalled the natal Hour of their future prophet*. To the critical student, says Amir Ali, whose heart is not devoid of sympathy with earlier modes of thought, and who is not biassed with pre-conceived notions, 'the portents and signs' which the Islamists say attended the birth of his prophet are facts deserving of historical analysis. We moderns perceive, in the ordinary incidents in the lives of nations and individuals, the current of an irresistible law, What wonder then that 1300 years ago they perceived in the fall of a nation's memorial the finger of God, pointing Co

alarm, -vv. 3,4. In this chapter the Quraish are exhorted to worship Him alone as their Lord and God.

1. People visit this place as sacred. It is situated in a lane called Zakat-ul Maulid in the shah (a quarter) of Abu Talib.

2. The rationalistic historian smiles, the religious controversialist, who, upon *a priori* reasoning, accepts without comment the accounts of the wise men following the star, scoffs at these **marvels**.—AJAli.

the inevitable destiny, which was to overtake it in its iniquity. "

INFANCY OF MOHAMMAD.

For a week Mohammad's mother nurtured him, but she could not do it longer as the care and sorrow were praying so heavily on her mind, and so made over her infant child to a slave-girl of Abu Lahab, who fostered the orphan-child for a few days. It was the custom for Quraish mother to give their infants out to nurse with some Bedouin tribe to gain for them the healthy air of the desert. Mohammad was entrusted to Halima, a Bedouin woman² of the tribe of Saad, a branch of the Hawazin, who after two years weaned the infant and brought him back to Amiua. Delighted with his healthy look, the toother said, 'Take the child back again, for much do I fear for him the unwholesome air of Mecca,' so Halima took him back. When two years more were ended she appeared again, but was persuaded to carry him back once more; she restored him, however, to his mother when five years of age and was brought up by

1. Vide "The spirit of Islam or the Life and Teachings of Mohammad " by Syed Amir Ali, M. A, O. I. E., p. 170. 8econd edition, London : W. H. Allen & Co. Ld. 1896.

2. Women of these tribes were accustomed to come to Mecca twice a year, in spring and autumn, to foster the children of its inhabitants; but they looked for the offspring of the rich, where they were sure of ample recompense and turned with contempt from this heir of poverty, at length the good Halima was moved with compassion and took the helpless orohan to her home in one of the pastoral valley of the mountains.—A. B.

Amina with the tenderest care. Mohammad long retained a grateful recollection of Halima's care.¹

In his sixth year Mohammad was taken by his mother to Yathrab on a visit to her relatives, but on the return journey she died and was hurried at Abwa,² a village between Yathrab and Mecca. The boy was then taken care of by his grandfather, Abdul Muttalib, in whose house he remained for three or four years, where he was treated with the utmost care and tenderness. Abdul Muttalib, was now well stricken in years, having outlived the ordinary term of human existence. Finding his end approaching, he called to him his son Abu-Talib, and bequeathed Mohammad to his especial care and protection. Mohammad was thus committed to the care of his paternal-uncle who took him very affectionately to his bosom and made provision for him.

Mohammad now began to exhibit indications of an intelligent and inquiring mind. His answer to his play-mates who wished him to join in their amusement was, " Man is created for a nobler purpose than indulgence in frivolous

1. The blessing of heaven, says the Arabian traditionist, rewarded the charity of Halima. While the child remained under her roof, everything around seemed to prosper ; a marvellous abundance reigned over her fields, and peace prevailed in her dwelling. Halima was rewarded with many valuable presents from Mohammad after his marriage with Khadijah. Upon another occasion, we are told, Mohammad spread his mantle for her to sit upon, in token of great regard, placing his hand upon her in a familiar and affectionate manner.

2. Her grave was ever afterwards a place of pious resort and tender recollection to her son.

pursuits," Mohammad was but a child of nine when the " Sacrilegious Wars " broke out at Okaz² between the Quraish and the Kinanah on the one side and the Hawazin on the other, and continued with varying fortunes and considerable loss of human life for several years (about A. D 580 to 590.)³

YOUTH OF MOHAMMAD.

When Mohammad was twelve years old he was taken by his uncle Abu Talib on a mercantile journey to Syria to give him the necessary training. When they reached Bussorah they happened to meet there Behira—a Christian priest in a monastery who at once found out by Moham-

1. Ghazwab-ul-Fijar so called from the violation of the sanctity of the sacred month).

2. Here was held a great annual fair in the sacred month of Zilqada, when it was forbidden to engage in war or shed human blood. Other fairs were held at different places; but Okaz was 'the Olympia of Arabia'; here came the pact heroes of the desert to display their poetical and literary talents, to win the admiration of the assembled multitude. During the weeks Okaz presented a gay scene of pleasure and excitement. At the fair, religion clashed against religion in hopeless opposition; and yet amid the discord might be discerned some common elements, a book, a name, from which all reverently bowed. What if there were truth in all these systems—divine truth, dimly glimmering through human prejudice, malevolence and superstition. Would not that be a glorious mission to act on the foundation of the previous faiths, but on a still wider and more liberal basis, and by removing the miserable barriers which hide and sever each sect and nation from its neighbour, to make way for the revelation of truth and love emanating from the source of all good? Visions and speculations such as these might again and again have agitated the orphan-child of Amina—A.B., p. 15., " Life of Mohammad".

3. Occasioned by a poet who had come up to the Fair of Okaz, vaunting the superiority of his tribe too eagerly and thus inciting the Quraish to draw their swords.

mad's physiognomy that he was the ' prophet of the latter days ' and warned them not to go to Syria as the Jews were seeking to kill Mohammad; and " where a scene of social misery and religious degradation was opened before him, the sight of which never faded from his memory." The active share taken by the youthful Mohammad in this and the other journeys developed in him superior address, and the esteem and confidence procured him by his qualities were still more heightened by the sincerity of his words and actions, the regularity of his life, the accuracy of his judgment. As he advanced in years other merchants, gladly availing themselves of his great tact and ability, employed him as agent in their commercial transactions.

MANHOOD OF MOHAMMAD.

When Mohammad had reached his twenty-fifth year, on the recommendation of Abu Talib he entered the service of Khadijah,¹ the daughter of Khowelad, the great grandson of Kosai, and the widow of one of the leading men of the city, who wanted a factor to manage her business. Having accepted the terms she offered him, he went with her trading caravan as far as Syria, and upon returning to Mecca proceeded to Khadijah to report to her in person the result of his commercial labours. Khadijah was highly satisfied with him ; but there was a charm and

1. Or Khodsijab.

fascination in the dark, attractive and pensive eye, in the graceful features and comely form of her youthful agent, as he stood before her in a submissive attitude, which delighted this lady even more than did the abundance of her wealth. The handsome widow was at this time forty years of age;¹ she had been twice married and widowed, and had borne seven children, yet she could not resist the charm of so handsome a youth and the attractions of so sensible and enthusiastic a mind, and it was not long before that she presented her hand to him in marriage, and by making him her husband she soon raised him to an equality with the richest in Mecca. This union, indeed, proved a singularly happy one, and was solemnized amidst universal rejoicings, for there always existed the tenderest devotion on both sides, in spite of the inequality of age between him and his wife. She bore him two sons and four daughters.

Personal appearance.--*Mohammad* now was in the prime of manhood. He was somewhat above middle height. His figure was spare, but commanding. His head was massive, with a broad and noble forehead, his features regular and most expressive, his aspect majestic. Thick black hair, slightly curling, hung over his ears; his mouth well-formed and furnished with pearly teeth, while his cheeks were ruddy with robust health. His eyes were large, black and piercing ;

1. According to the estimate of Or. Leitner, it is equivalent to **one** of fifty in Europe.

his eye-brows arched and joined ; his nose high and aquiline and a long bushy beard of a lighter chestnut line adorned his breast. His captivating smile, his rich and sonorous voice, the graceful dignity of his gestures, the apparent frankness and heartiness of his manner, gained him the favourable attention of all whom he addressed. Decision marked his every movement. He was very handsome in his person, of a subtle wit, agreeable behaviour. He was highly talented—his perception was quick and active, his memory capacious and retentive, his imagination lively and daring, his judgment clear and perspicuous, his courage dauntless. He was a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors and a frequent celebrator of the divine praise .1

Now follows a period of fifteen years during which the Prophet's history remains obscure and impenetrable. ² We know nothing of him except his occasional appearance in public when the necessities of the city of his birth demanded it. To insure peaceable enjoyment of rights and property, there was no such institution as a magistracy in Mecca. The ties of blood and family, indeed, afforded some protection to each citizen against injustice and spoliation, but strangers were exposed

1. Vide " John Davenport. An apology for Mohammad and the Qur'an," p. 13. J. Davy and Sons, London, 1882. "Such was the interval during which Jesus worked in the shop of Joseph the carpenter ; a sacred interval in which the man may be said to have assisted at the birth of his own genius, preparing in silence and maturing by meditation the mission entrusted to him by the Almighty. "

to all kinds of oppression. They would often be robbed not only of their goods and chattels but also of their wives and daughters. The descendants of Hashim and of Muttalib and the principal members of the family of Zohra and Laim bound themselves, at the instance of Mohammad, by a solemn oath, to defend every individual, whether Meccan or otherwise, free or slave, from any wrong or injustice to which he might be subjected in the territories of Mecca, and to obtain redress for him from the oppressor."¹ This and the like public acts, his gentle sweet disposition, his austerity of conduct, the severe purity of his life, his scrupulous refinement, his ever-ready helpfulness to the poor and the suffering, his noble sense of honour, his unflinching fidelity, his stern sense of duty had won him, among his compatriots, the noble and enviable designation of Al-Amin, the Trusty.²

The Moharamadan authors are profuse in their commendations of Mohammad and speak much of his religious and moral virtues; as of

1. Vide byed Ameer Ali's "The spirit of Islam," in loco : This league was called Hilf-ul-Fuzul or the "Federation of the Fuzul," in memory of an ancient society instituted with similar purpose, among the Jorhamites, and composed of four personages, named Fazi, Fazal, Mofazzal and Fozail, Collectively called Fuzul. Mohammad was the principal member of this new association, which was found shortly after his marriage with Khadija. His league protected the weak and the oppressed, and continued in full force for the first half-century of Islam.

2. Or in Sayed Ahmad's word, "Union of all virtues".—Of. 'series or Essay on the life of Mohammad, and subjects subsidiary thereto'. Vol. X, XII, p. 5, London : Trubner and Co., 1870.

his piety, veracity, justice, liberality, clemency, humility, and abstinence ; and the following fact is an example of his humanity which had a salutary effect upon his country men. Some years ago, a young man of the name of Zaid, son of Haris, was brought by a party of freebooters as a captive to Mecca and sold to a nephew of Khadijah, who presented this young lad Zaid to her. Mohammad, afterwards, was presented with this lad by Khadijah, who no sooner obtained him as a gift than set him scot-free. His father Haris, hearing where his son Zaid was, immediately set off for Mecca and offered a considerable sum for his ransom. In pre-Islamic Arabia, in spite of a person's having granted free emancipation to his slaves, he still retained the right of ownership over them and could sell that right at his pleasure.¹ Mohammad offered to let him go without a ransom, in case he agrees to go with his father and, on being inquired if he chose to stay with his master or go with his father, Zaid declared that he would rather stay with his master who treated him as his son in which the father acquiesced and returned home perfectly satisfied.

1 "ide Eassy on the Manners and Customs of the Pre-Islamic Arabians ", Cf. syed Ahmadkhan, p. 9, London ; Trubner and Co.. 1870.

CHAPTER II .

MOHAMMAD THE PROPHET.

The year of his mission.

About Mohammad's fortieth year the idolatry and moral debasement of his people pressed heavily upon him, and his soul was troubled with questionings as to what might be the true religion. He often retired to meditate in a cave (in the month of Ramazan¹) on the side of Mount Hera, two or three miles from Mecca. The outlook was dreary; only barren, black and grey hills and white sandy valleys met the eye. Thither he would stroll and remain for days, endeavouring by fasting, prayer, and solitary meditation, to elevate his thoughts to the contemplation of divine truth, when a voice from heaven comes to him gently like a whisper.

" Thou art the Prophet of God".

Whilst lying one night in deep contemplation, he is called to cry by a mighty voice, twice it calls, and thrice the voice said 'cry,' and he said, " What shall I cry." ² Comes to him the answer: —

„ Cry! in the name of thy Lord, who created—
„ Created man from blood.

1. The Holy Quran, ii, 181.

. see Noldeke's "Geschichte des Qnrans," pp. 9,

„ Cry by thy Lord the Most Beneficent!

„ Who taught the use of Pen.

„ Taught man what knew not he."¹

Mohammad felt as if the words spoken to his soul had been engraved in his heart. Having retired, as he had done several times before, to the aforesaid cave in Mount Hera, there he opened the secret of his mission to his wife Khadijah, and acquainted her with the fact that the Angel Gabriel had just before appeared to him and told him that he was appointed the apostle of God : he also repeated to her a passage² which had been revealed to him by the ministry of the angel, with the other circumstances of his first appearance which were related by some illustrious writers. Khadijah received the news with great joy,³ swearing by him in whose hands her soul was that she trusted he would be the Prophet of his nation, and immediately hastened to communicate what she had heard to her cousin, Waraqa Ibn Naufal, who was old and blind, and could write in the Hebrew character, and was tolerably well versed in the scriptures,⁴ and he as readily came into her opinion, assuring her that the same angel who had formerly

1. The holy Qur'an, xovi. 1—5.

2. This passage is generally agreed to be the first five verses of the 96th chapter. '

8. I do not remember to have read in any Eastern author **that Khadijah** ever rejected her husband's pretences as delusions, or suspected him of any imposture. Wher. p.74. Con. on the Qar'an.

4. Vide Poo. Spec, p. 157.

appeared unto Moses was now sent to Mohammad.¹ His annunciation is really true. Thy husband will surely be the Prophet of his people. Go and tell him this. •Bid him be of brave heart.

Once as he was wrapt in profound meditation, Gabriel addressed him, bidding him, 'Arise and preach!' Whereupon he at once got up and girded himself for the work to which he was called and believed himself to be a commissioned apostle, the Prophet of God sent to reclaim a fallen people.

The first convert of Mohammad was his faithful wife Khadijah, who was the first to abandon the idolatry of her countrymen and to accept Mohammad as the Prophet of God. This first overture the Prophet made in the month of Ramazan, in the fortieth year of his age, which is therefore usually called the year of his mission.

He soon made proselytes of those under his own roof, viz, his wife Khadijah, after her Ali, the son of Abu-Talib, though then very young, use to style himself the " first of believers ". Zaid Ibn Harith became the third convert after which the conversions of Abdul Kaabah, son of Abukohafah, afterwards known as Abu Baqr,² a man of great authority among the Quraish,

1. Vide Abulfida, Vit. Mohammad, p. 16.

2. (or Father of the Virgin), he assumed, as an honourable distinction the name of Abu Baqr, for Aysha was the only virgin betrothed to Mohammad. On his conversion to Islam, this name was changed to Abdullah (i.e. servant of God).

Othman Ibn Afgan, Abdul Rahman Ibn Awf, Saad Ibn Ali Wakkas, Al Zubair Ibn ai Awam, and Talha Ibn Obaidullah, all principal men in Mecca, soon followed the example of Abu Baqr. These men were the six chief companions who, with a few more, were converted in the space of three years, at the end of which, Mohammad, having, as he hoped, a sufficient interest to support him, made his mission no longer a secret but gave out that God had commanded him to admonish his near relations.¹ With the object of appealing publicly and boldly to the Quraish to abandon their idolatory and many abominable works, he directed Ali to prepare an entertainment and invite the sons and descendants of Abd-al-Muttalib. This was done on the hill of Safa, and about forty of them came; but Abu Lahab, one of his uncles, 'a king the com- mad had an opportunity of speaking, obliged him to give them a second invitation the next day; and, when they were come, he made them the following speech: "I know no man in Arabia who can offer his kindred a more excellent thing than I now do you. I offer you happiness both in this life and in that which is to come. God Almighty has commanded me to call you unto him; who therefore among you will be assisting to me herein, become my brother and my viceregent?" All of them hesitating and declining the matter; some wondering, others,

1 Holy Quran, 0. 74, See the notes thereon.

smiling with derision. At length Ali rose up and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mohammad upon this embraced Ali with great demonstrations of affections and desired all who were present to hearken to and obey him as his deputy, at which the company broke out into great laughter, telling Abu Talib that he must now pay obedience to his son. Mohammad afterwards began to preach in public to the people, who heard him with some patience till he came to upbraid them for their own and their father's idolatry, obstinacy and perverseness, which so highly provoked them that they declared themselves his enemy. But Mohammad, a prophet of firm resolution, was not to be intimidated. He told his uncle plainly "that if they set the sun against him on his right and the moon on his left, he would not leave his enterprise"; and Abu Talib, seeing him so firmly resolved, used no further arguments, but promised to stand by him against all his enemies.¹

The Quraish, finding they could prevail neither by fair words nor menaces, tried what they could by force and ill-treatment. They used Mohammad's followers so injuriously that it was not safe for them to continue at Mecca any longer. The Quraish mocked at Mohammad's words, laughed

1, Abulfeda, ubi supra.

at the enthusiasm of AH. Having thus failed to induce the Quraish, he turned his attention to the pilgrims visiting Mecca. To them he carried his message. But the Quraish warned the strangers against holding any communication with Mohammad, whom they represented as a dangerous magician. As the pilgrims and traders went back to their homes they carried with them the news of the advent of the enthusiastic preacher, who, at the risk of his own life, was preaching to the nations of the world and was calling aloud to forego their lawless practices and impious worship and to adopt the religion of peace, truth, love and holiness.

The Quraish were now greatly alarmed, for Mohammad's preaching betokened a serious revolutionary movement. In preaching the unity of God, he was attacking the very existence of the idols, in the guardianship of which consisted not only the supremacy of Mecca, but the welfare and importance of the State. The chiefs of the Quraish began to denounce him, and began to look with no favourable eye upon the prophet, whom they regarded as a dangerous political innovator. He was a preacher of perfect equality of man in the sight of the All-Loving. This levelled all distinctions. They would have none of it, and urgent measures were needed to stifle the movement before it gained further strength.

The greatest difficulty with which Mohammad had to contend in the outset of his prophetic career, was the ridicule of his opponents.

.When he walked the streets ne was subjected to jeers, taunts, and insults by the people. If he attempted to preach, his voice was drowned by discordant noises and ribald songs; and even **dust** was thrown upon him when he prayed in the Kabba. His proselytes were bitterly persecuted on account of their steadfastness in faith. Some recanted only to profess Islam once more when released from their torments; but the majority held firmly to their faith. Billal, a negro-slave, was exposed to the scorching rays of the sun of the desert for several days successively and an enormous block of stone used to be placed over his chest, until he was ransomed by Abdullah,¹ who had, in like manner, purchased the liberty of several other slaves, Mohammad's own financial position not allowing him to do this himself. The rebels killed Yasar and Samainyah **with** excruciating torments and inflicted fearful tortures on Arninar, their son, till he recanted and was released. He came weeping to Mohammad, who wiped his tears with his own hand and consoled him saying, "What fault was it of **thine** if they forced thee ? "

"Whoso denies **God, after** he has **believed,** (unless forced to it, his heart **remaining** steadfast in the faith) and opens his heart to **infidelity,** on these **is the indignation of God, and a grievous punishment awaits them."** 2

1. Afterwards called Abu Baqr.

2. Via- holy Qur'an, chap. XVI. 108.

" The incarceration and tortures," says Stobart, " chiefly by thurst in the burning rays of the sun, to which these humble converts were subjected, to induce their recantation and adoration of the national idols, touched the heart of Mohammad, and, by divine authority, he permitted them under certain circumstances to deny their faith so long as their hearts were steadfast on it." 1 Nor did the faith of Islam want its martyrs. Khobeib, son of Ada, being perfidiously sold to the Quraish, was by them put to death in a most cruel manner by mutilation, his flesh being cut off piecemeal; and being asked, in the midst of his tortures, whether he did not wish Mohammad in his place, answered, " I would not wish to be with my family, my substance, and my children, if Mohammad were merely to be pricked with a thorn."

When bound to the stake, they said, " Abjure Islam, and we will let thee go." He replied, " Not for the whole world."

The animosity of the Quraish become more and more virulent, and proceeded to personal violence. Mohammad was assailed and nearly strangled in the Kaaba, and was rescued with great difficulty by Abdullah, son of Abu-Kahafa, who himself suffered personal injury in the affray. Such of his disciples as had no powerful friends to protect them were in peril of their lives. Full of anxiety, Mohammad gave

1, " Islam and its Founder," p. 76, by J. W. H. Stobart, B. A., London, ed.1878.

leave to such of them as had no friends to protect them to seek refuge in Abyssinia where ruled Najashi, a pious Christian king, reputed to be tolerant and just. With him Mohammad trusted his fugitive disciples would find a safe refuge. And accordingly, in the fifth year of the Prophet's mission, a little band of fifteen Moslems, four of whom were women, fled into Ethiopia. This is called the first Flight in the history of Islam, and occurred in the year 615 A.C. Afterwards several followed them, retiring one after another, to the number of eighty-three men and eighteen women, besides children.¹

These refugees were kindly received by Najashi.

The Quraish were much annoyed at the escape of the Moslems whom they wanted to persecute and had hoped and determined to suppress the movement completely. They sent a deputation to Najashi,² the king of Ethiopia, demanding the surrender of the fugitives to those whom the Quraish sent. Najashi sent for the exiles and inquired of them the crime they stood accused of; whereupon Jafar, son of Abu Talib and elder brother of 'Ali, acting as spokesman for the fugitives, spoke thus :—

" O King, we are plunged in the depth of ignorance and barbarism; we worshipped idols, we lived in unchastity and in unholiness, dead bodies were our food ; we uttered abominable words ;

1. *Idem*, *Ibn Shobnah*.

2. Or *Negus*.

we were far from being humane and hospitable; we were ignorant of any law to bind us to God, but that of the strong, when God raised among us a man, of whose birth, veracity, honesty and holiness we have a full knowledge ; and he called us to the unity of God and taught us not to associate anything with Him; he forbade us to worship the idols, and enjoined us to speak the truth, to be faithful to our trusts, to be full of mercy, to regard the rights of our neighbours ; he commanded us not to speak evil of women, or to eat the substance of orphans ; he ordered us to fly from vices, to shun evil, to offer prayers, to give alms, and to observe the fast. We have brought faith on him, we have accepted his teachings and his injunctions to worship God, and not to associate anything with Him. For this reason our people have risen against us, have persecuted us in order to make us forego the worship of God and return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us, until, finding no safety among them, we have come to thy country, and hope thou wilt protect us from their oppression. "1

As's son Amru and Rabiya's son Abdullah, who had been sent on deputation by the Quraish of Mecca to obtain the Moslem fugitives, had opened their embassy in the Oriental style by the

1. Quoted from sir Syed Amir Ali, M. A., O. I. E.. "The Spirit of Islam," pp. 100, 101. "Ibn-i-l-Isir", vol. ii, p. 61, and "Ibn-Hisham," pp. 219, 320.

parade of rich presents.

impressed by the persuasive eloquence and the most pre-possessing appearance of Jafar, that so far from delivering them up to those sent to demand them, he took them more especially into favour and care, and dismissed Amru and Abdullah from his court, and declined to accept any present from them.

The failure of this attempt added fuel to the fire, for this increased the hostility of the Quraish towards the small body of the Moslems who were left in Mecca.

Abdul Hakam, son of Hasham,¹ insulted Mohammad with scurrilous language, and went so far as to maltreat him personally. This outrage was soon reported to Hamza, Mohammad's uncle, as he returned to Mecca from hunting. Hamza was not a Moslem, but considered himself bound to protect his nephew, the "Al-Amin", the Trusty, the Union of all Virtues, as Mohammad was certainly acknowledged by friend and foe.

Marching with his bow unstrung in his hand to an assemblage of the Quraish, where Amru was vaunting his recent triumph, he dealt the boaster a blow over the head. The kinsfolk of Amru rushed to his assistance, but the brawler stood in awe of the vigorous arms and fiery

1. Or Abu Jahl, "Father of Ignorance" so called by the Moslems. He was called, Hakam, "Father of Wisdom" by the Quraish for his cunning stratagems against Mohammad and his follower.

sprit of Hamza, and sought to pacify him. He alleged in palliation of his outrage the apostacy of Mohammad; but Hamza was in no way to be appeased. "Well!" cried he fiercely and scornfully, "I also do not believe in your gods of stone, will you compel me?" He immediately declared himself a convert and made a confession, 'Verily I testify that thou art the prophet of God.' Filled with delight, Mohammed cried aloud, Allahu Akbar—'God is Great.'

In the sixth year of his mission,¹ Mohammad had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, who was a man of great valour and merit, and of Omar Ibn al Khattab, a person highly esteemed and once a violent opponent of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islam made so great a progress among the Arab tribes, that the Quraish, to suppress it effectually, if possible, in the seventh year of Mohammad's mission,² made a solemn league or covenant against the Hashimites and the family of al Muttalib, engaging themselves to contract no marriages with any of them, and to have no communication with them; and, to give it the greater sanction, reduced it into writing and laid it up in the Kaaba. Upon this the tribe became divided into two factions, and the family of Hashim all

1. Ibn Shohnab.

• Al Jannahc

repaired to **Abu** Talib, as their head, except **only Abdal** Uzza, surnamed Abu Lahab, who, out of **his** inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sofian Ibn Harb, of the family¹ of Ommeya.

The Quraish alarmed at the progress of Mohammad, tried for a time to suspend all dealings with him and his followers; but the interdict had to *be* cancelled. They had now recourse to temptation.

Their chiefs came to Mohammad; and one of them acting as their spokesman opened the discourse in the following words:—

Son of my friend, thou art a man distinguished by birth; thou dost stir up the land, thou makest division in families, thou castest reproach upon our gods, thou dost tax our ancestors and wise men with errors and impiety: but we would treat thee with consideration. Listen thou now to the proposals we have to make, and reflect whether it would not be well for thee to accept one of them."

1. The families continued thus at variance for three years; but in the tenth year of his mission, Mohammad told his uncle Abu Talib that God had manifestly showed his disapprobation of the league which the Quraish had made against them, by sending a worm to eat out every word of the instrument except the name of God. Abu-Talib went immediately to the Quraish and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but in case it were true, he insisted that they ought to lay aside their animosity and annul the league they had **made** against Hashimites. To this they acquiesced, and going to inspect the writing, to their 'great astonishment, found it to be **as Abu Talib had said; and the league was thereupon declared void.**

" Speak on," said Mohammad, "**I will lend my ears.**"

" Son of my friend," continued the other,
¹¹ be it thy aim to acquire wealth by this affair, we will assess ourselves to make thee the richest man of the house of our father Quraish. If it be honour that thou desirest, we will make thee our lord and will do nothing without thee. If it be the Jinn (evil spirit) that has taken possession of thee, we will bring the most able physicians, and we will pour -out our gold until they cure thee."

" Is it all ? " asked the Prophet.

" Yes."

" Well, now listen to me with all'attention," said the Prophet:—

"In the name of God, the Merciful, the Compassionate. A revelation from the Merciful, the Compassionate : a book the verses whereof are plain, an Arabic Book for a people who would understand; bearing good tidings and warnings ; but most of them turn aside, and hearken not thereto! And they say, ' Our hearts are veiled from that to which thou invitest us, and there is a deafness in our ears and a curtain between us and thee: wherefore act thou and we will act. Say thou, I am only a man like as you are. It is but revealed to me that God is **only** one God: then go straight to Him and ask **pardon** of him. But woe to those who **join other** gods **with** Him, who give not **alms**, and in the Hereafter disbelieve! And as for those

who believe and do good, they shall have an everlasting reward."¹

"Now hast thou heard," said Mohammad.
"Work as ye will; He certainly beholds whatever ye do."²

Turning to the Quraish chiefs, the one who had ventured to address the Prophet exclaimed, "Never did man hear a discourse like this. It strikes home; it is not poetry, nor the language of a magician. Let us leave him or he will certainly pervert us."

"He has cast his spells upon thee," they all cried.

"I tell you frankly what I feel," replied the other.

Failing in the first trial, they came a second time to the Prophet offering the same temptations. The reply was, as ever, firm and truthful:

"I am desirous of neither riches nor ambition of dignity nor of sovereignty. I come to you with glad tidings and warnigs. I give you the word of my Lord. I admonish you. If you accept the message I bring you, God will be* favourable to you both in this world and the Hereafter. If you reject my admonitions, I will be patient and leave God to judge between you and me."

1. Refer to the Holy Qar'an, XLI, 1-7.

2. Ibid. 41.

3. Refer to the Holy Qur'an, IXXVIII, 8, etc.

The Quraish now challenged his message, derided his denunciations and demanded miraculous signs of his authority.

"And everyone of them would gladly have open pages given him from Heaven.

"Nay, but they regard not the life to come. Nay, that is warning enough. Whoso is willing, him it shall warn."¹

"And they say, If he (Mohammad) come not to US with a sign from his Lord, we will not believe.

"But has not a plain message come to them according to what was in the books of old?"²

"Was it not a sign to them that the learned among the children of Israel recognised it?"³

They accused Mohammad of having communication with the devils:

"The devils do not descend with it", was his reply; "it is not fit for them, neither are they able to do it."⁴

"Shall I tell you upon whom the devils descend?—They descend upon every lying, wicked person."⁵

They said :

"By no means will we believe in thee till thou cause a fountain to gush forth from the earth.

1. Please refer to the Holy Qur'an lxxiy. 52—4.

2. Vide Holy Qur'an, xx. 133.

8. Vide Holy Qur'an, xxvi. 196.

4. Ibid., 0, 211.

5. Ibid 221, 222.

"Or till thou have a garden of palm-trees and grapes, and thou cause forth-gushing rivers to gush forth in our midst.

"Or thou make the heaven to fall on us, as thou hast given out, in pieces; or thou bring God and the angels to vouch for thee.

"Or thou have a house of gold or thou climb up into heaven; nor will we believe in thy climbing there, until thou sent down to us a book that we may read."¹

"Praise to my Lord!" answered he, "Am I aught but a man, an apostle?"

And nothing hindered men from believing when a guide had come to them, but that they said, God sent a man as His apostle!

"If angels walked on earth as familiar people, God had surely sent down to them from heaven an angel as His apostle."²

"Even were God to open above them a gate in heaven, and they were mounting up to it all the while, they would only say, it is only our eyes are drunken, we are a people enchanted."³

"And if God had sent down to thee a book or paper and they had touched it with their hands, still those who disbelieve would say, That's naught but plain magic."⁴

1. *suratu Bani Israil* (17) vv. 92—7.

2. *Ibid*, 11.

3. vv. 14, 15.

4. *v i*

"said theywewill not beneveunless an angel be sent down to him (Mohammad)."

" But if God sent down an angel, their Judgment would, have come on at once, and they would have had no respite. And if God had appointed an angel, He should surely have made him a man too, and then He would have made perplexing for them what they deem perplexing now."¹

" And said they, What sort of apostle is this? He eats food and walks the street! We will not believe, unless an angel be sent down to be a preacher with him. Or a treasury be' thrown to him or we have a garden to eat therefrom."²

"Never had God sent apostles before thee who ate not food, and walked not the streets."³

"They who do not look forward to meet God said, Not until the angels are sent down to us, or we see our Lord, will we believe you. Aye, they are proud of heart, and transgress most perversely. The day they shall see angels there shall be no glad tidings for the wicked, *** - and God will at once go on to the works which they have done."⁴

Mohammad answered:

"Surely in the heavens and the earth are signs for those who believe, and in the creation of

1. Ibid 8, 9.

2. xxv. 8, 9.

8. Ibid 92.

4. Ibid. 23-5.

yourselves, and of the beasts which are scattered, are signs to people who have faith ; and also in the vicissitude of night and day and*in the supply which God sends from heaven, whereby He quickens the earth after it has been dead; and in the change of the winds also are signs to people who understand. These are the signs of God ; we recite them to thee with truth. In that would they believe if they deny God and His signs ?"¹

" God it is who has subjected the sea to you that the ships may sail therein at His bidding ; and that ye may seek the gifts of His bounty by commerce; He presses into your service whatever is in the heavens and on earth ; all is from Him. Surely herein are signs to people who consider. "²

" Of His signs is that He has created you out of dust; and behold, ye are become men, spread over the face of the earth. And of his signs is that he has created for you out of yourselves, wives, that ye may have comfort among yourselves and love and compassion between you. Surely herein are signs for those who consider. And of His signs are the creation of the heavens and the earth and the variety of your languages and your complexions ; surely herein are signs for people who understand. "³

" Signs are in the power of God alone; and I am only a plain warner.

1. XLV. 2-5

2. Ibid, 11. 12.

3. XXX. 19-21.

" Is it not enough for them that We have sent down to thee the Book to be recited to them? surely herein is a mercy and a warning to people who believe. "

" I am able neither to procure advantage to myself, nor to avert mischief from me, but as God pleases. If I knew the Unseen, I should surely have much of good, neither should evil befall me.

" But I am only a warner, and a herald joyful tidings to people who believe,"²

"I never say to you, Mine are the treasures of God ; nor that I know the Unseen. I never say to you, I am an angel. I follow only that which is revealed to me."³

The people of Mecca, quite blind to the signs of Nature and deaf as to what the Prophet Mohammad said, now plainly told him, " Thou art not sent of God".

Whereupon Mohammad answered, "God " is a witness enough between you and me, and whoever has knowledge of the scriptures."⁴

The Mecans could not force him to attempt a miracle—that favourite resort of so many false prophets. "No proof," says Abu, " has ever been adduced that Mohammad at any time descended to any artifices or pseudo-miracles to

1. VI. 50.

2. Refer to the *Hole Qur'an*, vii. 188.

3. Chap. vi. 50.

4. xiii. 43.

enforce his doctrines or establish his apostolic claims. On the contrary, he relied entirely upon reason and eloquence. He called them to witness the wonders of Nature,—wherein was to be seen the hand of God—and appealed to their intuitive reason alone, either to accept or to reject them,⁴

"His strongly democratic conception of the divine government", says Samuel Johnson,⁵ "the universality of his religious ideal, his simple humanity—all affiliate him with the modern world."

To all the exhortations of Mohammad, the Quraish turned a deaf ear. They told the Prophet that they would never cease to stop him from preaching "till either thou or we perish."

In spite of all obstacles and opposition, however, slowly but surely the new Faith gained footing. And the satires, the ill-names his enemies heaped upon him, only tended to make the Prophet's words more widely known. The chief of the Quraish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting, which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mohammad to desist. At this Abu-Talib was so far moved that he earnestly dissuaded his nephew from pursuing the affair any further, and implored him not to provoke such numerous and powerful antagonists against him-

4. Aba's "Life of Mahomet" P. 43

5. "Islam", pp. 530-782. He is the author of "Oriental Religion." Persia. Boston. 1884.

self and his family, and represented the great danger he and his friends must otherwise run. Mohammad thought that his uncle wished to withdraw his protection, but his high and noble resolve did not fail him even at this moment. He told his uncle plainly and firmly "that if they set the sun against him on his right hand and the moon on his left, he would not leave his enterprise." And, bursting into tears, turned to depart. But his kind uncle Abu-Talib, though yet unconverted, was moved at his nephew's tears and, struck with admiration of the undaunted firmness of his nephew, used no further arguments, but promised to stand by him against all his enemies.¹

The Quraish, finding they could prevail neither by fair words nor menaces, tried what they could by force and ill-treatment, and the declared intention of Abu-Talib to protect his nephew excited the fury of the Quraish. Mohammad's uncle, feeling that he could not yield sufficient protection, appealed to the sense of honour of the children of Hashim and Muttalib to protect a distinguished member of their family who was the benefactor of the orphan and the widow—the Al-Amin who never failed in word or deed. The appeal was nobly responded to with the only exception of one man Abu Lahab², the bitter opponent of Mohammad.

1. Abulfeda, *ubi supra*.

2. He was instigated by his wife to reject Mohammad's Claim. Both uncle and aunt are fiercely condemned in an early Mecca chap.—Suratu Lahab (iii.)

About this time, Mohammad's party was greatly strengthened by the conversion of Omar Ibn al Khattab, a person highly esteemed and once a violent opposer of the Prophet. He was then twenty-six years old ; of gigantic stature, herculius strength and great courage. His stern aspect, they say, terrified the bold, and his very walking-staff struck more terror into beholders than another man's sword. This young man was a nephew of Abu Jahl, also one of the bitterest opponents of Mohammad. A zealous and devoted adherent of the religion of his forefathers, he hated and persecuted Mohammad as a dangerous innovator who had come to lead his people astray and to sow discord between them. He had undertaken, like most of the Quraish of the day, to penetrate to the retreat of Mohamrrad and to strike a poniard to his heart. The Quraish are said to have promised large sums of money to whosoever should succeed in this bloody deed. While Mohammad was living in the house of Arkam, one of his disciples, Omar, undertook to kill him.

As Omar was on his way to the house of Arkam, he met a kinsman, also a secret convert,

Let the hand of Abu Lahab perish and let himself perish !
 His wealth and his gain shall avail him not,
 Burned shall he be at the fiery flame,
 And his wife laden with fire-wood,
 On her neck a rope of palm fibre.—Suratu Lahab.

The words " fiery flame "—Sata Lahabin—are a play on the name of Abu Lahab which means " Father of flames. "—Tafsiri-i-Husaini, p. 477.

to whom he imparted his design. This man sought to turn him from his bloody errand. "Before you slay Mohammad," said he, "and draw upon yourself the vengeance of his relatives, see that your own are free from heresy." "Are any of mine guilty of backsliding?" demanded Omar with astonishment. "Even so, thy very own sister Fatima and her husband."

At once Omar hastened to the dwelling of his sister. Here Khabbad, the devoted disciple of Mohammad who had made them acquainted with his teaching and won them over to Islam unknown to Omar, was reading to them at that moment a new fragment of the Qur'an. When he heard Omar coming, he concealed himself, and Fatima tried to hide the manuscript.

Entering abruptly, Omar asked, "What was it you have been reading just now?" But their confusion convinced Omar of the truth of the accusation and heightened his fury. In his rage, Omar struck Said, Fatima's husband, to the earth, placed his foot on his breast and was on the point of plunging his sword deep in his breast when his sister interposed. A blow on her face bathed her lovely visage in blood. "Enemy of Allah!"¹ sobbed his sister Fatima, "dost thou strike me thus for bringing faith in the true God? In spite of thee and thy violence, I will persevere in the true faith." "Yes," add-

1. Arabic 'Al' meaning 'the,' and 'ilah • worthy to be adored, 'agod.' Allah is thus * the god ' *par excellence*.

ed she with fervour and emotion, " there is **no** god but God, and Mohammad is His Apostle. **And** now, Omar, finish thy work."

Omar paused for a moment, but his eyes glancing involuntarily over some of the lines of **the** Qur'an, which lay near him on the ground, was seized with wonder and conviction succeeding to admiration. " How nobly said and how sublime !" exclaimed Omar.

The impressive words of the Qur'an sank very deep into the heart of Omar. He read farther and when he came towards the end, his conversion was complete.

With Khabbab he pushed his steps towards the house of Arkam, but with quite a changed heart. "Come in, son of Khabbab," exclaimed Mohammad, who was at that time conversant with some of his disciples. " What brings thee hither ?" "I come," replied Omar, "a believer in the one God and in thee, His elected Apostle;" so saying these words he threw himself at his feet, who received him graciously and with open arms. Omar henceforth continued to be one of the staunchest adherents of the Prophet Mohammad. And heart-felt thanks were offered up to Heaven for the grace that had fallen on Omar.

Omar now walked on the left hand of the Prophet, Hamza, Mohammad's uncle, who was a **man** of great valour and merit, and who **had been converted sometime before, walked on the right hand, to protect him from injury and insult, and**

they were followed by upward of forty disciples.

To the astonishment of its inhabitants, they passed in open day through the streets of Mecca. The Quraish regarded this procession with consternation, and dared not approach nor molest the Prophet, being deterred by the stern looks of those fearful men of battle, Hamza and Omar; who, tradition says, glared upon them like two ferocious lions that had been robbed of their young.

The Quraish were so wild by this new triumph of Mohammad, that his venerable old uncle feared they might attempt the life of his nephew, either by treachery, stratagem or open violence. At his earnest entreaties, therefore, the latter, accompanied by some of his adherents, withdrew to the quarter¹ of Abu-Talib. To the credit of Mohammad and of his party, only one man of them refused to share his fate, though most of them did not hold with his doctrines. Sooner than give up their beloved kinsman, they went every man of them, save that one, into the quarter of the city and there abode in banishment for two years. The last measure of the kind-hearted Abu-Talib, in placing Mohammad and his disciples beyond the reach of persecution and giving them his own quarter as a refuge, was seized upon by the rival branch of Ommeya² as a pretext for a general ban of the rival line of Hashim,

1. A long and narrow defile to the east of macca.

2. Whose chief was Abu Sofian Ibn Harb For farther particulars see P.

Touching this critical period of the Prophet's life, Muir says : " Let us for a moment look back to the period when a ban was proclaimed at Mecca against all the citizens, whether professed converts or not, who espoused his cause; when they were shut up in the *sheb*¹ of Abu-Talib, and there for three years, without prospect of relief, endured want and hardship. There must have been steadfast mighty motives which enabled him amidst all this opposition and apparent hopelessness of success, to maintain his principles unshaken. No sooner was he relieved from confinement than, despairing of his native city, he went forth to Taiyib and summoned its rulers and inhabitants to repentance; he was solitary and unaided, but he had a message, he said, from his Lord. On the third day he was driven out of the town with ignominy, blood trickling from the wounds inflicted on him by the populace. He retired to a little distance, and there poured forth his complaint to God : then he returned to Mecca, there to carry on the same outwardly hopeless cause with the same high confidence in its ultimate success. We search in vain through the pages of profane history for a parallel to the struggle in which for thirteen years the Prophet of Arabia, in the face of discouragement and threats, rejection, and persecution, retailed his faith unwavering, preached repentance and denounced God's wrath against his godless fellow-citizens. Surrounded

1. A quarter.

by a little band of faithful men and women, he met insults, menaces, dangers, with a high and patient trust in the future. And when at last the promise of safety came from a distant quarter, he calmly waited until his followers had all departed, and then disappeared from amongst his ungrateful and rebellious people." 1

The annual season of pilgrimage² brought transient relief to the persecuted Moslems, for during that sacred month, according to immemorial law and usage among the Arabs, all hostilities were suspended, and warring tribes met in temporary peace to worship at the Kaaba. Protected also by the immunity of the holy month, Mohammad would associate with the pilgrims who used to resort thither from all parts of Arabia, and proclaim his revelations, and in this way converted several men of influence and wealth into his faith who, returning to their respective homes, carried with them the seeds of the new faith to distant regions.

Lastly, when all their stratagems were frustrated, they grew ashamed of their work and listened to the appeal of Abu-Talib and allowed the prisoners to come forth.³

On his return to Mecca, Mohammed saw many important conversions, both of the inhabitants of the city and of pilgrims from afar.

1. Muir's " Life of Mahomet," vol. iv., pp. 3, 4, 315.

2. Hosts of pilgrims used to repair from all parts of Arabia to Mecca during that sacred month.

3. For a short account of this, see p.

At this time the idolatrous Quraish exulted in the defeat of the Christain Greeks,¹ whose faith they assimilated to that of the Moslems,

Very soon after his return to Mecca, Mohammad lost his best counselor, and protector the venerable Abu.alib, then upward of eighty years of age. "The sacrifices to which Abu-Talib exposed himself and his family for the sake of his nephew, while yet incredulous of his mission," says Muir, "stamp his character as singularly noble and unselfish. They afford, at the same time, strong proof of the sincerity of Mahomet. Abu-Talib would not have acted thus for an interested deceiver; and he had ample means of scrutiny." "The chivalry of Abu-Talib in protecting the Prophet when he did not believe in his mission,² is really remarkable and it is a strong testimony." says Gilman, "to the honesty of Mohammad that he could make such an impression on a man of so much force of character."

#

Three days after the death of this great benefactor and patron, Mohammad had the additional mortification to lose his wise, faithful and loving wife Khadijah. Mohammad was much overwhelmed with grief by the death of this his

1. The victory of the Persians over the Greeks, by which they conquered Syria and a part of a gypt.

2. It is the general opinion that he died an infidel, though others say that when he was at the point of death he embraced mohammadanism, and produced some passages out of his poetical compositions to confirm their assertion.

beloved partner. She had been Mohammad's counselor and supporter for twenty-five years **and** now his grief was inconsolable without her. Khadijah was the only wife of Mohammad during his life time and Mohammad had remained faithful to her to the last, never giving her a rival in his house nor his heart.

Khadijah had so fully occupied his heart that there was no space left for the love of any body else ; and Mohammad never separated from her either in happiness or misery, at home or abroad. Even the fascinating and budding charms of Ayesha¹ could not efface the deep and mingled feeling of tenderness and gratitude for his early benefactress, Khadijah.

One day his wife Ayesha was piqued at hearing him indulge in these fond recollections. "O Apostle of God," demanded the youthful beauty, "was not Khadijah stricken in years, her eyes dim and her teeth gone? Has not Allah given thee a fairer and a better?" "No, by Aallah!" cried Mohammad, in an honest burst of generous emotion, "there never was a better and a kinder help-mate ! When I was poor she raised me from poverty, gave me a position and placed me in comparative affluence; when the people called me a liar, she believed in me ; when the world opposed and persecuted me; **she** remained true to me."

1. Daughter of Abu Bakr, who had replaced Khadijah after **her** death.

" He seems to have lived in a most affectionate, peaceable, wholesome way with this wedded benefactress ; loving her truly, and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done. Ha was forty before he talked of any mission from Heaven. All his irregularities, real and supposed, date from after his fiftieth year, when the good Kadijah died. All his 'ambition', seemingly, had been, hitherto, to live an honest life ; his 'fame,' he mere good opinion of him, had been sufficient hitherto. Not till he was already getting old, the prurient heat of his life all burnt out, and peace growing to be the chief thing this world could give him, did he start on the ' career of ambition ' and, belying all his past character and existence, set up as a wretched empty charlatan to acquire what he could now no longer enjoy! 'For my share,' emphatically, 'I have no faith whatever in that.' " ¹

Mohammad betrothed himself to several wives² at different periods ; and the controversial writers constantly upbraid him on this accounting adduce, this circumstance as a demonstrative proof of his sensuality. But over and above the consideration that in

1. Thomas Carlyle 'On Heroes, Hero-worship and the Heroic In History' lect, ii.

2. Not a dozen or two, as ignorant writers would have it.

Mohammad's time unbounded polygamy was frequently practised in Arabia and the neighbouring countries, and was far from being counted as immorality, " it should be recollected, " says Abu,¹ " that he lived from the age of twenty-five to that of fifty years 'satisfied' with one wife; that until she died at the age of sixty-five he took no other, and that she left him without male issue ; and it may then be asked, is it likely that a sensual man (as ignorant writers call the Prophet of Islam) of a country where unbounded polygamy was allowed, should be 'contented ' for twenty-five years with one wife, she being fifteen years older than himself ? and should he be the first to restrict licentiousness when no law, no religion did anything in that direction ? or was it the better to satisfy his own lust ? and is it not far from probable that Mohammad took the many wives he' did during the last thirteen years of his life chiefly out of a desire to protect the widows of his persecuted followers or to have a male issue,' by which he may have hoped to escape the nick name his enemies applied to him,² or to unite hostile and warring tribes ? "

Abdullah's son, of Abu-Kohafab, who from this time was called Abu-Bakr and who was famous for saving the poor Moslem slaves from persecution and on one occasion saved the Prophet from

1. They called him *Al-abtar* out of spite, on the death of his son Qasim. Lit. the word signifies " one whose tail has been cut off;" hence meaning childless.—Vide Qur'an, cviii, 3.

2. Vide p. 54, " Life of Mohammad " by Abul Fasal.

imminent danger, had most earnestly expressed a desire to give the hand of his daughter Ayeaha in marriage to Mohammad, and thus cement the attachment which existed between himself and the Prophet. At the earnest solicitation of the disciple, this little maiden, then only seven years of age, was betrothed to Mohammad, who, some years after, married her.

At the death of Abu-Talib, who had been merely an affectionate relative, but a steadfast and powerful protector for his great influence in Mecca, there was no one to check and counteract the hostilities of Abu Sofian and Abu-Jahl¹; who soon began to be more troublesome than ever to their Prophet and especially some who had formerly been his intimate friends; insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon Tajif, about sixty miles east of Mecca, for the place of his retreat. Thither therefore he went, accompanied by his friend and follower Zaid. Taujif was one of the favoured places of Arabia, situated among vineyards and gardens. All sorts of fruits were to be had here. "Here grew plums and peaches, melons and pomegranates; figs, green and blue, the nebeck-tree producing the lotus, and palm-trees with their clusters of green and golden fruit."

1. The Moslems called him Abu-Jahl, "Father of Ignorance." The Quraish gave him the title of Abul Hakam for his cunning stratagems against Mohammad and his followers. He personally maltreated Mohammad and insulted him with abhorrent language.

There Mohammad entered, trusting for protection, under God, to the influence of his **uncle** Abbas, who had already possessions there. He could not have chosen a worse place of refuge. Taugif, at that time, was one of the strongholds of idolatry. Here Al-Lat,¹ one of the female dieties worshipped by the ancient Arabs, was maintained in all its vigour. Mohammad stayed there a month, seeking in vain to make proselytes among its inhabitants. There, while he attempted to preach, he was wounded by stones which his faithful friend tried in vain to ward off. The slaves and inferior people at length rose against him and, bringing him to the wall of the city, obliged him to depart and return to Mecca.

" There is something lofty and heroic in this journey of Mahomet to Taujif," says Muir, "a solitary man, despised and rejected by his own people, going boldly forth in the name of God-like Jonah to Nineveh—and summoning an idolatrous city to repentance and to the support of his mission. It sheds a strong light on the intensity of his own belief in the divine origin of his calling."²

This repulse greatly discouraged his followers: however Mohammad was not wanting to himself,

1. Al-Lat was the idol of the tribe of theong, who dwelt at Taujifland had a temple consecrated to her in a place called Nakhla. This idol al Mughai rah destroyed by Mohammad's order, who sent him and Abu Sufian on that commission in the ninth year of the Hijra. This word is derived from the same root with *Alia h*, to which it **may** be a feminine, and will then signify *the goddess*,

2. " The Life of Mahomet", vol. ii, page 207. by W m. Muir.

but boldly continued to preach to the public assemblies at the pilgrimage, hoping to find among them some "ho would carry the truth to their people." On his way back to Mecca a company of Jinn (a people from Nisibin and Nineveh in Mesopotamia) pressed around him to hear the preaching of Islam, and, when he had ended, they admonished the people to obey the preacher of God.¹

About this timethe Prophet married the widowed wife of Sakran²—one of his faithful disciples, who took refuge with his wife in Abyssinia from the persecution of the Quraish, and died while in exile leaving his wife utterly destitute—who had now returned to Mecca in absolute destitution. No one would care to give her food, her own relatives were unwilling to support this wretched woman. Simply to assist this poor old woman, Mohammad, straitened for the very means of his daily subsistence, entered into 'a matrimonial connexion³with Sanda.

All the attempts of the Prophet to gain proselytes among the inhabitants of Yathrab proved

1. Not daring to return openly to his native city, Mohammad remained in the desert until his faithful friend Zaid procured a secret asylum for him among his friends in Mecca. He lived here for some time retired from his people, preaching occasionally but confining his efforts mainly to the strangers who congregated in Mecca.

2. See Suratu'l Ahqaf (xlvii 28,29); also critical exposition of the Popular 'Jihad' Int. pp. XXXIV to XXXVIII. footnote of. Maulvi Chirag Ali.

3. Dr. Lietner says, 'the idea that the Prophet had any improper intention in so doing is without foundation ; especially if we consider that he had given abundant proof during this youth of continence."

fruitless for sometime. They afforded very **little** ground for hope ; but Mohammad, trusting to God's tender care and pity as all-embracing, rose superior to all his trembling forebodings and rejoicingly cried :—

" By the noon-day brightness, and the night when it darkens !

" Thy Lord has not forsaken thee, neither is He displeased,

" And surely the hereafter shall be better for thee than the present, and thy Lord will surely give to thee and thou will be well pleased.

" Did he not find thee an orphan, and gave thee a home ?

'Wandering in error, and guided thee ?

" Found thee needy, and enriched thee ? " '

In the year 620 A. D., about the time of the annual pilgrimage of the pagan Arabs to Mecca, Mohammad, while he was preaching, noticed a small company of strangers from Medina. He said to them, " Who are you?" They replied, "We are Khazrajites," one of the leading Medina tribes. They added, " We come from a people amongst whom there is much ill-will and enmity ; perhaps God will invite them through thee : we shall invite them to the faith which we ourselves now profess, and if God invites them around thee, then no man **will** be more powerful than thou." Mohammad propounded to them the doctrine of Islam **and read portions of the Qur'an.**

so it came to pass that they listened to Mo-hammad, believed in him and acce 'cd Islam. In reply to Mohammad's request for protection at Medina they pointed out that, as there was much disunion and discord amongst them it would be better for them to return now and invite the people to accept the faith and that, if God united them in it, they would then return to Mecca at the next annual pilgrimage and report the result. They returning to their city, published the news of the advent of a Prophet among the Arabs who was calling them to God to put an end to their dissensions which had lasted for centuries.

A year elapsed. In this year, called the accepted year, twelve men of Yathrab or Medina, of whom ten were of the tribe of Khazraj, and the other two of that of Aws, came to Mecca, and took an oath of fidelity to Mohammad at al Aqabah, a hill on the north of that city. This oath was the first Pledge of Aqabah and is to this effect, viz. "That they should renounce all idolatry; that they should not steal, nor commit fornication, nor kill their children (as the pagan Arabs used to do when they apprehended they should not be able to maintain them), nor forge calumnies; and that they should obey the prophet in all things that were reasonable." ³ They then returned

1. Ansars or helpers, a name given to the Medins converts.

2. Vide Qur'an O. 6, V. 151.

3. Vide Qur'an L X. 12.

to Medina as ardent disciples, and such large numbers attached themselves to the new teaching that they had to send to Mecca to get a special instructor. Mohammad sent one of the most learned and able of his disciples, named Muab, Ibn Omair, home with them, to instruct them more fully in the grounds and ceremonies of his new religion and to preach it to their townsmen: Thus were the seeds of Islam first sown in Yathrab and Islam then took root there. This year was one of patient waiting. The prophet's hopes were placed on his new converts at Medina. He determined to leave the Quraish severely alone and received in the last but one Sura revealed in Mecca, definite instructions to do so:

" Follow that which hath been revealed unto thee from thy Lord : there is no God but He, and retire from the idolaters.

" If God had so desired, they had not followed idolatry, and we have not made thee a keeper over them, neither art thou over them a guardian.

" And revile not those, whom they invoke besides God, lest they revile God in enmity from lack of knowledge. ¹

Musab, being arrived at Medina, by the assistance of those who had been converted, gained several proselytes, particularly Osaid

1. Suratu'l An'am (6) w. 106-8.

Ibn Muadh, prince of the tribe of Aws ; Islam spreading so fast, that there was scarcely a house wherein there were not some who had embraced it.

About this time hopes of the dawning of a new day, and glorious scenes of a happy future now and then flitted across the mind of Mohammad. In one of these broodings occurred the notable Vision of Ascension.

its narrative in one in which tradition revels with congenial ecstasy. The rein has been given loose to a pious imagination. Both the journey and the ascent to heaven are decked out in the most extravagant colouring of romance, and in all the gorgeous drapery that fancy could conceive.¹ But the Qur'an says—

" Praise be to Him who by night carried his servant from the sacred temple at Mecca to the further temple, the environs whereof we have blessed, that we might show him some of our signs. Verily he it is that heareth and that seeth. "2

" And remember when we said to thee verily thy Lord is round about mankind, we ordain the vision which we showed thee. "3

1. Vide Stanley Lane Poole's Selections from the Quran, Introd. p. lvi; 'ohammad dreamed a dream, and referred to it briefly and obscurely in the Qur'an. His followers persisted in believing it to have been a reality an ascent to heaven in the body till Mohammad was sick of repeating his simple assertion that it was a dream " Of. Sir syed Ahmad Khan's Essays, i. pt. XI.

2. suratu Bani Isra'il XVII. v. 1.

3. Ibid v. 62.

In spite of the beautiful garb in which tradition presents this wonderful incident "it is still, " as Mr. Lane—Poole says, " a grand vision full of glorious imagery fraught with deep meaning.

In the ' Mishkatu'l Masabih ' it is written :

" Whilst I was sleeping upon my side he (Gabriel) came to me, and cut me open from my breast to below my navel, and took out my heart and washed the cavity with Zamzam water and then filled my heart with faith and science. After this a white animal was brought for me to ride upon. Its size was between that of a mule and an ass, and it stretched as far as the eye could see. The name of the animal was Buraq. Then I mounted the animal and ascended until we arrived at the lowest heaven, and Gabriel demanded that the door should be opened. "

The most intelligent of the modern school of Muslims look upon it as a vision, though the orthodox utterly condemn such a view.¹

The fact is, that the ' Night-Journey ' is an allegory of easy explanation. Thus Buraq—the white steed of wonderful form and qualities,

1. ." All that Mohammadans must believe respecting the Mi'raj is that the prophet saW himself, in a vision, transported from Mecca to Jerusalem and that in such a vision he really beheld some of the greatest signs of his Lord. " Syed Ahmad's Essays, VI. p 31/2.

! he orthodox view is that he who denies the actual bodily migration, from Mecca to Jerusalem is a Kafir (infidel), as he denies the statement of a 'fazi' or plain statement of the Qur'an :he who denies the further ascension to heaven and the account recorded in the traditions is a fasiq (sinner), though he is still a Muslim. See any Muslim commentary and sell's Faith of Islam, p. 220.

unlike any animal ever seen, and in truth, different from any animal ever before described which signifies lightning is *thought*, which moves more swiftly than even the electric fluid; and the ladder of light by which Mohammad is said to have ascended up to Heaven was *contemplation*, by which we pass through all the heavens up to the Throne of God : and the wonderful cock, whose crowing God took delight in bearing, and which man never heard or regarded, was the prayer of the just; and so on with all the rest¹

The next year (622 A.D.) being the thirteenth of Mohammad's mission, Musab returned to Mecca accompanied by seventy-three men and two women of Medina, who had professed Islam, besides some others who were as yet unbelievers. On their arrival, they immediately sent for Mohammad, and offered him their assistance, of which he was now in great need, for by this time sedition had grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at al Aqaba above mentioned, attended by his uncle al Abbas, who, though he was not a believer, wished

1. Hefer to John Tjavenport. An apology for Mohammad and the Qur'an. " Upon this point, moreover, it may be remarked that the ridicule and sarcasm in which many Ohristian writers have indulged on the subject of the narrative, are, to say the least, injudicious, as being equally applicable to the visions of Jacob Compare Gen. xvii. 11,12; Ezek. i. 4-2*; Ibid. IV. 12-15; Dan. VII. *passim*.; Acts I X. 3, 6, 9; Rev.*passim*."

his nephew well and like the deceased Abu Talib, took an affectionate interest in his welfare, and made a speech to those of Medina, wherein he told them, that as his nephew was obliged to quit his native city and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him; and that if they were not firmly resolved to defend and not betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, Mohammad swore to be faithful to them, on condition that they should protect him against all insults as heartily as they would their wives and children. Whereupon they pledged their faith to him. The former pledge was repeated, and the following added:

" We would defend him and his, even as we would our own women and children.

" Yea by Him who hath sent thee a Prophet with truth, we shall protect thee as our bodies: receive our allegiance, O Prophet of God ! By Allah ! we are the sons of war and men of arms which we, the valiant, have inherited from the valiant." This Pledge is known as the " Second Pledge of Aqaba."

This compact was a civil and political one defensive and offensive, based on the rejection of idolatry, acceptance of Islam and obedience to the will of the Prophet.

Scarcely had the compact been concluded, **when** the voice of a Meccan, who had been

watching the scene was heard from a distance, which struck a sudden panic into the hearts of the Moslems, but the words of the Prophets re-encouraged them. The Prophet then chose twelve out of their number whom he designated as his delegates.

The Quraish manifested the knowledge of what had taken place in the night and treated the new confederates with great severity as they were departing from the city.

Mohammad having provided for the security of his companions¹ as well as his own by the league offensive and defensive which he had now concluded with those of Medina, directed them to repair thither, which they accordingly did ; but himself with Abu Bakr and Ali stayed behind, having not yet received the divine permission to leave Mecca.

The governor of the city, Abu Sofian, of the rival branch of the Quraish and a bitter antagonist of Mohammad was both incensed and alarmed at the rapid growth of the new faith, and held a meeting of the chiefs of the Quraish to devise some means of effectively putting a stop to it. The Quraish were much concerned at all this and, as Mohammad still remained behind, were much perplexed at the state of affairs and wondered what would come next. Some advised

1. This early accession to the Islamic Faith, and the timely aid proffered and subsequently afforded to Mohammad and his disciples, which procured for the Moslems of Yathrab the appellation of Anssr or Helpers by which they were afterwards distinguished.

that Mohammad should be banished; but it was objected that he might gain other tribes to the interest, or perhaps the people of Yathrab. Others proposed that he should be put in a dungeon and left to die there, but it was surmised that his friends might effect his escape.

All these objections were raised by a violent and officious old man, whom tradition has converted into a Devil, breathing his malignant spirit into those present. At length, after several expedients had been rejected, they came to a resolution that he should be killed, and agreed that a man should be chosen out of every tribe for the execution of this design, and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all tribes, to whose united power the Hashmites were much inferior, and therefore durst not attempt to revenge their kinsman's death.

As the night drew on, the conspirators posted themselves round Mohammad's dwelling. There they watched all night long, waiting to murder him when he should leave his house in the early dawn, looking through the crevice to make sure that he still lay on bed. But in the meantime, the warning of the Divine Providence, which had often led the "messengers of God" to evade their enemies, also warned Mohammad of the peril. Whereupon to amuse his enemies, he directed Ali to lie down in his place and wrap himself up in his green cloak, which he did, and Mohammad escaped miraculously through the window, un-

perceived by the conspirators. He repaired to the house of Abu-Bakr and as night drew on, left the city. From Abu-Bakr's house Mohammad and he went to a cave in mount Thur to the south-east¹ of Mecca. Here they lay hid for three days.

The action of the Quraish is recalled to mind and referred to in an Madina Sura:

"And call to mind when the unbelievers plotted against thee, to detain thee prisoner, or to kill thee or to banish thee they plotted—but God plotted² and of plotters God is the best." 3

While Mohammad was thus seeking refuge, his murderers had burst open the door and rushed towards the couch. The sleeper started up ; but see their amazement when instead of Mohammad, Ali stood before them " Where is Mohammad ?" they demanded in confusion and amazement.

"I am not a keeper over him," said Ali sternly, and walked forth ; nor did any one care to molest him.

Finding themselves deceived, the Quraish proclaimed a reward of a hundred camels to any one who should bring them Mohammad alive or dead. Horsemen made a vigorous search. Abu Bakr's heart seeing the Prophet in such immin-

1. Burckhardt says " South " (Travels in Arabia, p. 176), 80 Lane in Qu'ran, p. V4.

2. By revealing the conspiracy to Mohammad, by helping him to escape and by bringing the Quraish to the battle of Badr,—Baisavi's comment on the Quran, quoted by Sale.

8 suratu'l Anfal (8). v. 80.

ent danger quaked with fear. He said " We are but two " " Nay, " replied Mohammad, " we are three; be not distressed then, surely Allah is with us; "¹and surely He was with them. The Prophet remained with Abu-Bakr his faithful follower in the cave, for three days, but none of the enemies could find them out. On the fourth day, when they presumed, ardour of pursuit had abated, the fugitives ventured forth, and set out for Yathrab on camels, which a servant of Abu-Bakr had brought at night for them, by unfrequented paths. But even here the way was full of danger. They had not proceeded far before they were overtaken by a wild and fierce warrior named Soraka². Abu Bakr's heart again misgave him and seeing the prophet in a peril, became very sorrowful, whereupon Mohammad comforted him with these words recorded in the Qur'an³: " Be not grieved for God is with us, " and He protected them. Soraka lay prostrated at Mohammad's feet.

They arrived safely at Koba,⁴ without further interruption. Here alighted the Prophet from

1. Refer to the holy Quran I X. 40.

2. cap. 9, V. 40.

3. As Sorakah overtook Mohammad, his horse reared and fell with him at the Prophet's feet, struck with sudden awe, he entreated the forgiveness of Mohammad, whom he had been pursuing, and immediately made the profession of Islam. Vide. P. 66. The Life of Mohammad by Abul Fazal. Mohammad and Abu-Bakr thus escaped miraculously and surely God was with the prophet.

a. A hill about 2 miles from Yathrab. It was a favourite resort of the inhabitants of the oftly remarkable for its beauty and healthy location.

his camel on a hot **day** of June 622 A. D.¹ **and** remained for about four days preaching **and** making proselytes from among its inhabitants.

The first thing Mohammad did after his arrival at Medina was to build a temple for his religious worship and a house for himself, which he did on a parcel of ground which had before served to put camels in, or as others tell us, for a burying ground, and belonged to Sahal and Sohail the sons of Amru, who were orphans¹. The Prophet himself laid the foundation-stone; and during his residence at Medina used to visit it once a week on foot. It was originally a square building of very small size, but' Osman, the third Caliph of Islam enlarged it in the direction of the minaret, making it 66 cubits each way.

Salman, the Persian, who was a renowned proselyte now repaired to the Prophet at this village. He belonged to a good family of a small place near Ispahan, and on passing one day by a Christian Church, was so struck by the devotion of the people, and the solemnity of the religious worship, that he became quite disgusted with the idolatrous faith in which he had been brought up. He wandered about the East

2. "It is the general opinion of our chrouologers that the first day of the Muslim era of 'the Flight'(or, more properly, 'the Emigration') was Friday the 16th of July A. D 622.....This era does not commence from the day on whic the Prophet departed from Mecoa 'as is supposed by most of ou authors who have mentioned this subject), bat from the first day of the moon or month of Moharram preceeding that event.....The flight itself.....commenced on the 22nd of September"—Lane in ''Qar'an," p. 75.

3. Abulfeda, ib. pp. 52, 53.

afterwards, from city to city, and convent to convent, until, says the tradition, an ancient monk of Amuria, in Syria, full of years and infirmities, told him of a prophet who had arisen in Arabia to restore the pure faith of Abraham.

After Mohammad had settled some affairs at Mecca, his faithful Ali joined him. He had fled from Mecca and travelled on foot, hiding himself in the day and travelling only at night, lest he should fall into the hands of the Quraish. Soon after him followed the family of Mohammad's faithful companion Abu Bakr, together with the family of the Prophet, conducted by Zaid the Prophet's devoted and zealous friend.

Here the Prophet began to preach publicly, and the chief of the village was so charmed at the enthusiastic doctrines and preaching of Mohammad that he begged Mohammad to stay, but the Apostle had his duty to perform, and he entered Yathrab in the morning of Friday, 16th of Rabi I,² amidst universal rejoicings.

The citizens, in honour of Mohammad, changed the ancient name of their city (athrab) to that of al-Madinatu'n-Nabi, the city of the Prophet; afterwards contracted into Medina, or the City, by way of pre-eminence.

This was the memorable Hijrat, or the "Flight" of Mohammad from which the Moslems date their Calendar³.

1. Abulfeda, Vit. Moh., p. 50, &c. Ebn shohna.

2. Corresponding with the 2nd of July 632 A. D.

3. see my note p. -ante.

Sir William Muir as regards the career of Mohammad at Mecca says :—

" **Few and simple** as the positive precepts of Mahomet up to this time appear, they have wrought a marvellous and a mighty work. Never since the days when primitive Christianity startled the world from sleep, and waged a mortal combat with Heathenism, had men seen the like arousing of spiritual life, the like faith that suffered sacrifice and took joyfully the spoiling of goods for conscience sake.

¹¹ From time beyond memory Mecca and the whole Peninsula had been steeped into spiritual torpor. The slight and transient influence of Judaism, Christianity, or Philosophy upon the Arab mind, had been but as the ruffling here and there the surface of a quiet lake : all remained still and motionless below. The people were sunk in superstition, cruelty and vice. It was a common practice for the eldest son to marry his father's widows inherited as property with the rest of the estate. Pride and poverty had introduced among them, as it has among the Hindus, the crime of female infanticide. Their religion consisted in gross idolatry, and their faith was rather the dark superstitious dread of unseen beings, whose goodness they sought to propitiate, and to avert their displeasure, **than the belief in an overruling Providence.** The **lite to come and retribution of good and evil were as motives of action, practically unknown.**

"Thirteen years before the Hejira, Mecca lay lifeless in this debased state. What a change those thirteen years had now produced? A band of several hundred persons had rejected idolatry, adopted the worship of one great God, and surrendered themselves implicitly to the guidance of what they believed a revelation from Him;—praying to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, chastity and justice. They now lived under a constant sense of the Omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of Nature, in every relation of life, at each turn of their affairs individual or public, they saw His hand. And, above all, the new spiritual existence in which they joyed and gloried, was regarded as a mark of his especial grace, while the unbelief of their blinded fellow-citizens was the hardening stamp of His predestined reprobation. Mahomet was a minister of life to them,—the source under God of their new-born hopes; and to him they yielded a fitting and implicit submission.

"In so short a period, Mecca had from the wonderful movement, been rent into two factions, which, unmindful of the old land-marks of tribe and family, were arranged in deadly opposition one against the other. The believer bore persecution with a patient and tolerant spirit. **And though it was their wisdom so to**

do, the credit of a magnanimous forbearance may be freely accorded to them. One hundred men and women, rather than abjure the precious faith, had abandoned their homes, and sought refuge, till the storm should be overpast, in Abyssinian exile. And now even a larger number, with the Prophet him self, emigrated from their fondly-loved city, with its sacred temple, to them the holiest spot on earth, and fled to Medina. There the same wonder-working charm had within two or three years prepared for them a brother-hood ready to defend the Prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was not till they heard the spirit-stiring strains of the Arabian Prophet, that they too awoke from their slumber, and sprang suddenly into a new and earnest life."¹

Mohammad always declared that his business was only to preach and admonish ; and that he had no authority to compel any person to embrace his religion, and that whether people believed or not was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and when persecuted himself, chose rather to quit the place of his birth and retire to Medina, than to make any resistance.

J. Vide. *The Life of Mahomet*, vol. ii. pp. 269—71 by Sir William Muir.

CHAPTER III.

THE MEDINA PERIOD.

.The Prophet at Medina.

In the year 622 A. D., probably in the month of June made his public entry into Medina, accompanied by about one hundred and fifty persons. The Muslim community was made up of two parts, one consisted of the immigrants from Mecca, called the Muhajirin; the other of the first Medina converts, who were called the Ansar or Helpers of Islam.

The Muhajirin are referred to be referred to in Suratu'nNahl(16) vv, 43, **111** :—

"As to those who when oppressed have fled their country for the sake of God, we will surely provide them a goodly abode in this world, but greater the reward of the next life, did they but know it " v. 43.

"To those who after their trials fled from their country then fought and endured with patience, verily thy Lord will in the end be forgiving, gracious." v. 111.

The powerful tribes of Aus and Khazraj, who, had for the last 120 years distracted Medina by their inveterate and mortal feuds. **Mohammad now** brought the Muhajirin into **greater unity with the Ansars.** A feast of **fraternity** was

made between the Muhajirin and the Ansar, and Mohammad established a bond of brotherhood so close that in the event of one dying his adopted brother became his heir.

The next step was to form a constitution, and a treaty offensive and defensive between all the Muslims. The general purport of it was that they were to help one another, to avenge even on a believer the slaughter of a believer, to pay their expenses in war, to hold Medina sacred and inviolable, to receive privileges for those under their protection and in all matters of dispute to submit to the decision of the Prophet. The Jews were allowed to retain their own religion, but were not permitted to go to war without the express sanction of Mohammad. He thus, at this early stage, became the dictator in all matters, religious, civil and military.

The state of affairs in Medina now is thus described by the historian Ibn Ishaq. " When Mohammad had found a safe abode in Mecca, when his friends—the immigrants—had united round him, and when the concerns of the Ansar had been arranged, Islam became firmly established. Public prayers were performed, fasts and poor-rates were established, penal laws were executed, and Islam gained strength amongst the tribe of the Ansar." It had, in fact, become the chief power now in Medina;

But the tribe of Khazraj was greatly influenced by a chief Abdullah, son of Ubayy—who was

also to be crowned a ting when the arrival of Mohammad and a great excitement caused by his teachings convulsed their feeling—80 they ostensibly joined Islam, and took it as a shield to them from death; but in secret they were traitors and a source of great danger to the new-born Commonwealth and were called the Muna-fiqin, or Hypocrites and continued for a while to exercise 3Dadverse influence. A few years later on when Mohammad's power increased, *he* openly denounced them. Suratu'l Munafiqin (63) which is said to have been delivered about the year 6 A. H., contains the Prophet's final sentence against them :

" Whenthe Hypocrites come to thee, they say, 'we bear witness that thou art the sent one of God.' God knoweth that thou art His sent one, but God beareth witness that the Hypocrites do lie.

" Their faith have they used as a cloak and they turn aside others from the way of God! Evil are all their doings.¹

" These are they who say to you of Medina, 'spend not aught upon those who are with the Apostle of God, and they will be forced to quit them.' Yet the treasures of the Heavens and of the Earth are God's! But the Hypocrites have no understanding.

" They say, ' If we return to the city, the mightier will assuredly drive out the weaker

from it. 'ut might is with God, and with the Apostle, and with the faithful ! Yet the Hypocrites understand not."

Muhammad, being now securely settled at Mecca and now enabled to exercise his faith and preach his doctrines, selected, under divine guidance, an isolated neutral spot where he proceeded to erect a mosque. Two orphan brothers owned this piece of land. The Prophet treated with the lads about the price of the ground, but they desired he would accept it as a present: 2 however, as historians of good credit assure us, he actually bought it,³ and the money was paid by Abu Baqr. A building very simple in form and structure suited to the modest religion he preached was erected. The walls of this building were of brick and earth; the trunks of the palm trees recently felled served as pillars to support the roof, which was framed of their branches and thatched with their leaves. A portion of the building was set apart for those who were homeless.

" Everything in this humble " mosque was conducted with the greatest simplicity' says Abul Fazal, " At night it was lighted up by splinters of the date tree ; and it was sometime before lamps and oil were introduced. Mohammad stood on the ground and preached.

1 vv. 7, 8.

2 Al Bokhari in Sonna.

3 The Life of **Mohammad**, by A. Fasal. p. 78.

Afterwards he had a pulpit to which he ascended by three steps, so as to be elevated above the congregation. The Prophet preached and prayed on the pulpit, sometimes sitting, sometimes standing and leaning on a staff.

It is the Second mosque of Islam. The length of this mosque was 54 cubits from north to south, and 63 in breadth. But in A. H. 7 Osman, afterwards Caliph of Islam, purchased some adjacent lands at 10,000 dirhams for the mosque and gave it to Mohammad who made the mosque a square of 100 cubits. Here Mohammad spent the greater part of the day conversing with his companions and instructing and comforting the distressed; and within a few yards of the hallowed spot he breathed his last and found a resting place. After Mohammad's death this mosque retained its pristine lowliness until Omar the second Caliph of Islam surrounded the place where the Prophet was laid with a mud wall, and in A. H. 17 he enlarged the mosque to 140 cubits by J20; after which Osman in A. H. 29 overthrew the old one and extended the building greatly towards the north, and a little towards the west. He made the roof of Indian teak, and erected walls of hewn and carved stone. In A. H. 88, Walid I. the sixth sovereign of the Omayyades determined to enlarge the mosque and display his liberality there. Omar son of Abdul-Aziz, governor of the place, was directed to buy for 7,000 dinars all the hovels of raw brick that hedged in the eastern side of the old mosque.

The Greek Emperor sent immense presents, silver lamps, chains, valuable curiosities, forty loads of small cut stones for pietradura, and a sum of 80,000 dinars, or as others say, 40,000 mishkals of gold. He is also said to have despatched 40 Greek artists and 40 Coptics to carve the marble pillars and the casings of the walls, and to superintend the gilding and the mosaic work. A minaret was erected at each corner of the mosque. The building was enlarged to 200 cubits by 167 and was finished in A.H. 91. After this in A. H. 161 Mahdi the third sovereign of the Abbasides enlarged the building by adding ten handsome pillars of carved marble, with gilt capitals on the northern side. In A. H. 202, Abdullah, surnamed Al-Mamun, the seventh Caliph of the dynasty, made further additions to this mosque ; after which it was built and rebuilt until Keid Bey, nineteenth Sultan of the* Circassian Mameluke king of Egypt, erected it in A. H. 888, almost as it now stands. In the tenth century, Sultan Suleiman, the Magnificent, paved the tomb of the Prophet with fine white marble and erected the fine minaret called after him. During the dominion of the later Sultans and of Mohammad Ali, a few trifling presents of lamps, carpets, wax candles, and chandeliers, and a few immaterial alterations have been made. Inside the hujra chamber) in which the Prophet died, are the three tombs of Mohammad, Abu Baqr and Umar. Nothing is visible but costly carpets, with three inscri-

ptions in gold letters, stating that behind them lie the bodies of the Prophet and the two Khali-fas,

" The teacher of Islam preached in a thousand varied ways universal love and brotherhood as the emblem of the love borne towards God:—

"He who is not loving to the creatures of God, God will not be loving to him."

" How do you think God will know you when you are in His presence ?—By your love of your children, of your kin, of your neighbours, of your fellow-creatures."

" Will you love your Creator ?— Love your fellow—beings first."

" Would you approach your Lord ? Love his creatures, love for them what you love yourself, reject for them what you reject for yourself, do to them as you wish they should do to you"

" Every one who clothes the naked will be clothed by God in the green robes of Paradise."

The Prophet sermonizes on the subject of Charity in the following beautiful way :—

When God made the earth it shook and trembled until He put mountains upon it; and it became firm. At this the angels marvelled and asked, " O God, is there anything of what Thou hast made stronger than these mountains?" And God replied, " Yes. iron is stronger than these mountains, for it breaks them." " And is there anything stronger than iron?" "Yes;

fire is stronger than iron, for it melts it." " **And** is there anything stronger than fire ? " " Yes; water, for it quenches fire. " " O Lord, is there anything stronger than water ? " " Yes ; wind, for it overcomes water and puts it in motion. " " Our Lord, is there anything stronger than wind ? " " Yes; a good man giving alms if he give it with his right hand and conceal it from his left, verily he overcomes all. "

" Every good work, " the Prophet would say, is Charity. Your smiling in your brother's face is charity; an exhortation addressed to your fellowmen to do good is equal to almsgiving; your putting a wanderer in the right road is charity ; your assistance to the blind is charity; your removing stones and thorns and other obstructions from the road is charity ; your giving water to the thirsty is charity."

" A man's substance hereafter is the good he does in this life to his fellow creatures. When he dies men say, what property has he left behind him ? But those who meet him hereafter will say, what of good hast thou sent before thee ? "

The Prophet would often tell his disciples, " Do not think any good done to you contemptible and I advise you that you speak to your brother with an open countenance, because that is of good acts and kindnesses. And if a man abuse you and lay open a vice which; he knows in you, do not you disclose which you know in him, so that there may be no fault in you,"

Sometimes his disciples would put to him a question like this " O Prophet, my mother is dead; what is the best alms I can give for the good of her soul?" "Water," replied the Prophet be thinking himself of the panting heat of the desert. "Dig a well for her, and give water to the thirsty." The man digged a well in his mother's name and said, "This well is for my mother, that its reward may reach her soul."

Washington Irving says: Charity of the tongue, also, that most important and least cultivated of charities, was likewise earnestly inculcated by Mahomet."¹

Once Abu-jaria, an inhabitant of Basrah, came to Medina, and being much persuaded of the truth of the Prophets mission, entreated of him some great rule of conduct. The Prophet answered, "Speak evil of no one." "From that day", says Abu-jaria, "I never'abused anyone, whether freeman or slave."

Such were the noble doctrines of the Prophet and whoever listened to those was greatly charmed.

3. *Life of Mahomet* p. 88. by W. Irving. Ed. 1889.

CHAPTER. IV.

THE JEWS AT MEDINA AND THE ANIMOSITY OF
THE QURAISH.

The Jews in Medina were a large and important section of the community on whom at first, Mohammad placed great hopes, for to them the idea of a revelation was familiar. He admitted them to certain privileges, used them as confederates and allowed them religious liberty. Soon after his arrival at Medina, the first thing that Mohammad did was to unite in a common cause the varied and conflicting elements of the city and its suburbs. And with this object in view he made treaties of neutrality with the Jews of Medina and the surrounding tribes of Zamrah ¹, and Mudlij, ² in anticipation of any impending danger from the Quraish, who on similar occasions in the past had pursued them to Abyssinia. Mohammad also gave a Charter to the people of Medina clearly defining their rights and obligations.

" In the name of God, the merciful, the compassionate. Given by Mohammad, the son of Abdullah and Apostle of God, to his followers and all individuals of whatever origin

1. The tribes of Zamrah were connected with Mecca.
2. A tribe of Kinanah related to the Quraish.

who have made common cause with them ; all these shall form one nation...The state of peace or war shall be common to all; no one shall have the right of concluding peace with, or declaring war against, the enemies of his co-religionists. The Jews who attach themselves to our Commonwealth shall be protected from all insults and vexations, they shall have an equal right with our own people to our assistance and good offices. The Jews of the various branches of Auf, Najjar, Haris, Jashm, Saaluba, Aus and all others domiciled in Medina, shall form with the Moslems one composite nation ; they shall practise their religion as freely as the Moslem ; the clients and allies of the Jews shall enjoy the same security and freedom ; the guilty shall be pursued and punished; the Jews shall join the Moslems in defending Medina against all enemies. . . . Moslems shall hold in abhorrence every man guilty of crime, injustice or disorder no one shall uphold the culpable though he were; his nearest kin All disputes between those who accept this Charter shall be submitted to the decision of the Prophet."

The Jews of the tribes of Nazir, Koreitza, and Qainqua and the people of Medina, very gratefully accepted its terms.

So the Moslems after suffering so long such bitter persecutions at Macca, had lastly got an asylum of peace at Medina, where they had not the least idea or desire of commencing hostilities or undergoing once more the horrors of

war, and were glad enough to live in peace, and enjoy the blessing of their new religion without any disturbance if possibly they could do so.

The implacable Quraish, who had tried their utmost to assassinate the Prophet, hearing of the reception, treatment, religious freedom and fraternal help the Moslems had received at Medina could not subdue their ferocious animosity and took every strong measure to persecute the fugitives at Medina. Kurz, Jabir's son who was one of the marauding chief of the Quraish, fell upon some of the camels and flocks of Medina while feeding in a plain a few miles from the city and carried them off. Still the Moslems made no hostile response.

After this the Prophet was greatly concerned on receiving the news of the advance of the Quraiah, with a formidable army of one thousand strong men, mounted on seven hundred camels and a hundred horses upon Medina, that the Moslems prepared for the battle. The Quraish had already marched fully armed. The poor Moslems were quite, in a fix now. There was really no time to spare. What was to be done at all was to be done immediately and with effective measures. If the Quraish have the better, what would be the fate of the poor Moslems but a bitter persecution and a universal massacre? Such were the overwhelming thoughts of the Prophet.

Mohammad wanted to make no resistance. But God didn't allow him this pas-

•siveness and moderation. He allowed him and his followers to defend themselves against the infidels, and destroy idolatry, and set up the true faith by the sword, and it is thus all the armed prophets have succeeded, and unarmed ones have failed. Moses, Cyrus, Theseus and Romulus would not have been able to establish the observance of their institutions for any length of time had they not been armed.¹ The first passage of the Qur'an which gave Mohammad the permission of defending himself by arms is in the 22nd chapter after which a great number to the same purpose were revealed:—

" Fight for the cause of God against those who fight against you ; but commit not the injustice of attacking them first. God loveth not such injustice.

" And kill them wherever ye shall find them, and eject them from whatever place they have ejected you, for civil³ discord is worse than carnage, vv. 187-8.

1. Machiavelli, Prino , 0. 6.

2. Suratu'l Hajj (22)—" A sanction is given to those who because they have suffered outrages have taken up arms: and verily God is well able to succour them.

"Those who have been driven from their homes wrongfully only because they say, "Our Lord is the God." vv. 40-1.

3 Rod well interprets this to mean " their driving you out of Mecca, or the temptation to idolatry." Sale translates it "temptation to idolatry,"¹ and this agrees with the interpretation of the commentator Husain who says that,

"But if they desist from fighting against you, God does not allow you to fight against them, for God, is Gracious, and Merciful.

" Fight therefore, against them until there be no more discord, and the only worship be that of God, if they desist then let there be no hostility, save against the wicked, v. 189.

But even now the Prophet was not prepared to stand up for war in self-defence against his persecutors, till it occurred to him that he was head of the State as well as of the Church, and as in duty bound to his subjects had to defend Medina from any aggressive attack of the Quraish; his conscience smote him and then came the following message from on high:—

"War is prescribed for you, but it is hateful to you ; yet haply ye hate a thing which is better for you." 1

"Fight for the cause of G o d . " 2

"If God had not prevented men, the one by the other, surely the earth would have been corrupted; but God is beneficent towards His creatures."3

Whereupon the Prophet summoned all the Moslems and read out to them the following:—

"Until that time when there shall be no tumult, i. e. no sign of polytheism.

1. Surstu'l Baqarah (2) v. 212-3.

2. Ibid., v. 245.

8. Ibid., v. 262.

" A. sanction is given to those who, because they have suffered outrages, have taken up arms and verily God is well able to succour them.¹

"Those who have been driven out from their homes wrongfully, only because they say "Our Lord is the God." If god had not repelled some men by others, cloisters and churches and oratories and mosques, wherein the name of God is ever commemorated, would surely have been destroyed. And him who helpeth God will God surely help 1 "²

" God will surely help him who helps His cause, for God is powerful, mighty—who if He establish them in the earth, will observe prayer, and give alms ; and command what is just, and forbid what is evil. And to God belongs the future of affairs."³

" The kingdom on the Day of Judgment will be God's and He will judge between them.

And as for those who believed and fled from there country and fought on the path of God, and given the prophet an asylnm, and been helpful to him, these are the faithful; mercy is their due and a noble provision.

"And they who have believed and fled from the country since and have fought on your side, these also are of you.

1. Buratu'l Hajj. (22) v. 40,

2. suratu'l Hajj (22) v. 41.

3. Refer to the holy Qur'an (22) v. 39.2.

" He will surely introduce them with an introduction with which they shall be well-pleased, for God is knowing, wise.

" This, because whoever takes a vengeance equal to the injury that has been done him, and is injured again, God will surely help him.¹

" He is your master, an excellent master, :and an excellent help.'²

Hearing this all the Moslems instantly got ready for a fight. There were only 300 of them. By this time the Quraish had marched six stages from Mecca and were midway between Mecca and Medina. By a rapid march the prophet proposed to check their advance, and set out by a little band of his faithful followers.

The Quraish meant to get Mohammad and his followers near Mecca and then revenge themselves after their own cruel manner, as they leaving the main road to the right of Mecca had turned towards the red Sea. Mohammad at once perceived what they meant, and leaving the main road to the left also turned towards the Red Sea, and entered the fertile valley watered by the brook Badr. Here the Prophet posted his little army on a rising ground, with water at the foot of it. The vanguard of the enemy were greatly surprised to find the Moslems where they did not expect them.

They now sounded alarm. The hearts of the Moslems misgave them, and were no doubt great-

1. Ibid. 55-9

2. Ibid. 78.

ly dismayed at the thoughts of such an overwhelming host; but Mohammad bid them be of good cheer, for God had promised them an easy victory. Thus, just as the small host under Gideon overcame the Midianites, so would the small host of Moslems overcome the Meccans and such victories were God's signs or witnesses to the truths which His prophets inculcated. In this way and by such teaching Mohammad encouraged his followers.

When the Prophet saw that it is very hard for him to avoid fighting he resigned himself and his faithful followers to God's holy protection, with the following earnest words :—

" O God! O God ! forget not Thy promise of assistance; if this little party be cut off, Thou wilt no more be worshipped on earth."

He repeated these words often and often, till, says his chronicler, his cloak fell from off his **back.**

Three Quraish warriors now advanced in front and challenged the bravest and most valiant of the Moslems to single combat. Three warriors of Medina accepted their challenge and stepped forward ; but they cried, No! Let the renegades of our own city of "Mecca come forward, if they dare." Upon this Hamza and Ali, the uncle and cousin of Mohammad and Obaidullah, son of Haris, undertook the **fight, and came out conquerors; but Obaidullah**

presently died of the wounds he had received in the fight.

The battle soon became general. At one time the fortune of the field wavered but the Prophet's appeal to his people decided the fate of the battle. "It was a stormy winter day, A piercing blast swept across the valley." "It seemed", says Chronicle, "as if the angels of heaven were warring for the Moslems, and driving the faithless enemy before them in confusion/¹

Abu jahl who was urging his steed into the thickest of the conflict, received the blow of a scimitar in the thigh which brought him to the ground. The Quraish, seeing their chief thus slain gave way and fled leaving forty-nine dead on the-field. About forty-nine were taken prisoners. The Moslems lost fourteen.

How to dispose of their prisoners was the question which first arose among the Moslems. Omar, that terrible warrior, was for striking off their heads, as professed patrons of infidelity ; but Abu-Baqr, who was a man of milder disposition interceded for them and advised that they should be given up for ransom. Moham-mad, in observing the extreme severity of the one and the gentleness of the other, remarked that Omar was like Noah who prayed to God Almighty for the utter eradication of the wicked ante-deluvians, while Abu-Baqr was

1. Vide the holy Qur'an, VIII. 19 ; iii» 11, 19-21.

like Abraham who pleaded for offenders. He, however, decided on the side of mercy. Several of the prisoners of war who were indigent were let to go free on merely making oath never to take up arms against the Moslems any more. The rest were afterwards either ransomed or liberated on making the same oath. Abdul-Uzza who had been one of the bitterest antagonists of the Moslems at Mecca, and who had now fallen into their hands at Badr, besought the Prophet to release him by way of compassion for his five daughters. Mohammad pitied him and granted him his life and liberty without ransom on condition that he would never oppose the Moslems and their Prophet. As soon, however, as he had reached home, he exhorted the Arabs of his tribe to make war upon the Moslems, and himself joined the invading army of Mecca. This time he was caught at Hamsa and was afterwards put to death.

sir William Muir thus puts the treatment of the prisoners of Badr at the hands of the Moslems: In persuance of Mahomets' commands, the citizens of Medina and such of the refugees as possessed houses, received the prisoners and treated them with much consideration. 'Blessings be on the men of Medina!' said these prisoners in later days. 'They made us ride, while they themselves walked; they gave us wheaten bread to eat, when there

was little of it, contenting themselves with dates."¹

The moderation and magnanimity of Mohamad in thus disposing of the "prisoners of war", as they were called by the Arabs, instead of reducing them to slavery, as was their custom, caused some discontent among the more impulsive of his followers', in whose hearts, the insults and injuries of the Quraish, yet rankled, and who, it is said, had begged of Mohammad to slay all the prisoners indiscriminately, which led to the promulgation of the following ordinance:—

"It is not for a prophet that prisoners should be brought to him in order that he might make a slaughter in the land.

Ye seek the accidental good of this world but God regards the life to come; verily God is mighty, wise."²

"When ye encounter the infidels, strike off their heads, till ye have made a great slaughter amongst them, and of the rest make fast the fetters.

"And afterwards let there be either free dismissals, or ransoms till the war hath laid down its arms."³

The victory was thus gained by an inferior over a superior force, and the Quraish lost men

1. Vide, muir's *Life of Mahomet*, vol. iii. p. 122.

2. Refer to the holy Qur'an (8). 68, 69.

3. Refer to the holy Qar'an (47). 15.

who had been the Prophets' determined foes. This great success was due to the miraculous intervention on the part of God:

"When ye sought succour of your Lord, He answered you, 'I will verily aid you with a thousand angels, rank on rank.'" And God made this promise as pure good tidings, and to assure your hearts by it; for succour cometh from God alone."¹

"Ye have already had a sign² in the meeting of the two hosts. The one host fought in the cause of God and the other was infidel.

^{li} To their own eyesight the infidels saw you twice as many as themselves, and God aids with His succour when He wishes. And in this there is indeed a warning to those who have perception."⁸

"It was not ye who slew them, but God slew them, and the shafts were God's not thine."*

Those of I Mohammad's! followers who gave up their heirs are spoken of as martyrs for God's cause.

"Say not of those who are slain on God's path that they are!dead: nay, they are living."⁵

1. Smatu'l Anfal (8) vv,9—10. "A correct sign of the prophet-ship of Mohammad."Tafsir-i-Husaini p. 71.

2. I.e., in the battle of Badr there was a clear sign of the prophet-ship of Mohammad. Husain says "To you was a sign."

8. Suratu Al-i-'Imran (3) v. f11.

4. Buratu'l Anfal (8) v. 17.

5. suratu'l Baqarah (2; v. 1149 "Abdullah Ibu Abbas says the expression—'killed in the path of God' means 'in the obedience of God. in the day of Badr."

The Quraish were utterly beaten, prisoners were liberated, now the booty was very large and the division of it led to much dispute. In order to put an end to the murmuring about the division of the spoil, the following verses were revealed :

" They will question thee about the spoils; say, the spoils are God's and the Apostle's. Therefore fear God and settle this among yourselves, and obey God and His Apostle, if ye are believers."¹

" When ye have taken any booty, a fifth part belongeth to God and to the Apostle, and to the near of kin and to the orphans, and to the poor and to the way farer, if ye believe in God and in that which we have sent down to our servant on the day of victory,² the day of the meeting of the hosts."³

So the distribution of the spoils left to the discretion of the commonwealth, a fifth being reserved for the public treasury for the support of the poor and indigent.

After his return to Medina, the prophet tried every possible means of averting war and its horrors. He informed the Quraish that if they would no longer take arms against the Moslems they would be surely forgiven :—

1. suratu'lAnfal(8)v. 1.

2. All commentators refer this to the victory at Badr, called the "Oyum alfarqan"—This phrase is translated as 'day of grace', 'day of victory', 'day of destruction', 'day of Badr in which was the reparation of the good from the evil.'

3. Suratu'l Anfal (8) v. 42,

"(O Meccan), if ye desire the matter to be decided, now is the decision come to you: if ye desist it will be better for you, and if ye return to it, we will also return; and your forces shall avail not, great in numbers though it be, for surely God is with the faithful.¹

" Say to the inlidels that, if they desist (from persecuting the Moslems), what is already past shall be forgiven them; but if they return (to attack them), the exemplary punishment of those of former *days* has already passed away."²

But all his effort proved of no avail. As soon as the Quraish had returned home, Abu-sofian issued forth from Mecca with two hundred fleet horsemen, each with a sack of meal at his saddle-bow, the scanty provisions of an Arab for a foray. As he sallied forth he vowed neither to anoint his head, perfume his beard, nor indulge himself in other avocations until he had avenged himself on Mohammad and his followers. Scouring the country to two miles of Medina, he slew two of the Prophet's followers, ravaged the fields and burnt the date trees. Soon the Moslems sallied forth from Medina, Abu-Sofian regardless of his vow, did not await their approach, but turned bridle and fled. His troop clattered after him, throwing off their sacks of meal in the hurry of their flight; whence this scampering allair was derisively called.

1. Refer to the holy Queen(8) v. 19.

2, Ibid. 39.

Ghazwat-us-Sawik, by the Moslems which took place in the month of Zil-kaadah¹ A. H. 4 corresponding to April, A. C. 626.

Arabian writers relate an imminent risk of the Prophet while yet in the field on this occasion :

" He was sleeping alone one day at the foot of a tree in a field, at a distance from his camp, when he was awakened by a noise, and beheld Durthur, a hostile warrior, standing over him with a drawn sword. " O Mohammad," cried he, " who is there now to save the?" "God!" replied the Prophet. The wild Bedouin was suddenly awed, and dropped his sword, which was instantly seized upon by the prophet. Brandishing the weapon, he exclaimed in turn, "Who is there now to save thee O man?" " Alas, no one!" replied the Bedouin soldier. " Then learn to be merciful." So saying, he returned the sword. The warrior's heart was overcome; he acknowledged Mohammad as the prophet of God and embraced the faith."

The utter defeat of the Quraish at Badr.² was felt as keenly by the Jews as by the Meccans. All the concessions made by the prophet to the ungrateful people as the reader will notice, had

1. The expedition of the meal bags.

2. Fought in the second year of the Hijra, and is so famous in the Mohammadan history. See the notes on the Qur'an, chap. 3. v. 13.

It is memorable as the occasion on which Mohammad first drew sword in assertion of his claim as the commissioned apostle of the Most High God. The victory was alleged to be a sign of its truth and Mohammad was received in triumph on his return to Medinas

proved to no effect; they not only remained obstinate infidels, but set Mohammad and his doctrines at naught.

Asma, daughter of Merwan, a Jewish poetess made no secret of her dislike of Islam and wrote satires against the Prophet and his followers. Abu Afak, an aged Jewish proselyte also followed her example. Kaab, son of Ashraf, another Jewish poet of the tribe of Nazir, repaired to Mecca after the battle of Badr. These verses against the Prophet and his followers quickly spread from mouth to mouth. By his satires, he endeavoured to stir up the Quraish to vengeance. His acts were openly directed against the commonwealth of which he was a member. He belonged to a tribe who had entered into a compact with the Moslems, and pledged itself for the internal as well as the external safety of the state,

Abu-Rafi another Jew was also a bitter foe of the Moslems and left no stone unturned in exciting the neighbouring tribes Soleim and the Ghatfan¹ against them. Seditious tribe of Qainuqaa was also noted for its gross immorality. A young girl came to their market to sell milk. The Qainuqaa youths began to insult her. A Moslem happened to pass by that way took the girl's part and the Jewish youth was killed in the affray, whereupon all the Jews rose in a body and began to slaughter the Moslems.

1. The neighbouring tribes of Arabia.

The Moslems seeing their compatriot thus murdered flew to arms. The result was that many were killed on both sides. The prophet, as soon as he heard of this riot, hastened to the spot and put down the tumult. The Jews had really knowingly infringed the terms of the compact. Mohammad was determined to put to a stop to this with a high hand. With this object in view, he immediately repaired to the quarters of the Qainuqaa and required them to give up their lawless practices or to vacate Medina. They answered him in the following way : " O Mohammad, be not thou -elevated with the victory over thy people (the Quraish). Thou hast had to do with men ignorant of the art of war. If thou wilt have any dealings with us, we will show that we are men." Thus setting Mohammad's counsel at defiance, they remained obstinate. But the safety of the state required that they should be compelled to surrender, and accordingly, without loss of time besieged their fort. After fifteen days the Qainuqaa surrendered. Mohammad simply banished them, though justice required that they should be harshly treated and severely punished ; and ordered only two of them to be executed.

Lane¹ says : The execution of the half-dozen marked Jews is generally called assassination, because a Muslim was sent secretly to kill each

1. Selections from the Qur'an, by E. W. Lane with an introduction by Stanley Lane—Poole. Int. p. XLIV. Trubnec & Co., London. 1879,

of the criminals. The reason is almost too obvious to need explanation, There were no police or law-courts, or even courts-martial, at Medina; some one of the followers of Mohammad must therefore be the executor of the sentence of death, and it was better it should be done quietly as the executing of a man openly before his clan would have caused a brawl and more bloodshed and retaliation, till the whole city had become mixed up in the quarrel. If ¹secret assassination' is the word for such deeds, secret assassination was a necessary part of the internal Government of Medina. The men must be killed, and best in that way." "In saying this," says Lane, "I assume that Mohammad was cognisant of the deed, and that it was not merely a case of private vengeance; but in several instance of the evidence that traces these executions to Mohammad's order is either entirely wanting or is too doubtful to claim our credence."

About this time the Prophet took a third wife Hafasa, the daughter of 'Umar, and the former wife of Khoneis. This woman¹ was famous for her fiery temper.

1. Her husband Khoneis, was killed in the battle of Badr and had ever since remained with a husband, because of her fiery temper. 'Umar, in order to get rid of the scandal offered his daughter's hand to Abu-Bakr, and upon his declining the honour to Osman. On his refusal too, Umar was indignant at what he considered a slight to his daughter and to himself, and in a tantrum laid his complaint before Mohammed, and persuaded him to accept her hand in marriage. To appease 'Umar, Mohammad took on himself the burden of Hafsa's temper, which Abu-Bakr and Osman declined to do. Some of the

About a year after the battle of Badr, as the power of the Prophet began to increase in Medina, the Quaraish smarting under the defeat determined to overcome their opponents. Abu Sufyan, the implacable enemy of the Prophet incessantly instigated by his wife to war against the Moslems and there was a burning thirst to revenge the death of her father, brother and uncle slain at Badr. Ikramah, a son of Abu Jahl was also clamouring for vengeance, one of the Abu Sofian got ready for the battle with a body of 8,000 men, most of them Quraish, though there were also Arabs of the tribes of Tahama and Kinanah ; 700 were mailed warriors and 200 horsemen. Khalid¹ and Ikramah were the captains. Abd-ud-dar's² sons bore the banners in front. The Quraish marched northwards and encamped at Uhud, a mountain three miles north east of Medina. Abbas, Mohammad's uncle, sent secretly a messenger to inform him of the impending danger. Mohammad received the message while he was in Koba and at once hast-

Prophet's enemies level this infamous calumny against him. It once happened, says Muir, that Hafasa paid a visit to her father on the day, which, in due course, Mas omet was passing in her house. Returning unexpectedly, she surprised the Prophet in her own private room with Mary. She was indignant at the wrong. The affront was more intolerable from the servile position of her rival. She approached her lord bitterly, and threatened to make the occurrence known to all his wives. Afraid of the exposure) and anxious to appease his offended wife, Mahomet begged of her to keep the matter quiet, and promised to forego the society of Mary altogether.

1. He was the son of Walid, a warrior of indomitable valour, and who afterwards rose to great renown.

2. A branch of the Quraish.

enec back to Medina to call a party of his followers.

The Meccans had by this time commenced to ravage the fields and fruit-groves of the people of Medina.¹ Mohammad, clad in armour, led out his army of one thousand men out of whom only one hundred had cuirasses, and two were horsemen, halted for the night, and at early dawn advanced on Uhud. He was soon abandoned by 'Abdullah with 300 of his followers thus reducing the Moslem army to about 700 men. Mohammad strictly ordered his adherents to stand firm and maintain their position.

Khalid Ibn Walid was commanding the right wing of the Quraish and Ikramah the left; the horseman led by him, made an attempt to take the Moslems in flank, but they were badly repulsed by the archers and had to retreat in great confusion. Whereupon Hamza rushed down with his forces upon the centre. This shock staggered the enemies. Seven standard bearers of the children of Abd-ud-dar were struck down, one after the other, and the centre began to yield. The Moslems forgot the commands of the prophet, and thinking the victory secure, began to leave their post and disperse in search of spoil. Khalid, made good of the opportunity, and rallying the force fell on the rear of the Moslems. The infantry of the Quraish also turned, and the Moslem troops taken both in front and rear, had to renew the battle at fearful odds. In the midst of the

1. Only the hill of Uhud and a valley separated them from the city.

fray a stone from a ballista struck Mohammad on the mouth, cutting his lip and knocking out one of his front teeth, and an arrow wounded him in the face, Hamza too was wounded by Waksah.¹ Masaab the standard-bearer of the prophet was also struck down and his duty fell on brave Ali who at once siezed the banner and bore it aloft amidst the storm of battle. Abu Bakr and Omar too were severely wounded. Ali also afterward shared the same fates. The Moslems now began to beat a retreat taking these wounded men with them. The Prophet himself also was badly wounded. This made him angry and he said: "How shall the people prosper that have treated thus their Prophet, who calleth them unto their Lord. Let the wrath of God burn against the men that have sprinkled the face of His Apostle with blood."² As soon as the war ended the Prophet's faithful friend Ali fetched water from the hollow of a rock in his shield and bathed his face and wounds.

The Quraish satisfied with the victory at Uhud contended themselves with plundering and brutally mutilating the dead Moslems. Abu Sofian's wife and her companions were pursuing their savage work of vengeance.³ This

1. An Ethiopian slave whose master was slain in the battle of Badr and the Qaraish. promised him his liberty if he could 'revenge his master's death.

2. Waqidi quoted in Muir's Life of Mohammad, vol. I I I . p. 175,

8. Some writers say that Abu Sufyan's wife Hind tore out and devoured the heart of Hamza, and made bracelets and necklaces of the ears and noses of the dead and that Abu Sufyan himself, bore a **part** of the mangled ibody upon his lance as a trophy of the battle.

barbarous work greatly exasperated the Moslems and they begged Mohammad to pay them back in the same coins if they next come in their power; upon which the following verses of the Qur'an were revealed :—

"If ye take vengeance, take a vengeance equal to the wrong that has been done you ; but if ye suffer patiently, surely best it will be for the patient. Be thou patient then,

" And be thou not grieved on their account, neither be thou troubled for their craftiness; surely God is with those who beware of Him and do good."¹

REASONS FOR THE DEFEAT.

This defeat at Uhud was due partly to their own dissensions, partly to disobedience to orders and their desire for personal safety. Accordingly Mohammad says :—

"Already had God made good to you His promise, when by His permission ye destroyed your foes, until your courage failed you and ye disputed about the order² and disobeyed, after that the Prophet had brought you within view of that for which ye longed.

" Some of you were for this world and some for the next. ³ Then in order to make trial of you, He turned you to flight from them."⁴

1. Vide the holy Qur'an XVI. 127, 128.

2. " Order of the Prophet or order of the chief 'Abdu'llah bin Jabir."—Kholasatu't-Tafasir, vol. i. p. 311.

3. Baidhawi says; " Some left their stations for plunder ? some kept their places, observing the command of the Prophet."

4. surata Al- ' I air an (3; vv. 115-6.

The defeat was said to have been sent as a test of their sincerity and of the soundness of their belief.

"If a wound hath befallen you, a wound like it hath already befallen others. ¹We alternate these days of success and reverses amongst men that God may know those who have believed, and that he may take martyrs from among you ; but God loveth not them that do injury. ²

"And that God may test those who believe and destroy the infidels. ³

"That which befell you on the day when the armies met was certainly by the will of God, and that He might know the faithful and that He might know the hypocrites." ⁴

As regards the martyrs of Uhud, the Prophet says:

"No one can die except by God's permission, written down for an appointed time. ⁵

"Of a truth it was Satan who caused those of you to fail in duty who turned back when the hosts met. ⁶

1. Baidhawi says that this means that, "If they overcame you at Uhud, you overcame them at Badr."

2. Baidhways : "God does not really help the unbelievers but gives them the victory sometimes to tempt them and to try the Believers." See Suratu Al-i-'Imran (3) v. 160.

3. Suratu Al-i-'Imran (3) vv. 134-5.

4. Suratu Al-i-'Imran (3) v. 160.

5. The Traditionist Rawi says that Satan assuming a human form cried out * 'Mohammad is dead' and then the companions dispersed on every side—Tarikh-i-Waqidi, p. 239.

6. Suratu Al-i-'Imran (3) v. 139,149.

"No accident befalls on the earth, or on yourselves, but it was in the Book (of eternal decrees) before we created them. "¹

But after all, those who had been killed and gained a great reward; they were now martyrs, blessed in the realms above :

" Repute not those slain on God's path to be dead. Nay, alive with the Lord are they richly sustained."²

" Rejoicing in what God of His bounty hath vouchsafed them, filled with joy for those who follow after them but have not as yet overtaken them; because no fear, shall come upon them, nor shall they be grieved.

" Filled with joy at the favours of God and at His bounty, and that God suffereth not the reward of the righteous to perish. "³

1. Buratu'l Hadid (57) v.22. This is said by Noldeke to have "been revealed at a period when Mohammad was in distress, and this pleads him to place the whole sura after the battle of Uhud. Husain [says it refers to famines, loss of property, sickness and poverty, all of which are decreed in the Hidden Tablet—Tafsir-i-Husaini, vol. I I . p. 381. But the object of the Sura is to stir up the Faithful to zeal and energy. The Lord is the Mighty and Wise ; the First and the Last: the Creator and Ruler of all; who rewards faithful service, who punishes all defections. It is thus most suitable to a period of depression and anxiety such as followed the defeat at Uhud.

2. Wonderful accounts are given in the traditions of the felicity of the martyrs in Paradise. The prophet is reported to have said of them. " When believers were martyrs at Uhud the most High f God-put their souls into the bodies."

3. Suratu Al-i - Imran (8) av. 163—5.

Mohammad, soon after his return to Medina married Hind¹ who requested him to accept her hand. Mohammad took her to be his wife and treated Salmah her son very affectionately.

After this Mohammad began to exercise his authority over the contending parties and settle their disputes, and he was justified in doing so. The following verses were revealed on him about this time: -

" Verily, We have revealed the Book to thee with truth, that thou mayest judge between men according to what light God:as given thee. But be not an advocate for the deceitful; rather ask pardon of God, since God is forgiving, compassionate.

Dispute not with us for those who deceive one another, for God loves not him who is deceitful, criminal. From men they hide themselves, but they cannot hide themselves from God, for He is surely with them when they imagine by night a saying which pleases Him not, and God comprehends what they do.

1. She was the daughter of Omaiyah who was a man of great influence. This woman was a widow, and had been with her husband, a fugitive in Ethiopia. She had a son named Salmah, whence her popular name Urnm-i—Salmah, or mother of Salmah, She had formerly offered her hand in marriage to Abu Bakr and Omar respectively, but they refused to accept her hand because of her jealous disposition.

2. Mohammad condemned a thief named Tima, of the sons of Zafar, one of the Prophet's disciples, who stole a coat of mail from his neighbour. At this Zafar turned an apostate.

"Aye, ye are of those who plead for them *in* this present life, but who will plead with God for them on the Resurrection Day and who will be their patron ?

"Nay whoso has done evil, or injured his own soul, and then asks pardon of God will find God forgiving, compassionate.

"And whoso commits wickedness, commits it against his own soul. And God is knowing, wise.

"And whoso commits a sin or iniquity, and then lays it on the innocent shall surely bear the guilt of calumny and manifest injustice.

"But whoso separates himself from the Prophet, after that the way has been made plain to him, and follows any other way than that of the believers, We will turn Our back on him as he has turned his back on Us, and We will throw him into Hell; and evil the journey thither!"¹.

Afterwards the Prophet sent six of his disciples with the deputation which was sent to Mo-hammad by the Jewish inhabitants of Kira and Azal professing an inclination to embrace the Islam and requesting missionaries to teach them its doctrines. While reposing by the brook Raji, the deputies fell upon the unsuspecting Moslems, slew four of them, and carried the other two to Mecca, where they gave them up to the Quraish, **who** killed them most cruelly. The Nejdites

1. Vide the holy Qnr'an, IV. 106-112,115.

too followed the same cruel example and **slew** seventy Moslems whom the Prophet sent to their aid, when they were attacked by the tribe of Soleim. One of them¹ narrowly escaped and made for Medina. He happened to meet two unarmed Jews of the tribe of Ameer, whom he slew mistaking them for enemies. When the Prophet heard of this he was sorely grieved and accompanied by some of his disciples from those tribes who had accepted the Charter. The Moslems and the Jews of the tribes of Nazir and Koreizah were bound to contribute towards this payment. Before the mansion of the chief a repast was spread in the open air. While sitting with his back to the wall of the house, the Prophet suspected Jewish treachery ; it was arranged that he would be crushed by a mill-stone, flung from the terraced roof of the house. Without intimating his knowledge of the treason, which really would have precipitated matters, he left the company abruptly, and hastened back to Medina.

Such unruliness and seditions could no longer be tolerated and accordingly he ordered them to vacate the country within ten days. Whereupon the tribe of Nazir returned a defiant answer. Their forts were besieged and they surrendered after fifteen days. They were allowed, however, like the tribe of Qainuqaa, to take all their moveable property except their arms with them.

1. Amru, the son of Omeiyah.

After the battle of Uhud¹ the two armies parted with the mutual threat, "Next year we shall meet again at Badr." The Quraish started out, when the time came round, with a considerable force to fulfil their portion of the compact, but a severe drought drove them back to Mecca, so when Mohammad with his men arrived they found no enemy. They stayed at Badr eight days and sold their goods at a large profit.

This happy ending to what might have been a serious and bloody conflict called for a special revelation:

"As to those who after the reverse² which befell them, respond to God and His apostle, such of them as do good works and fear God shall have a great reward.

"Who, when men say to them, 'Now are the Meccans mustering against you; therefore fear them!' it only increased their faith, and they said, 'Our sufficiency is God, and He is an excellent Protector.'

"They returned,³ therefore, with the favour of God, enriched by him⁴ and untouched by

1. Some Muslims now suggested an alliance with Jews and Christians, but this revelation came later on and no such **alliance was** ever made.

0 believers, take not Jews or Christians as friends. They axe **bat** one another's friends. If any of you, taketh them for his friends he **is** surely one of them, God will not guide the evil-doers.—Suratu'l Ma'ida (5) v. 56.

2. I. e., the defeat at Uhud.

3. From Badr.

4. Either by **the** booty secured, or, according to Baidhawi, **be cause they found a fair there and gained much money by**, mer-

harm ; and they followed what was well pleasing to God, and he is of mighty munificence.

" Verily that devil² would cause you to fear his friends : fear them not, but fear me if ye are believers. "³

Sometimes certain revelations also came to justify the actions of the Prophet in his domestic life. Those in connection with events which happened about this time at Medina will serve as an illustration, and may be conveniently mentioned here, though they actually occurred later on, in the year 626 A. C, and after the battle of Uhud. The Prophet had given the hand of her cousin Zainab⁴ to his friend Zaid. Zainab felt greatly humiliated at this alliance with a freedman, and mutual aversion soon ended in utter disgust. Zaid decided to divorce her and expressed his intention of doing so to Mohammad. "Why," demanded Mohammad, " has thou found any fault with her ? " " No," answered Zaid, "but for me to live with her is impossible." But Mohammad said to him, " Keep thy wife to thyself and fear God." But, Zaid would not listen to the Prophet's advice

1. In conforming and increasing their faith and in giving firmness and Courage before the enemy.—See Baidhawi's Commentary on the Qur'an.

2. There is some doubt as to whom this term applies. The commentators Ibn 'Abbas and Baidhawi say it is Nu'aim, who tried to frighten the Muslims, or Abu Sofian, the leader of the Quraish.

3. Suratu Al-i-'Imran (3) vv. 166—9.

4. Daughter of Jahsh. She was descended from a noble family of Arabia. The Prophet had arranged the marriage of Zaid with Zainab, although the relatives of the latter were averse to such an alliance (of a high-born lady with a slave).

and proceeded with the divorce a few days after this. Mohammad was exceedingly sorry to hear this; Zainab after her divorce returned to her father's house and entreated some of the noble men of the city for her marriage ; but all refused to accept hand of the divorced wife of a slave. Mohammad again advised them to be reconciled, but his effort proved fruitless. At last the Prophet offered to marry Zainab¹ to escape the taunts of her relatives.

Somewhat later on, about the eighth or ninth year of the Hijra the Roman governor of Egypt had presented Mohammad with a Coptic slave girl of great beauty, who in due course bore a son named Ibrahim. But "no mention of this " strange present," as Muir is constrained to admit that it was, " for a Christian Governor, to make," is made in the traditions like Bukhari and Muslim. Even Hisham Ibn Abdul-Malik (who died 213 A. H). Ibn-Isbaq (who died 150 A. H. , Abul-Motamar Suleiman (who died 143

1. There is no historical authority in the following scandalising story of Mohammad: Happening one day to visit the house of his adopted son Zaid, and not finding him at home, he accidentally saw his wife Zainab unveiled, emitter with her beauty, Mohammad is said to have exclaimed, ' Praise belongeth unto God who turneth the hearts of men even as He will.' These words were overheard by Zainab, who, proud of her conquest, told her husband of it. Zaid at once went to Mohammad and offered to divorce his wife for him. At first Mohammad refused for it was a thing unheard of to marry the divorced wife of an adopted son ; but Zaid carried off his proposal. Mohammad at last resolved to have her—this from the beginning to the end is all false and alioious because the Prophet might without the least difficulty have married her instead of letting Zaid marry her and she was nearly 35 years of age at the time she was divorced and could possibly have little charms to fascinate even a stranger.

A. FT.) otherwise great authorities with Muir, make no mention of the tradition that Mary Copt was sent by the Egyptian Governor to Mohammad it is only found among the traditions indiscriminately gathered by story-tellers like Ibn Saad founded upon the authority of those of impeached integrity and no authority at all.

But even for a moment supposing, as Waqidi says, that Mary was sent to Mohammad together with other presents and that after having embraced the faith she was married to Mohammad, what becomes of the whole story thus concocted to create an aversion against the Prophet of Islam. And supposing also that Mary Copt was sent to Mohammad what could have made her a slave? Or, even admitting that Mary was a concubine-slave of Mohammad. Even Ibn Ishaq and Ibn Hisham, great authorities with all the vilifiers of Islam have not made any mention to this effect. It is only narrated by Mohammad Ibn Saad on authorities of impeached integrity. But admitting that Mary was a concubine slave of Mohammad and considering the established institution of the Arab society, that no blame is attached to such alliances, why should Mohammad, even if the story be true, be "afraid of exposure," and beg Mary "to keep the matter quiet," and promise to forego the society of Mary altogether? And again, why should Mohammad have produced, as is alleged, a message from Heaven disallowing his promise of separation from Mary? .

But as we have said, the story is altogether a fabrication and a " pious lie" which the Christianity of Muir and those of his school alone has endeavoured to confirm. But truth will speak for itself; the verses of the Qur'an quoted by Muir as noticing this affair of Mary were directed against a circumstance of a totally different character.¹

While the Prophet was busy in subduing the hostile attacks of the rebellious tribes against the Moslems, Abu Sofian the implacable enemy of the Prophet and a leader of the Quraish formed an alliance with the tribes of Ghatafan and the tribes dwelling in the neighbourhood, of Medina and having received a strong auxiliary force of about 10,000 well-equipped men, made an attempt upon Medina and soon encamped within a few miles of the city. The Prophet, whom the defeat at Uhud had rendered cautious, by the advice of a Persian convert,² dug a trench round the city for its defence, a device as yet unknown in Arabia. Mohammad encouraged the labours of the citizens by himself bearing basket-loads of the excavated earth and joining in their song. Mohammad now allowed the enemy who now began to pour in great force, to pillage the open country. The Quraish were unable to cross the trench, after which they proceeded to lay siege to the city,

1. A critical exposition of the Popular " Jihad' Muslim wars. by Maulvi Chiragh Ali. Hyderabad. App. B, pp.204-15

2. solman.

but being repulsed in several attempts to storm it, supplies ran short, camels were dying, and drenching rain came in and dissensions also arising among them they broke up their encampment and returned home in a great confusion. This war, called "the War of the Moat," took place in 5 A. H. corresponding to 625—26 A. D.

On being refused to give any explanation of the treachery of the Quraish who had proved traitors to Mohammad by breaking the compact, the Prophet laid siege to their forts and after twenty days they surrendered. A chief called Sa'd son of Moaz of the branch of Aus who had been wounded was asked to decide upon the fate of the captives. The judgment was that the men should be put to death and the women and children be made slaves. Some war traitors and rebels and those guilty of high treason were only executed and all the women and children were released except one who was guilty of throwing the mill-stone from the battlements¹ and sentenced to death.

Some writers are in a wrong delusion who say that the whole of the tribe of Quraiza was executed.²

"And it was He," says the Qur'an, "who made those of the people of the scripture who had helped them to come down from their forts, and cast terror into their hearts: some ye slew, others ye took prisoners."

1. Muir's "The Life of Mahomet, vol (3). p. 277.

2. Refer to the holy Qur'an ch. (33) v, 26.

" Passing now to the men executed," says khaldun, one can at once see how it has been exaggerated. Some say they were 400; others have carried the number even up to 900. But Christian historians generally give it as varying from 700 to 800. I look upon this as a gross exaggeration. Even 400 would seem an exaggerated number. The traditions agree in making arlike materials of the Bani- Koreiza sisfc of 300 cuirasses, 500 bucklers, 1,500 res, etc. In order to magnify the value of the spoiUthe traditions probably exaggerated these numbers.

"The mistake", says Amir Ali,"probably arose from confounding the whole body of prisoners, who fell into the hands of the Moslems with those executed." ¹

" Even 200", adds Ibn Hisham, " seems to be a large number, as all of the prisoners were put up for the night in the house of Bint-al-Haris,"²

The Patent³of Mohammad, which he granted at this time to the monks of Mount Sinai, and to Christians in general runs as follows : —

" As God is great and governeth from whom all the prophets are come, for there remaineth

1. A critical examination of the Life and Teachings of Mohammad, by Syed Amir Ali, p. 113.

2. Ibn-Hisbam, p. 689."

3. Extracted from a work entitled "A Description of the Eastland -other countries " by R p03 ooke, Bishop of Meathi and published in 1743,vol. I, p. 268.

no record of injustice against God; through the gifts that are given unto men, Mohammad, the son of Abdallah, the Apostle of God, and careful guardian of the whole world, has written the present instrument, to all those that are his national [people, and of his religion, as a secure and positive promise to be accomplished to the Christian nations and relations of the Nazareen, whosoever they may be, whether they be the noble or the vulgar, the honourable or otherwise, saying thus '—

I. Whosoever of my nation shall presume to break my promise and oath which is contained in this present agreement, destroys the promise of God, acts contrary to the oath and will be a resifter of the faith (which God forbid !) for he becometh worthy of the curse, whether he be the king himself or a poor man, or what person ^soever he may be.

II. That whenever any of the monks in his travels shall happen to settle on any mountain, hill, village, or in any other habitable place, or the sea, or in deserts, or in any convent, church, or house of prayer, I shall be in the midst of them, as, the preserver and protector of them, their goods and effects, with my soul, aid and protection, jointly with all my national people, because they are a part of my own people, and an honour to me.

3. Moreover I command all officers not to require any poll-tax of them or any other tribute,

because they shall not be forced or compelled to anything of this kind.

4. None shall presume to change their judges or governors, but they shall remain in their office without being deposed.

5. No one shall molest them when they are travelling on the road.

6. Whatever churches they are possessed of, no one is to deprive them of them.

7. Whosoever shall annul any of these my decrees, let him know positively that he annuls the ordinance of God.

8. Moreover, neither their judges, governors, monks, servants, disciples, or any others depending on them, shall pay any poll-tax, or be molested on that account, because I am, their protector, wheresoever they shall be either by land or sea, east or west, north or south; because both they and all that belong to them are included in this my promissory oath and patent.

9. And of those that live quietly and solitary upon the mountains, they shall exact neither poll-tax nor tithes from their incomes, neither shall any Mussalman partake of what they have, for they labour only to maintain themselves.

10. Whenever the crop of the earth shall be plentiful in its due time, the inhabitants shall be obliged, out of every bushel, to give them a certain measure.

11. Neither in time of war shall they take them out of their habitation, nor compel them to go to the wars, nor even then shall they require of them any poll-tax.

In these eleven chapters is to be found whatever relates to the monk ; as to the remaining seven chapters they direct what relates to every Christian.

12. Those Christians who are inhabitants, and with their riches and traffic are able to pay the poll-tax, shall pay no more than 12 drachmas.

13. Excepting this, nothing more shall be required of them, according to the express word of God, that says : "Do not molest those that have a veneration for the Books that are sent from God, but rather, in a kind manner, give of your good things to them, and converse with them, and hinder every one from molesting them.

14. If a Christian woman shall happen to marry a Mussalman, the Mussalman shall not cross the inclination of his wife to keep her from her chapel and prayers and the practice of her religion.

15. That no person hinder them from repairing their churches

16. Whosoever acts contrary to this my grant, or gives credit to anything contrary to it, becomes truly an apostate from God and His divine Apostle, because this protection I have **granted to them is according to this promise.**

17. No one shall bear arms against them, but, on the contrary, the Mussalmans shall wage for them.

18. And by this I ordain that none of my nation shall presume to do or act contrary to this promise until the end of the world.

Mohammad himself had recommended the Christian sectaries to his captains, and had granted them protections which were confirmed by the third Caliph Omar, and preserved and continued under Osman Ali.

" Besides this the tolerant spirit of Mohammad is thus admirably shown by the celebrated historian Gibbon: "The wars of the Mohammadans were sanctified by the prophet, but among the various precepts and examples of his life, the Caliphs selected the lessons of toleration that might tend to disarm the resistance of the unbelieving. Arabia was the temple and patrimony of God and Mohammad, but he beheld with less jealousy and affection the other nations of the earth.

The Prophet's power was now firmly established. Allies, also, from all quarters, offered themselves, their conversion having in many cases, been effected by the profound impression which the reading of the holy Qur'an produced upon their minds.

In the month of Zilkada, (the eleventh month of the Arab lunar year), when war was unlawful **throughout Arabia, but much more so within the**

sacred precincts of Mecca, Mohammad and his followers, longing to visit the house of their Lord and the sacred places around it, and to join the yearly pilgrimage which they had grown from their childhood to regard as an essential part of their social and religious life, not to mention their intense desire of seeing their houses and families from which they were unjustly expelled, started from Medina to perform the lesser pilgrimage. They were under the impression that, in the peaceful habits of pilgrims, the Quraish would be morally bound by every pledge of national faith to leave them unmolested, and Mohammad had promised them a peaceful entry. But the Quraish armed themselves and opposed the progress of the Muslims towards Mecca, notwithstanding the pious object and unwarlike attitude of the pilgrims. At length a treaty, in terms favourable to the Muslims, but in fact a victory won by Islam, was concluded by Mohammad and the Quraish, the conditions of the treaty being:—

1. War between the Quraish and the Mohammadans shall be suspended for ten years.

2. If any one from the Quraish goeth over to Mohammad without the permission of his guardian shall be sent back, to his guardian.

3. If any one goeth from among the Mohammadans to the Meccans should not be surrendered.

1. They even went so far as to attack the Prophet with darts and **arrows**. Soon a party of eighty Qaraish was arrested and brought **before the Prophet, who** instantly released them.

4. Whosoever wisheth to join Mohammad and enter into treaty with him shall have liberty to do so ; and whosoever wisheth to join the Quraish, and enter into treaty with them, shall have liberty so to do.

5. The Mohainmadans shall return to Medina without advancing further.

6. In the coming year he may visit Mecca, he and his followers, for three days with their sheathed swords,¹ only.

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This is called the Treaty of Hudaiba. At first the Muslims were disappointed and felt that their object in coming had not been gained, but the above treaty was the greatest success hitherto achieved by Mohammad, for although the prophet himself might return to Medina after having duly performed the ceremonies enjoined by the Qur'an, Islamism still remained firmly established there, and the power of each of the 360 idols² was sapped to its very foundation as soon as the Prophet, standing erect beside the Black Stone, in the Ka'aba, proclaimed aloud the name of the true God and delivered this God's message:—

"Verily, we have won for thee an undoubted victory—that God may forgive thee thy preced-

1. Rauzatu's Safa, Part I I . vol. I I . pp, 511—14.

2. The ancient year of the Arabians contained 360 days, each of which had its idol- These idols represented men, eagles, lions and antelopeB, among which stood conspicuous the most popular of them, the statue of Habal, fashioned of red agate by a Syrian artist, and holding in his hand seven arrows without heads of feathers, the instruments and symbols of profane divination.

ing and thy subsequent sin, and fulfil His favour upon thee and guide thee on the straight path. And that God may assist thee with a glorious help."¹

Very soon after this the Prophet and his followers returned to Medina where another danger threatened him. The Nazirites⁸ and Quraishites whom the Prophet had expelled from Medina, in consequence of their treason against the Moslem commonwealth. They with the people of Khaibar and Ghatafan incited the neighbouring tribes against the Mohammadans. The Prophet on receiving the timely information of this united attack, at once set forth in his defence and marched at the head of fourteen hundred men direct to Khaibar. Ports after forts fell into the hands of the Moslems inspite of *the* strongest resistance of the Jews, "The siege round Al Kamus lasted for sometime. The Jews retreated into the citadel and a general assault took place, after which this castle fell into the hands of the Moslems. The Moslems reduced them to a state of helpless subjection. The Jews now sued for forgiveness which unhesitatingly was instantly accorded.

A young Jewess now served a poisoned dish before Mohammad and some of his followers. Bisir, one of his officers, who had eaten more than Mohammad, at once turned pale, moving neither hand nor foot until he died. The Prophet was ill for a long time after and he

1. Suratu'l Fatch (48) v. 1.

2' A Jewish tribe.

never completely recovered from the deadly effects of this poison. The young Jewess was summoned and interrogated and was forgiven.

After this occurrence Mohammad took another woman named Sofia¹ to be his wife.

About this period of Mohammad's history, which in the opinion of every candid and impartial mind exonerates him from all the imputations of imposture with which he had been assailed. His only son Ibrahim, fell sick and died. It was, indeed, an agonizing loss for the father, thus to see extinguished in him the only one who could transmit to posterity so illustrious a name, yet with perfect resignation to the august will of God he said : " We belong to Him and to Him shall we go."

An eclipse of the sun occurring precisely at the very hour of the youth's disease, the common people saw in his prodigy a sure token that, the heavens themselves shared the general grief; but so far from encouraging this superstitious feeling on the part of his ignorant followers—so far from listening to the voice of flattery — Mohammad called the people together, and said to them: " Fellow citizens, the sun and the stars are the works of God's hands, but they are neither eclipsed nor effaced to announce the birth or the death of mortals."²

1. She was the daughter of Aktub, a prince of the Quraishites, This woman has been successively married to Kinanab and Salam, the **former** was killed in Khaibar. She, even after the marriage with **Mohammad** continued to be a Jew.

2. An apology for Mohammad and the Qor'an by John Davenport,, p. 84.

CHAPTER.
THE **PROPHET'S EMBASSIES TO VARIOUS
FOREIGN SOVEREIGNS AND PRINCES.**

It may not be improper, to show the inconceivable veneration and respect the Mohammadans by this time had for their prophet to mention the account which the ambassador Arau Ibn Masud, prince of the tribe of Thakif gave the Quraish, at his return, of their behaviour. He said he had been at the courts both of the Roman emperor and of the king of Persia and never saw any prince so highly respected by his subjects as Mohammad was by his companions; for whenever he made the ablution, in order to say his prayers, they ran and caught the water that he had used ; and whenever he spit they immediately licked it up, and gathered up every hair that fell from him with great superstition.¹

After his return to Medina, with a strong sense of his growing power in Arabia, the vision of the Prophet took a wider range, which is shown in the spirit of a passage in a late Madina Sura:

" Say to them, O men, ' Verily I am God's Apostle to you all.' "²

In the seventh year of the Hijra, Mohammad began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to

1. **Abulfeda, Vit Moh. p. 85.**

2 **Suratu'l Araf (7) v» 157.**

the neighbouring princes with letters inviting **them** to embrace Islam. About this time also, Mohammad, had a seal made, bearing this inscription, " Mohammad the Apostle of God" This was to be used in sealing the letters written by him to divers princes inviting them to embrace Islam. His first letter to this effect was sent to Badhan, Viceroy of Yemen, who was a dependant on the Persians,¹ to be forwarded to Chosroes, king of Persia. Chosroes tore the letter in pieces, ordering Badhan either to restore the Prophet to his right mind, or to «end him his head. A soon as this insult was made known to the Prophet, he exclaimed, " Thus shall Allah tear anunder the kingdom of Chosroes, and reject his supplication.". And soon after a messenger came to Mohammad from Badhan, king of Yaman, who was a dependant on the Persians, to acquaint him that he had received orders to send him to Chosroes. Mohammad put off his answer till the next morning, and then told the messenger it had been revealed to him that night that Chosroes was slain by his son Shiruyih, adding that he was well assured his new religion and empire should rise to as great a height as that of Chosroes, and therefore bid him advise his master to embrace Mohammadanism. The messenger being returned Badhan in a few days received a letter from Shiruyih informing him of his father's death, and ordering him to give **the** Prophet no further disturbance; whereupon

1. Poo. Spec, pp. 68, 64.

Badhan and the Persians with him turned Mohammadans.¹ Mohammad continued him in his government.

The Roman Emperor Heraclius, as the Arabian historians assure us, received the Prophet's letter with great respect, laying it on his pillow, and dismissed the bearer honourably.

Mohammad wrote to the same effect to the king of Ethiopia; and to Mukaukas, governor of Egypt, who gave the messenger a very favourable reception, and sent several valuable presents to Mohammad. He also sent letters of the like purport to several Arab princes, particularly one to al Harith Ibn Abi Shamir,² king of Ghassan, who returning for answer that he would go to the Prophet himself, the prophet said, "May his kingdom perish;" another to Haudha Ibn Ali, king of Yamama, who was a Christian, and having some time before professed Islam, had lately returned to his former faith; this prince sent back a very rough answer upon which the prophet cursing him, he died soon after; and a third to al Mundar Ibn Sawa, king of Bahrain, who embraced Mohammadanism, and all the Arabs of that country followed his example.⁸ Two other sovereigns, Hawansa and Elmonda, had come of their own accord, to visit the prophet and embrace Islam

1. Abulf da, Vit. Moh., p. 92. &c.

3. This prince is omitted in Dr Pocock's list of the kings of Ghassan, Spec. p. 77.

8. Abulfeda, ubi supra, p. 94 Ac.

at his feet. " Such success," says Davenport, "is easily accounted for by the fact that in Mohammad was to be found united, not only great elevation of character and a mighty power of the sword, but also a rich persuasive eloquence, so that words falling from his lips having all the force of inspiration, made the deepest impression upon the imagination of the Arabs, and being remoted from mouth to mouth, reached the remotest parts. " I

While establishing a sovereignty at Mecca and Medina, the Prophet had endeavoured to extend the revolution to the people and princes of the adjacent countries ; but the messenger to the Governor of Bossa, near Damascus, was taken prisoner and murdered by Sherheil, an Amir of a Christian and Arabian tribe, tributary to Heraclius, the emperor of Byzantium. The injury was trifling, but the insult was great. Three thousand men were immediately equipped the prophet exhorted them to display their courage in the cause of the Most High and painted to them in glowing terms, the joys of an earthly and heavenly Paradise, the reward of such Moslems who were victorious or were slain. At the same time, however, he enjoined them to collect their booty not from the tears of the provincials, but from the public treasuries of the conquered state: " In avenging my injuries, "said he, " molest not the

1. John Davenport's "An apology for Mohammad and the Qur'an Chap. III. P. 29.

harmless votaries of domestic seclusion; spare the weakness of the softer sex, the infant at the breast, and those who, in the course of nature are hastening from this scene of mortality. Abstain from demolishing the dwellings of the unresisting inhabitants, and destroy not the means of subsistence; respect their fruit trees, not injure the palm, so useful to Syria for its shade and so delightful for its verdure.¹ The Greeks being vastly superior in number (for, including the auxiliary Arabs, they had an army of a hundred thousand men), the Mohammadans were repulsed in the first attack, and lost successively three of their generals, viz., Zaid Ibn Harith, Mohammad's freedman, Jaafar, Abu Talib's son, and Abdallahbn Rawaha.² "Zaid," says Davenport, "fell like a soldier in the foremost ranks. The death of Jaafar was heroic and memorable ; his right hand being severed from the arm, he shifted the standard to his left, and upon losing this his remaining hand, he embraced the sacred bannfir with his bleeding stumps until transfixed with fifty honourable wounds Abdul-lah, filling up the vacant place, cried aloud, "Forward ; and victory or Paradise is our own 1" A Greek lance determined the alternative, but the falling standard was seized by Khalid, a new proselyte ; nine swords were broken in his hand, and

2. Idem **Pars.** 2

1. An apology for Mohammad **and** the Qur'an by John Davenport 1891-1308,p.30.

his valour withstood **and** repulsed the almost overwhelming force of the Christians. Victory at **length** declared itself for the Moslems, and Khalid, whose skill and intrepidity had so greatly contributed to insure it had, as a reward the honourable title of Saifmin Suyuf Allah (The sword of God), conferred upon him by Mohammad.¹

This eighth year of the Hijra was a very fortunate year to Mohammad. In the beginning of it Khalid Ibn al Walid and Amru Ibn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, **and** the latter Egypt, became proselytes of Mohammad.

¹ An apology for Mohammad and the Kur'anjby John Davenport p. 30. 31.

CHAPTER MOHAMMAD CAPTURES MECCA.

The Quraish had broken the treaty entered into, as above narrated' and it therefor became necessary to reduce them to subjection. After making the requisite preparations, Mohammad left Medina at the head of ten thousand men; but the success of the expedition was nearly compromised by private treachery. Sarah a female servant had been sent by her master, Haleb, to convey a letter to the Meccans, in which he informed them of the danger that threatened them, but Ali having learnt the circumstance just in time, mounting his horse, pursued and overtook the messenger. She stoutly denied having any letter about her, nor, upon searching her was it to be found. All, enraged at being thus baffled, drew his scimitar, and was brandishing it over the girl's head, when, trembling with terror, she loosened her long tresses, from which fell a letter containing these words—"Haleb, son of Batten, to the Meccans—health! The apostle of God is preparing to attack you ! To arms ! "

Such was the celerity of Mohammad's movements that he was at the gates of Mecca before the Quraish had any idea of his approach. The city surrendered at discretion, and Mohammad, clad in a scarlet robe and mounted on his favourite camel, Ali Kaswa, entered it in triumph. Abu Sofian saved his life by embracing Islam. Mohammad next proceeded to demolish with his own

hand the idols in the temple and about **twenty-eight** idolaters were killed by a party under the command of Khalid; but this happened contrary to Mohammad's orders, who, when, he entered the town, pardoned all the Quraish on their submission, then having ridden seven times round the Kaaba, promulgated the sacred formula, " There is but one God, and Mohammad is His Prophet! " He then went to quench his thirst at the well of Zamzam, the same which the angel had shown to Hagar in the wilderness, after which he read this to the assembled people:—

" Verily We have won for thee Mohammad a manifest victory.

" That God Ruccoureth thee with a mighty succour.

" He it is who sendeth down a spirit of secure repose into the hearts of the faithful that they might add faith to their faith (for God's are the armies of the heavens and of the earth); and God is knowing and wise."¹

Then, when he heard the Muezin for the first time call the people to prayers when the fragments of the broken idols had been removed, he and all the multitude pressed around him: " What" said he, " do you ask of me ?" " That you treat us as a father" replied a thousand suppliant voices. " Go ; and may the blessing of Allah rest upon you I*

CHAPTER.

THE BATTLE OF HONAIN.

In the meantime the Hawazin and Quraish tribes commanded by Malik, being deeply incensed at seeing their sacred idols demolished, took up arms and appeared in battle array in the valley of Honain about three miles from Mecca. Twelve thousand men, including two thousand Meccans, recently converted, promised themselves an easy victory over those tribes so inferior in numbers; but being unexpectedly assailed with a storm of darts, the Moslems, terrified by so sudden an attack, were about to make a disgraceful retreat. Under such circumstances something more was necessary than to invoke the name of Allah, or call for angelic aid. The active arm, as well as the directing head was required. The Prophet, therefore, rushed into the thickest of the battle, and by his personal intrepidity and valour arrested the flight of his troops and ascending a mound and taking some gravel in his hand cast it towards the enemy, saying, 'Ruin seize them !' The tide of battle turned and the enemy were at last utterly routed. After a long and vigorous pursuit, the Hawazins tendered their submission, **and** Malik set the example to his people of embracing **the**

new faith. Six thousand prisoners, twenty-four thousand horses, four thousand mohars, and the like number of ounces of silver fell into the victor's hands. The division of this rich spoil was about to be made, when deputies arrived, who, with tears and lamentations, besought Mohammad not to ruin so many families; upon which the Prophet assembling his soldiers addressed to them these few and simple words. — " Mussalmans, your brethren have come to you led by repentance! They have besought me to give freedom to their fathers, mothers and children, and restore to them their property and effects. I could not resist their prayer. Your approval will afford me heartfelt satisfaction ; but should any one think himself injured thereby, let him speak, and I will promise to indemnify him at the next battle, when Allah shall vouchsafe unto us still richer spoils," Not a murmur was heard when Mohammad finished his appeal; everything taken was restored, all the captives were set at liberty, and the spirit of religion and justice replaced that of violence and rapine.¹

The remainder of this year the Prophet employed in destroying the idols in and round about Mecca, sending several of his generals on expeditions for that purpose, and to invite the Arabs to Islam.

1. An apology for Mohammad and Kuran. J. Davenport, p 82.

CHAPTER.

THE YEAR OF THE DEPUTATIONS.

The next year, being the ninth of the Hijra, the Mohammadans call "the year of deputations," for now that Mecca and the Kaaba had passed into the possession of Mohammad, his fame became great and tribe after tribe made their submission. The Araba had been hitherto expecting the issue of the war between Mohammad and the Quraish; but as soon as that tribe, the principal of the whole nation, and the genuine descendants of Ismail, whose prerogatives none offered to dispute had submitted, they were satisfied that it was not in their power to oppose the Prophet of God, and therefore began to come in to him in great numbers, and to send embassies to make their submissions to **him** ; both to Mecca, and also to Medina, whither he returned this year.¹

Among the Arab princes who now came in crowds to make profession of Islam was Mo-seilama, Prince of Yaman. This personage, **who** **was** nothing better than an ambitious hypocrite, **on returning to his** dominions, was **tempted by** Mohammad's success, and **forgetting that** genius and conviction were essential for enacting the

I. *Vide* Gagnier, not, ad Abulfeda, p. 121

part of prophet, apostatized and wrote thus to Mohammad:—"Moseilama the Apostle of God to Mohammad, the Apostle of God! Let one-half of the world be mine, and the other half thine." Mohammad answered thus:—"Mohammad, the Apostle of God, to Moseilama, the liar. The earth belongeth to God, who giveth the inheritance thereof to whom it pleaseth him."

In the tenth year Ali was sent into Yemen to propagate the Mohammad an faith there, and as it is said, converted the whole tribe of Hamadan in one day. Their example was quickly followed by all the inhabitants of that province.¹

" ARABIA ACCEPTS ISLAM."

Thus was Islam established and idolatry utterly rooted out, even in the Prophet's lifetimes throughout all Arabia, this success was attributable to his being a reformer as well as a conqueror, to the religion which he promulgated being that of the patriarchs of old, and lastly, to his system of morality which however, it may appear to modern Christians, was purity itself when compared with the contemporary practice of Arabia. Add to this, that his law which prohibited retaliation, without the previous sanction of a trial and a judicial, was a bold and laudable attempt to bridle the vindictive passions of his countrymen, so long fostered by the practice

1. *Vide Abulfeda, ubi sup., p. 129.*

of private war, and for that very reason materially conduced to the same end.¹

The conversions of the Arabs, therefore, was probably as sincere as it was general; and their religious spirit being now thoroughly aroused, every feeling of their enthusiastic nature was turned into one channel : to conquer in the cause of God, or to die in asserting His unity and greatness, was the ardent and ever-present wish of every Mohammadan ; the love of power or of spoil, the thirst for glory, and even the hopes of Paradise, only contributed to swell the tide of this absorbing passion.

The whole of Arabia being, as above said, purified from idolatry and acknowledging the Prophet's formula --" There is but one God, and Mohammad is His Prophet!"—the religious conqueror turned his anxious thought to the subjugation of Syria, with the view of wresting that country from the Greeks and establishing Islam therein; a project which he publicly announced in the year A. D. 639. No time was to be lost in executing his intention. A long campaign was to be commenced when the fruits were ripening, the harvests were ready, and when the sun heated still more intensely the burning sands of Arabia. It was now that a more implicit obedience than ever was paid to a will the more powerful because believed to

have come from God, Twenty thousand infantry and ten thousand cavalry, **all well armed and** appointed, set forth under the command **of** Mohammad, from the peaceful walls of the city of Medina. But the obstacles and dangers of the march surpassed even the most sinister forebodings. After hitherto unheard of sufferings and privations, the expedition at length reached Syria, where scarcely any opposition was encountered, for, after a few skirmishes all the petty princes among whom that country was then divided, came into the Mohammadan camp and prostrated themselves at the feet of the Prophet, the fame of whose exploits sufficed to vanquish them. The Prophet imposed tribute and exacted ransoms, but in every instance respected the religious belief of the conquered, always, it is true, recommending his religion, but never enforcing its adoption by law; thus carrying into execution what is written in the Quran:

" Say unto the blind (in spirit) ' Embrace Islam, and you shall be enlightened." " If they **are** rebels you are only charged with preaching **unto** them; God knoweth how to distinguish **his** servants !"1

" THE HYPOCRITES REBUKED ".

Some of the disaffected—the Hypocrites—at Medina, who had not followed the Prophet in

1, *Vide Quran Chaps ii.,!XIV.,aad xxxviii.*

by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections whether of a public or a private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance which painted every sensation of his soul and the gestures that enforced each expression of the tongue. In the familiar offices of life, he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizen of Mecca; the frankness of his manner concealed the artifice of his views, and the habits of courtesy were imputed to personal friendship or universal benevolence; his memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive. He possessed the courage both of thought and action; and although his designs might gradually expend with success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdallah was brought up in the bosom of the noblest race, in the use of the purest dialect of Arabia, and the fluency of his speech was corrected and enhanced by the practice of discreet and reasonable silence."

¹¹ He was the most faithful protector of those he protected," says Poole, "the sweetest **and**
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most agreeable in conversation. Those who saw him were suddenly filled with reverence ; those who came near him loved him ; they who described him would say, 'I have never seen his like either before or after ? He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said. He was, however, very nervous and restless withal ; often low-spirited, downcast, as to heart and eyes. Yet he would at times suddenly break through these broodings, become gay and would romp with the children and play with their toys.

" He " adds Poole " lived with his wives in a row of humble cottages, separated from one another by palm branches, cemented together with mud. He would kindle the fire, sweep the floor and milk the goats himself."

Of the food of the Prophet and his morals and pastimes. He ate what he found ready. That dish he liked above all of which numerous persons ate. And when the table was spread and ready he would pray God. He often squatted at meals like a Muslim when praying, but his thigh answered to his thigh and his foot to his foot, and he would say he was a creature and lived by eating like other creatures and sat like them also.

He would not take his dinner when hot but would say it lacked blessing and God did not give¹ us fire to eat so let it be cooled. He would eat at his hand's length, with three fingers and sometimes added the fourth also for sup-

port, he would not eat with two fingers but'would say that it was satan's way to eat so. Once Osman-bin-Affan brought pudding to him and when he had eaten of it he asked him. "Father of Abdulla! What is this?" Osman said, "My life on thee, my sire ! We put honey and butter in a pot and cook it on fire and adding wheat flour to them we keep stirring them with a spoon till it is cooked to the consistency you see." The Prophet then said, "It is a delicacy or sumptuous fare." The Prophet would eat the bread made of unsifted barley flour and would eat green cucumber with green dates and melons more than any thing else. He would eat melons with bread and candy. Sometimes he would eat melon with green dates and eat with hands. One day while eating dates with his right hand putting the stones in his left hand a goat happened to come near him, he showed it the stones and she ate them of his 'left hand,"hile he himself ate with his right till he had done with eating when the goat went away. And sometimes he would put a bunch of grapes in his mouth, that is, he ate a number of them at a time, and the juice of the grapes would flow down his beard like pearls He often ate dates with water. He would now and then take a sip of milk an 3 then eat a date over it, and would then repeat drinking and eating, good things at a time, of all the edibles, he liked flesh above all others, and would say that eating flesh enhances the power of hearing **and is the** king of meals both here an

hereafter and that if he asked his God to give him flesh every day, He would have certainly given him, Ayesha said that Mohammad ordered her to put much pumpkin when cooking flesh, as it strengthens a saddened heart. He would not use raw onion, garlic and leek : and never did he despise a meal, but would eat it if he pleased or refused it if he disliked it, he would not make others do so. had an aversion to the hoof and the spleen, but would not pronounce them as prohibited. When he finished his meals he would pray, thank and praise the Almighty God. When he ate bread and flesh curry he would wash his hands well till they were perfectly clean and would then wash his face with the water so left. He would drink water three times and every time recite a blessing, " Bismillah " in the beginning and another thanks giving " Alhamdulillah, " after finishing. He gave what was left to him to the person who was on his right and sometime when the one on the left was of a superior rank he would bestow the refused water upon them with the permission of the one on the right saying that though according to the custom he had a right prior to his but if he denied himself for the sake of him on the left it could be only then given him. And once they brought him a drink consisting of honey and milk, he refused to drink of it saying there are two drinkables in the same bowl and two curries in the one and the same plate, and then he said he did not prohibit them but he thought boasting **and**

vanity of the world to be accounted for in the resurrection as very blameable: he commanded humility, for he who humbles himself for God's sake him God will exalt. He was shyer than a virgin when in his own apartment. He never ordered his meels to be brought by his wives, nor wished them prepare any favourite dish but ate what they gave him and accepted what was placed before him, drank what was brought to him. And sometimes he would fetch his dinner plates himself.

Of the conversation and cheerfulness of the Pfophet. — In his speech the Prophet was more eloquent and fluent than others. He was short and sweet in his talks, whenever he talked he was laconic, his talk was arranged like a string of pearls. Ayesha says, the Prophet did not speak much as you people do, he spoke a little while you expand your expressions. His conversation was abbreviated above all others, and Gabriel taught it to him, and he could bring into a small compass whatever he liked. He used general terms, neither widening nor narrowing the meaning, and words like pearls in a string came one after another. His voice was loud and the tone elegant above the rest. He was very taciturn and never talked but when occasion demanded it. He never used a bad word and he never uttered anything but trutu in a state of irritation. He turned hi** back upon him who used foul language. If he was

forced to use an unpleasant word he spoke it indirectly by way of hint and never overtly.

When he assumed silence his companions talked. In his presence none interrupted another in talk. He would give advice in a serious manner like a true well-wisher. He smiled and laughed more before his attendants, whose utterances took him aback and engaged more of their attention. Sometimes he laughed so much that his grinders could be seen. His companions' laugh was only a smile when in his presence, owing to his rank and position. Be would have been more smiling and cheerful had not the holy Quran been sent to him or he would not have been a preacher, a psalmist or one who mentioned about the day of judgment. And when he was pleased and delighted he was so above the rest and when he preached, he did so with earnestness and not with levity. And when he was enraged, and he was only angry for the cause of God, nothing could then withstand his temper, and he was such in all his concerns, when any disaster fell to his lot he would leave it to God, and when his strength and energy failed him, he would pray to God for direction and said thus: "God"! show me the true veracity that I may take after it and also the false vice that I may avoid it by Thy grace, and protect from this that the unbeliever should doubt me or I should succumb to any carnal appetites. **Take from me the work that pleaseth Thee when**

I am healthy, and when I err show me the path, for it is Thou that showeth the right path to whomsoever Thou pleaseth."

THE NOBLE MORALS AND SOCIAL HABITS OF THE PROPHET.

Of the noble morals of the Prophet called out by some learned men from the traditions to prove that the Prophet was of all other men the meekest, the bravest, the justest, the chastest, whose hands never touched a woman other than lawfully allowed, the most charitable, who kept any money or coin at night, and if there remained anything and none could be met with to be given it and suddenly it became dark, he would not then come home till he should have bestowed it upon some needy poor. Whatever God gave him he took only what was necessary out of it for his expense, and that also the cheapest and most easily obtainable, viz., date and barley, and the rest he gave away in God's way, whosoever asked anything from him he would give it to him. He would then give out of his yearly provisions as well, giving preference to the wants of the beggars over his own, and if before the year ended and he happened to have nothing left he would mend his own shoes, and serve his own household, and help his chaste wives in preparing food. He was the modest of all men so much so that he would not deign to see any face. He accepted alike the invitation of free men and slaves.

He would accept the presents, be it a sip of milk or a leg of hare, he would exchange presents. He would partake of a present but would never eat of any offering (Sadqa). The infidels once offered side with him to avenge themselves upon other infidels, but he would not accept their offer saying he would not be helped by an infidel although his followers were so few in number that even the addition of a single man was of some importance. His handkerchief was the sole of his blessed feet. He did never recline on a pillow or dine at a high table. He never had his fill of wheat bread for any three consecutive days in his whole life, not because he had lack of it or was niggardly, but simply to master his carnal appetites. He would accept the wedding feasts, visit the sick and accompany a funeral procession, would go single among his enemies unguarded, and excelled the rest in hospitality without the least show of pride. He was eloquent without circumlocution, was, the most cheerful in his looks. He was never em harassed by mundane affairs, He would associate with hermits and would dine with the poor. He honoured the well-behaved and won the hearts of all the people by befriending them. He never oppressed any one, but pardoned those who apologized. He never uttered anything save truth when annoyed. There never passed over him a time when he did not do something important for God or for the benefit of his OWN. He went to th

never despised any poor or helpless person for his poverty, or feared any potentate for his riches but would attribute both to the Divine Providence. God Almighty had concentrated in him the noblest morals and the most exalted principles. He was illiterate, unable to read or write, born in a benighted country among wild and ignorant people, to tend goats in a state of poverty and orphanage. Yet God Almighty adorned him with the best of noble qualities, the highest morals and the most exalted habits, and taught him all that had passed and what was to be, all that was useful for future good and salvation, all that people envied and was needful.

" Of the faithful whomsoever the Prophet abused for him he prayed to be shown mercy to, and propitiating him also. Never did he curse a woman or a servant; when a war was going on he was asked to curse his opponents, but he said he was sent to bless rather than curse. And whenever he was asked to curse the Muslims or infidels without distinction, he pronounced benediction instead of execration. He never raised his hand over any one but in a crusade in the name of God ; and when maltreated he never took revenge save when God was reviled. And when he had to choose between two alternatives he preferred the more feasible one provided there was no vestige of sin in it or no relationship was infringed by such a procedure for from both these he always kept him-

self aloof. And whenever any free person or slave male or female came up to him with any petition he promptly offered to serve him. Inas records that by the Being who sent the Prophet with the truth, in whatever displeased or annoyed him he never told me why I had done such a thing ; and whenever any of his family censured me, he said, " Let him alone for the fates had decreed so. " The Prophet never cared for a bed, if he got a bed ready spread he slept on it and there was no bedding he slept on the earth. God Almighty described the characteristics of Mohammad in the Pentateuch before he was made a prophet in these words, " Mohammad is my chosen servant, he is neither ill-dispositioned nor harsh tempered, he does not shriek in town streets, nor does he return evil for evil, but he forgives and overlooks ; his birth-place is Mecca and that of his tribulations Medina, he and his adherents tie round their waists only a narrow piece of cloth and they are the protectors of the Quran and knowledge, and they perform ablutions, that is, wash their hands and feet, and similarly he is described in the Bible also. He welcomed and entertained all who came to him although they might not be of his blood, he would spread his blanket for them to sit upon, the pillow he reclined upon he would take from under himself and give it to the visitor, *if* he decline to take it, he would insist upon him to rest on i , whoever loved him thought he was the most favoured of all the others though he attended to

his visitors according to his social position; notwithstanding his fellowship, conversation, audience, and company was a society of modesty, civility and secrecy as says God Almighty. He would give titles to children whose hearts were won in this manner. He was the last to be angry and the first to be appeased. He was kind to all and generous and beneficent. In his society there was never any noise, and when he left it he said. Holiness to Thee, O God and praise be to Thee; I testify that there is no God but Thee ! I beg pardon of thee. He vouched that Gabriel taught him these words."¹

The Prophet was charitable and benevolent above all other men ; and in the month of Ramadan he was so generous that he left nothing which he would not give away. Ali when describing the qualities of the Prophet would say that he was open-handed above all others, he was broad-chested above the rest, that he was more truthful in his talk than all the others, that he fulfilled his promises more than others, that he was superior to others in soft manners and that in family prestige, he was the most exalted. His biographer says that he never saw his like before nor his watch was there any afterwards. A certain person once begged him, he gave him goats and sheep so plentifully that they could fill the space between two hills. This man went back to his clansmen and asked them to

1. Abul-Bokhari quoted in "**Manners and Morals of the Prophet**" by Imam Mohammad Ghisali.

become Muslims, as Mohammad gave alms like a man who was not afraid of starvation. And when the prophet was retreating from the battle of Hunain, the Arabs presented themselves and began to annoy him for charity so far that he had to repair towards an Acacia tree, in which his sheet got entangled, he, therefore, waited and then he asked them for his sheet and said that if he had camels in number equal to those thorny trees he would divide them among the Arabs and they would not then find him a miser or a coward. This is only one out of the many examples of his charity

Of all men Mohammad was the bravest and the most magnanimous. In the battle of Badr, says Ali, we sought the shelter of the prophet who was nearer to the enemy than we were and was that day the hardest fighter of others. He also says that in the heat of the battle when both the armies came to a hand to hand fight we came behind the prophet and thus none was nearer or closer to the hostile force than he. Umran-Bin-Husain says that when the prophet closed with any person he made the first attack and in his slaughtering he was very powerful. When the infidels encircled him he dismounted his mule and said, "I am the apostle of God I am a Prophet, and I am the son of Abdulmatlab," and that there was seen none else more magnanimous than he. Notwithstanding his exalted position the prophet was above all others meek and humble. He visited the sick and went with

a funeral and accepted a slave's invitation, and mended his own shoes and patched his own garments. His companions did no work for him for they knew he disliked such a thing. When he passed by some boys he wished them time. With his associates he was so familiar as if he were one of them, and a stronger could not make him out till he inquired about him, so his companions besought him that he should sit in place where he could be recognized by the strangers and consequently they got a raised platform of earth made for him. He would not eat on a table or tray till he met God Almighty.¹

1. Imam Mohammad Ghizali-Manners and Morals of the Prophet.

CHAPTER VIII.

CAREER OF THE PROPHET AND THE CAUSE OF THE SUCCESS OF ISLAM.

It was not easy task for the Prophet to have converted the Arabs from the irrational idolatry to a religion of pure and strict monotheism. The aspect of Arabia was strictly conservative, and there were no prospects of hopeful changes. The indigenous idolatry and deep-rooted superstition, the worships of visible and material objects of devotion—idols and unshaped stones, something that the eyes can see and the hands can handle and the dread of invisible genii and other evil spirits, held the Arab mind in a rigorous and undisputed thralldom. Arabia was obstinately fixed in the profession of idolatry which the Peninsula being thickly overspread, widely diffused and thoroughly organized was supported by national pride and latterly by the sword.

"It was," writes Dr. Marcus Dods, "certainly no hopeful task which Muhammad undertook when he proposed by the influence of religion to combine into one nation tribes so incapable of being deeply influenced by any religion, and so irreconcilably opposed to one another; to abolish customs which had the sanction of immemorial usage, and to root out an idolatry which, if it had no profound hold upon spiritual nature

was at least bound up with old family traditions, and well-understood tribal interests."¹

The sacrifices made to, and the requirements essential to Islam, its numerous positive prohibitions, the immediate repudiation of old prejudices, the renunciation of all sorts of idolatry and superstition, the throwing aside of favourite idols and the abandoning of licentious rites and customs, the total abstinence from much-relished vices, the demand for producing practical effect on the will and character and the reaping of material fruits from a holy and religious life' were barriers insurmountable for speedy progress of Islam.

In spite of all these barriers and impediments, Mohammad succeeded by the influence of his religion, in combining into one nation the wild and independent tribes, and putting a stop to their internecine wars; abolishing the custom which had the sanction of immemorial usage, and in eradicating the national idolatry of indigenous growth, without compromising his inflexible principles of truth and sincerity and honesty, and without adopting!the superstitions and vices of the people.

" Mohammad's law itself was admirably fitted to the natural disposition of man, but especially to the manners, opinions and vices prevalent among the people of the East; for it was ex-

1. Dr. Maroua Dods quoted in "The Muslim Wars" by mzalvi charaghAli of Hyderabad.

tremely simple proposing few things to be believed; nor did it enjoin many and difficult duties to be performed, or such as laid severe restraints on the propensities "¹

There is no doubt in this that the Prophet never sanctioned the idolatries and superstitions of the Arabs, nor framed his doctrines according to the opinions and fancies of the people. He preached vehemently against everything he found blameable in the people; he spared not their idols, beloved gods, the dreaded genii, and demolished the temples dedicated to these gods, nor accommodated his preaching and reform to indulge them in their evil practices ; nor did he adopt any of the vices current among the people into his system.

Henry Hallam, after enumerating the three important causes of the success of Islam, the first of which is "those just and elevated notions of the divine nature and of moral duties, the gold ore that pervades the dross of the Quran, which are calculated to strike a serious and reflecting people," and explaining the two others which are not against us, says:

" It may be expected that I should add to this what is commonly considered as a distinguishing mark of Mahommadanism, its indulgence to voluptuousness. But this appears to be greatly exaggerated. Although the character

1, Dr. Moshieim quoted in the Critical Exposition of the **Jehad** by Muhammad charagh Ali. p. 32 k.

of its founder may have been tainted by sensuality and ferociousness.

I do not think that he relied upon inducements of the former kind for the diffusion of his system. We are not to judge of this of Christian purity or of European practice if polygamy was a prevailing usage in Arabia, as is not questioned, its permission gave no additional license to the proselytes of Mohammad, who will be found rather to have narrowed the unfounded liberty of oriental manners in this respect; while his decided condemnation of adultery and of incestuous connection, so frequent among barbarous nations, does not argue a very lax and accommodating morality. A devout Musulman exhibits much more of the stoical than the epicurean character. Nor can any one read the Koran without being sensible that it breathes an austere and scrupulous spirit. And in fact, the founder of a new religion or sect is little likely to obtain permanent success by indulging the vices of luxuries of mankind. I should rather be disposed to reckon the severity of Mohammad's discipline among the causes of its influence. Precepts of ritual observance being always definite and unequivocal, are less likely to be neglected, after their obligation has been acknowledged than those of moral virtue. Thus the long fasting, the pilgrimages and ablutions, the constant almsgiving, the abstinence from stimulating liquors, enjoined by the Koran, created a **visible standard of practice among its**

followers and preserved a continual recollection of their law.

" But the prevalence of Islam in the lifetime of its Prophet, and during the first ages of its existence, was chiefly owing to the spirit of martial energy that he infused into it. The religion of Mohammad is as essentially systematic as the institution of chivalry in the west of Europe. The people of Arabia, a race of strong passions and sanguinary temper inured to habits of pillage and murder, found in the law of their native prophet not a license, but a command, to desolate the world, and the promise of all that their glowing imaginations could anticipate of Paradise annexed to all in which they most delighted upon earth."¹

This refutes the opinion of Dr. Mosheim. What Hallam says regarding the prevalence of Islam in the lifetime of the Prophet, and during the first ages of its existence that " the people of Arabia, a race of strong passions and sanguinary temper, inured to habits of pillage found in the law of their native prophet not a license, but a command to desolate the world," is untenable. There was neither a command nor a license to desolate the world nor was any person or tribe converted to Islam with that object in view. All the doctrines of the Quran and the history of the early spread of Islam falsify such an idea.

1. Henry Hallam's reference to Dr. Mosheim's cause of the spread of Islam.

The Prophet's preachings of monotheism, and his enjoining righteousness and forbidding evil deeds, were not attended for many years with material success. In proportion as he preached against the gross idolatry and superstition of his people, he was subjected to ridicule and scorn, and finally to an inveterate persecution which ruined his and his follower's fortune. But he unflinchingly kept his path; no threats and no injuries hindered him from still preaching to the ungodly people purer and higher theology and better morality than had ever been set before them. He claimed no temporal power, no spiritual domination; he asked but for simple toleration, for free permission to win men by persuasion into the way of truth. He declared he was sent neither to compel conviction by miracles, nor to constrain outward profession by the sword.

The view taken by Thomas Carlyle of this hero —Prophet is too original, just and striking to be here omitted :—" The deep-hearted son of the wilderness," writes he, " with his beaming black eyes, and open, social, deep soul had other thoughts in him than ambition. A silent, great soul; he was one of those who cannot but be in earnest; whom Nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell therein, this man could not screen himself in formulas; he was alone with his own soul and the reality of things. The great mystery of existence glared in upon him, with its terrors, with its splendours;

no hearsays could hide that unspeakable fact, * Here am I !' Such *sincerity* as we named, it has, in truth, something of divine. The word of such a man is a voice direct from Nature's own heart. Men do and must listen to that, or to nothing elsa; all else is wind in comparison. From of old, a thousand thoughts in his pilgrimages and wanderings had been in this man. 'What am I ? What is this unfathomable Thing I live in, which men name Universe? What is Life? What is Death ? What am I to believe ? What am I to do ?' The grim rocks of Mount Hara, of Mount Sinai, the stern sandy solitudes answered not. The great heaven rolling silently overhead with its blue glancing stars, answered not. There was no answer; The man's own soul, and what of God's inspiration dwelt there, had to answer ! " 1

That he was the impostor pictured by some writers is refuted alike by his unwavering belief in the truth of his own mission by the loyalty and unshaken confidence of his companions, who had ample opportunity of forming a right estimate of his sincerity and finally, by the magnitude of the task which he brought to so successful an issue. No impostor, it may safely be said, could have accomplished so mighty a work. No one unsupported by a living faith in the reality of his omission, in the goodness of **his** cause, could have maintained the same con-

sistent attitude through long years of adverse fortune, alike in the day of victory and in the hour of defeat, in the plenitude of his power and at the moment of death. Of the sincerity of his belief of his own mission there can be no doubt. The great merit is his that among a people given up to idolatry he rose to a vivi-i perception of the Unity of God, and preached this great doctrine with firmness and constancy, amid ridicule and persecution.

It is strongly corroborative of Mohammad's sincerity that the earliest converts to Islam were his bosom friends and the people of his household, who, all intimately acquainted with his private life, could nob fail otherwise to have detected those discrepancies which more or less invariably exist between the pretension of the hypocritical deceiver and his actions at home.

The general office and main business of a prophet is to proclaim to mankind the divine perfection, to teach publicly purer theology and higher morality, to enjoin the people to do what is right and just, and to forbid what is wrong and bad. It is neither a part of the prophet to predict future events, nor to show supernatural miracles. And further, a prophet is neither immaculate nor infallible. The revelation is a natural product of human faculties. A prophet feels that his mind is illumined by God. This illumination of the mind or the effect of the Divine Influence differs in any prophet accord-

ing to the capacity of the recipient, or according to the circumstances physical, moral and religious in which he is placed.

Sir William Muir says :—

" Few and simple as the positive precepts of Mohammad up to the time appear, they had wrought a marvellous and a mighty work. Never since the days when primitive Christianity startled the world from its sleep, and waged a mortal combat with Heathenism had men seen the like arousing of spiritual life, the like faith that suffered sacrifice and took joyfully the spoiling of goods for conscience safe."¹

"In so short a period Mecca had, from this wonderful movement, had been rent into two factions, which unmindful of the old land-marks of tribe and family, were arrayed in deadly opposition one against the other. The believers bore persecution with a patient and tolerant spirit. And though it was their wisdom so to do, the credit of a magnanimous forbearance may be freely accorded to them. One hundred men and women rather than abjure the precious faith had abandoned their homes and sought refuge, till the storm should be overpast, in Abyssinian exile. And now even a larger number, with the Prophet himself, emigrated from their fondly—loved city, with its sacred temple to them the holiest spot on earth—and fled to Medina. There the same wonder—working charm bad within two or three

1. Sir William Muir quoted in " the Muslim Wars" by M.Chargh .ll.p.35

years prepared for them a brotherhood ready to defend the Prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was till they heard the spirit stirring strains of the Arabian Prophet that they, too, awoke from their slumber, and sprang suddenly into a new and earnest life."

Further on Sir W. Muir says :—

" And what have been the effects of the system which, established by such instrumentality Mohammad has left behind him. We may freely concede that it banished for ever many of the darken elements of superstition which had for ages shrouded the Peninsula. Idolatry vanished before the battle-cry of Islam; the doctrine of the unity and infinite perfection of God and of a special all-pervading Providence became a living principle in the hearts and lives of the followers of Mohammad, even as it had in his own. An absolute surrender and submission to the divine will (the very name of Islam) was demanded as the first requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated within the wish of the faith; orphans are to be protected and slaves treated with consideration; intoxicating drinks are prohibited and Mohammadanism may boast of a degree of temperance unknown to any other creed." 1

1. *Vide* The life of Mahomet by Sir William Muir, Vol. IV. pp. 320 321.

Dr. Marcus Dods writes :—

" But is Mohammad in no sense a Prophet ? Certainly he had two of the most important characteristics of the prophetic order. He saw truth about God which his fellowmen did not see, and he had an irresistible inward impulse to publish this truth. In respect of this latter qualification Mohammad may stand comparison with the most courageous of the heroic prophet of Israel. For the truth's sake he risked his life, he suffered daily persecution for years, and eventually punishment, the loss of property, of the good-will of his fellow-citizens and the confidence of his friends—he suffered in short as much as any man can suffer short of death, which he only escaped by flight, and yet he unflinchingly proclaimed his message. No bribe, threat or inducement could silence him. ' Though they array against me the sun on the right hand and the moon on the left, I cannot renounce my purpose. And it was this persistency, this belief in his call, to proclaim the Unity of GOD, which was the making of Islam. Other men have been monotheists in the midst of idolators, but no other man has founded a strong and enduring monotheistic religion. The distinction in his case was his resolution that other men should believe.

" His giving himself out as a prophet of God was, in the first instance, not only sincere, but **probably** correct in the sense in which **he himself understood it.** **He felt that he had thoughts**

of God which it deeply concerned **all around** him to receive."¹

Further on Dods says:—

" But as we endeavour to estimate the good and evil of Islam, it gradually appears that the chief point we must attend to is to distinguish between its value to Arabia in the seventh century and its value to the world at large. No one, I presume, would deny that to Mohammad's contemporaries his religion was an immense advance on anything they had previously believed in. It welded together the disunited tribes, and lifted the nation to the forefront of the important powers in all the world. He effected what Christianity and Judaism had alike failed to effect—it swept away, once and for ever, idolatry, and established the idea of one true God. Its influence on Arabia was justly and pathetically put by the Muslim refugees in Abyssinia who when required to say why they should not be sent back to Mecca, gave the following account of their religion and what it had done for them : 'Oh, King,' we were plunged in ignorance and barbarism; we worshipped idols; we ate dead bodies; we committed lewdness; disregarded family ties and the duties of neighbourhood and hospitality ; we knew no law but that of the strong, when God sent among us a messenger of whose truthfulness, integrity, and innocence we were aware ; and he called us to the unity of

1. " Mohammad, Buddha and Christ " by Dr, Marcus Dods pp. 17,19,

God, and taught us not to associate any God 'with Him; he forbade us the worship of idols, and enjoined upon us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of others; to love our relatives and to protect the weak; to flee vice and avoid all evil. He taught us to offer prayers, to give alms and to fast. And because we believed in him and obeyed him therefore are we persecuted and driven from our country to seek thy protection."¹

"The aim of Mohammed," says the Rev, Stephens, "was to revive among his countrymen, the Jews, the pure faith of their common forefather Abraham. In this he succeeded to a very great extent. For a confused heap of idolatrous superstitions he substituted a pure, monotheistic faith: he abolished some of the most vicious practices of his countrymen, modified others: he generally raised the moral standard, improved the social condition of the people and introduced a sober and rational ceremonial in worship. Finally he welded by this means a number of wild independent tribes mere floating atoms, into a compact body politic, as well prepared and as eager to subdue the kingdoms of the world to their rule and their faith, as ever the Israelites had been to conquer the land of Canaan."²

"The Quran," adds Rev, Stephens, "also enjoins repeatedly in very emphatic language the duty of

1. Dr. Marcus Dods, Mohammad, Buddha and Christ.

2. Vide Christianity and Isalm; the Bible and the Quran by the Rev. W. R. W. Stephens, p. 94.

showing kindness to the stranger and the orphan, and of treating slaves, if converted to the faith, with the consideration and respect due to believers. The duty even of mercy to the lower animals is not forgotten, and it is to be thankfully acknowledged that Mohamadanism as well as Buddhism shares with Christianity the honour of giving birth to hospitals and asylums for the insane and sick.¹

"The vices," he further adds, "most prevalent in Arabia in the time of Mohammad which are most sternly denounced and absolutely forbidden in the Quran, were drunkenness, unlimited concubinage and polygamy, the destruction of female infants, reckless gambling, extortionate usury, superstitious arts of divination and magic. The abolition of some of these evil customs and the mitigation of others was a great advance in the morality of the Arabs and is a wonderful and honourable testimony to the zeal and influence of the reformer. The total suppression of female infanticide and of drunkenness is the most signal triumph of his work."²

"First of all," continues the same reverend gentleman, "it must be freely granted that to his own people Mohammad was a great benefactor. He was born in a country when political organization, and national faith, and pure morals were unknown. He introduced all three. By a

1. Ibid p. 104.

2. Christianity and Islam : the Bible and the Quran, p. 112.

single stroke of a masterly genius he simultaneously reformed the political condition, the religious creed and the moral practice of his country, men. In the place of many independent tribes he left a nation ; for a superstitious belief in gods many and lords many he established a reasonable belief in one Almighty, yet beneficent Being ; taught men to live under an abiding sense of this Being's superintending care, to look to Him as the rewarder, and to fear Him as the punisher of evil doers. He vigorously attacked and modified and suppressed many gross and relvolting customs which had prevailed in Arabia down to this time. For an abandoned profligacy was substituted a carefully regulated polygamy, and the practice of destroying female infants was effectually abolished.

" As Tslam gradually extended its conquests beyond the boundaries of Arabia, many barbarous races whom it absorbed became in like manner participators in its benefits. The Turks, the Indian, the Negro and the Moor were compelled to cast away their idols, to abandon their licentious rites and customs, to turn to the worship of one God, to a decent ceremonial and an orderly way of life. The faith even of the more enlightened Persian was purified ; he learned that good and evil are not co-ordinate powers, but that just and unjust are alike under the sway of one All-wise and Holy Ruler, who ordereth all things in heaven and earth.

" For barbarous nations, then, especially nations which were more or less in the condition of Arabia itself at the time of Mahomet,—nations in the condition of Africa at the present day, with little or no civilization and without a reasonable religion—Islam certainly comes as a blessing, as a turning from darkness to light and from the power of Satan into (rod)." ¹

" A large portion of the words, " says the Rev. Canon Isaac Taylor: "Islamism as a missionary religion is more successful than Christianity, (sensation). Not only are the Moslem converts from paganism more numerous than the Christian converts but Christianity in some religions is actually receding before Islam, while attempts to proselytise Mohammedan nations are notoriously unsuccessful. We not only do not gain ground, but even fail to hold our own. The faith of Islam extends from Morocco to Java, from Zanzibar to China, and is spreading across Africa with giant strides. It has acquired a footing on the Congo and the Zambesi, while Uganda, the most powerful of the negro states, has just become Mohammadan. In India, western civilization, which is sapping Hinduism, only prepares the way to Islam. Of the 255 millions in India, 50 millions are already Moslems, ² and of the whole population of Africa more than half. It is not the first propagation of

1. W. R. H. Stephens, *Christianity and Islam; the Bible and the Qoran*, pp. 129, 130..

2. The number has greatly increased since then.

Islam that has to be explained, but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. While in India and Africa it is receding before Islam, and in Jamaica the negroes, nominally Christians are lapsing into Oboeism, it may be affirmed that an African tribe, once converted to Islam, never reverts to paganism, and never embraces Christianity.....

" Islam has done more for civilization than Christianity. I confess I am somewhat suspicious of the accounts of missionaries; but take the statements of English officials, or of lay travellers, such as Burton, Pope, flennessy, Galton, Palgrave, Thompson, or Reade, as to the practical results of Islam. When Moham-madanism is embraced by a negro tribe, paganism, devil-worship, fetishism, cannibalism, human-sacrifice, infanticide, witchcraft, at once disappear. The natives, begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and the promiscuous intercourse of the sexes cease, female chastity is regarded as a virtue, industry replaces idleness, licence gives place to law, order and sobriety prevail, blood—feuds, cruelty to animals and to. slaves, are forbidden, A feeling of humanity, benevolence and brotherhood is inculcated. Polygamy and slavery are regulated and their evils are restrained, Islam.

above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people; while Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothings, personal cleanliness, veracity and self-respect. Its restraining and civilizing effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa ! Christian converts are reckoned by thousands, Moslem converts by millions. These are the stern facts we have to face. They are extremely unpleasant facts ; it is fully to ignore them Islam was a replica of the faith of Abraham and Moses, with Christian elements. Judaism was exclusive. Islam is cosmopolitan—not like Judaism, confined to one race, but extended to the world. . . . There is nothing in the teaching of Mohammad antagonistic to Christianity. It is midway between Judaism and Christianity. This reformed Judaism swept so swiftly over Africa and Asia because the African and Syrian doctors had substituted metaphysical dogmas for the religion of Christ. They tried to combat licentiousness by celibacy and virginity. Seclusion from the world was the road to holiness, and dirt was the characteristic of monkish sanctity. The people were practically polytheists, worshipping a crowd of martyrs, saints, and angels. Islam swept away this mass of corruption and supersti-

tion. It was a revolt against empty theological polemics ; it was a masculine protest against the exaltation of celibacy as crown of piety. It brought out the fundamental dogma of religion—the unity and greatness of God. It replaced monkliness by manliness. It gave hope to the slaves brotherhood to mankind and recognition to the fundamental facts of human nature---.

The virtues which Islam inculcates are what the lower races can be brought to understand—temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity, resignation. They can be taught to cultivate the four cardinal virtues, and to abjure the seven deadly sins. The Christian ideal of the brotherhood of man is the highest; but Islam preaches a *practical* brotherhood—the social equality of all Moslems. This is the great bribe which Islam offers. The convert is admitted at once to an exclusive social caste ; he becomes a member of a vast confraternity of 150,000,000. A Christian convert is not regarded as a social equal, but the Muslim brotherhood is a reality. We have overmuch 'dearly beloved brethren' in the reading desk, but very little in daily life....

" Let us remember that in some respects Muslim morality is better than our own. In resignation to God's will, in temperance, charity, veracity, and in the brotherhood of believers, they set us a pattern we should do well to follow. Islam has abolished drunkenness, gambling, and

prostitution—the three curses of Christian lands. ^m

" The system of Mohammad," says Dr. Leitner, " was not merely imitative or eclectic; it was also 'inspired',—if there be such a process as inspiration from the source of all goodness. Indeed, I venture to state in all humility, that if self-sacrifice, honesty of purpose, unwavering belief in one's mission, a marvellous insight into existing wrong or error, and the perception and use of the best means for their removal, are among the outward and visible signs of inspiration the mission of Mohammad was 'inspired'." ²

¹¹ Head of the State as well as of the Church," says the Rev. Bosworth Smith, " he was Caesar and Pope in one ; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar. Without a standing army, without a body-guard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right divine, it was Mohammad, for he had all the power without its instruments and without its supports.

" By a fortune absolutely unique in history, Mohammad is a three-fold founder of a nation, of an empire, and of a religion. Illiterate himself, scarcely able to read and write, he was yet he author of a book which is a poem, a code of

1 Reported in *The Time** and *St. James' Gazette*. London, Oct. 8, 1887.

2. *Vide* On Mohammadanism, p. 4. G. W. Leitner, LL. D., Ph. D., D. O. L.

laws, a Book of Common Prayer, and a Bible in one, and is revered to this day by a sixth of the whole human race, as a miracle of purity of style, of wisdom, and of truth. It was the one miracle claimed by Mohammad-his standing miracle he called it; and a miracle indeed it is. But looking at the circumstances of the time, at the unbounded reverence of his followers and comparing him with the Fathers of the Church or with mediaeval saints, to my mind the most miraculous thing about Mohammad is, that he never claimed the power of working miracles. Whatever he had said he could do, his disciples would straightway have seen him do. They could not help attributing to him miraculous acts which he never did, and which he always denied he could do. What more crowning proof of his sincerity is needed? Mohammed to the end of his life claimed for himself that title only with which he had begun, and which the highest philopophy and the truest Christianity will one day, I venture to believe, agree in yielding to him, that of a Prophet, a very Prophet of God/'¹

In fact God endowed Mohammad with the patience of Noah, the hospitality of Abraham, the beauty of Joseph, the devotion of Jonah, in fact he was an epitome of all the qualities which the other proshets possessed individually, and Mohammad excelled in even those qualities, for

1. Bosworlh Smith on Mohammad and Mohammadanism, p. 340.

his beauty surpassed the beauty of Joseph; **and** while Moses conversed with God on Mount Sinai, the Prophet Mohammad conversed with Him in His private seclusion and gained such proximity with Him as never fell to the lot of any angel or prophet. He is considered to be the 'head of all the prophets,' and the titles of *Nabi+Aakhirul-zaman* (propnet of the latter days), *Said-ul-mursalin* (head of the apostles), *Khatim-ul-nabi* (the last of the prophetp) and *Khair-ul-Bashar* (welfare of men) are attributed to him.

The Eastern historians describe Mohammad, as a man of excellent judgment and happy memory, and these natural parts were improved by the great experience and knowledge of men, and the observations he had made in his travels. They say he was a man of few words, of an equal, cheerful temper, pleasant and familiar in conversation, of inoffensive behaviour towards his friends, and of great condescension towards his inferiors.¹ To all which were joined a comely, agreeable person and a polite address; accomplishments of no small service in preventing those in his favour whom he attempted to persuade from breaking away from him.

Such was Mohammad, the hero-prophet, whose enthusiasm and genius founded a religion which was to reduce the followers of Zoroaster

1. *Vide Abuttedaubi supra.*

to a few scattered communities, to invade India, to overpower the ancient Brahmanism, as well as the more wide-spread Buddhism even beyond the Ganges; to wrest her most ancient and venerable provinces from Christianity, to subjugate by degrees the whole of her Eastern dominions and Roman Africa, from Egypt to the Straits of Gibraltar, to assail Europe at its western extremity, to possess the greater part of Spain, and to advance to the borders of the Loire, which was to make the elder Rome tremble for her security, and finally, to establish itself in triumph, within the new Rome of Constantinople. The Persians, the Turks, and the Afghans all accepted the religion of this great conquering Prophet. In less than thirty years his system of uniting the distracted scanty, naked and hungry tribes of his country into one compact and obedient body, defeated the Emperor of Constantinople, overthrew the kings of Persia; subdued Syria, Mesopotamia, Egypt; and extended its conquests from the Atlantic to the Caspian Ocean, and to the Oxus; from which limits, during twelve centuries, its political sway has never, with the exception of Spain only, receded; while the faith has continued to extend, and is at this hour, extending in Northern Asia, in Central Africa, and on the Caspian, Japan and **other** places.

By his noble doctrines and teachings which **were to** spread wisdom and knowledge **the** effcte **empires of Rome and Persia fell under the sway**

of Islam. The .rand enunciation of the Divine Unity, and the duty of an absolute submission to the same ; the recognition of a special Providence reaching to the minutest details of life ; the inculcation of Prayer and other religious* duties; the establishment of a code in which the leading principles of morality are enforced; and the acknowledgment of previous relation in the Jewish and Christian Scriptures, told not only on the idolaters of Arabia and the fire-worshippers of Persia, but on Jews and Samaritans and Christians,

CHAPTER IX.

THE RELIGION OF MOHAMMAD—ISLAM.-

"The religion approved by God is Islam, not Judaism or Christianity, and they to whom were given the Book of the Pentateuch and the gospel did not differ about this, that Islam is true and that Mohammad is the true Prophet, till after the true knowledge (*i. e.*, the Quran) came to them." *Tafsir-i-Husaini*, vol. I. p. 62.

"Islam is the abrogator of religions and an evident conqueror." *Khalasatu'-t-Tafa\$ir*, Vol. ii. p. 243.

ISLAM THE ONE TRUE ORTHODOX
BELIEF.

The fundamental position on which Mohammad erected the superstructure of his religion was, that from the beginning to the end of the world there has been, and forever will be, but one true orthodox belief, consisting, as to matter of faith, in the acknowledging of the only true God and the believing in and obeying such messengers or prophets as He should from time to time send, with proper credentials, to reveal His will to mankind; and as to matter of practice, in the observance of the immutable and eternal laws of right and wrong, together with such other precepts and ceremonies as God should think fit to

order for the time being, according to the different dispensations in different ages of the world; for these last he allowed were things indifferently in their own nature, and became obligatory by God's positive precept only and were therefore temporary, and subject to alteration according to His will and pleasure, And to this religion he gives the name of *Islam*, which word signifies resignation, or submission to the service and commands of God,¹ and is used as the proper name of the Mohammadan religion. Mohammad comprehended the whole substance of his doctrine under these two propositions or articles of faith, viz, that there is but one God, and that himself was the apostle of God; in consequence of which latter article, all such ordinances and institutions as he thought fit to establish must be received as obligatory and of divine authority. _____

MORAL INJUNCTION.

Maaz-bin Jabal mentions that the Prophet said that God adorned Islam with noble morals and virtuous deeds: such as, to live together amicably, to do good works, to be softhearted, to distribute alms, to feed others, to return salutations, to visit the sick Muslim, to accompany the coffin of a Muslim regardless of his being

1. The root *Kalama*, from whence Islam is formed, in the first and fourth conjugations, signifies also to be saved, or to enter into a state of salvation; according to which, *Islam* may be translated the religion or state of salvation; but the other sense is more approved by the mohammadans, and alluded to in the Quran itself. Bee c. 2. v. 111., and o.8, v. 19, notes.

good or bad, to be charitable to one's neighbour, be he a Muslim or an infidel, to venerate an old Muslim, to accept an invitation, to be forgiving, to be a peace-maker among others, to be kind benevolent, and humble, to salute at first sight, to suppress anger, to connive at the people's faults, to eschew things prohibited by Islam, *i. e.* levity, vanity, malice, backbiting, falsehood, narrow-mindedness, parsimony, oppression, fraud, cheating, talebearing, causing mischief, severing ties of relationship, immorality, pride, conceit, stubbornness-boasting, foulness of tongue, hearing foul speech, jealousy, foreboding of evil naughtiness, going to extremes and tyranny. " There was no virtue " says Anas, " the practice of which was not enjoined by the prophet nor any vice which he did not forbid. This is seconded by this verse 'Verily God enjoineth justice and doing of good and the giving of gifts to kindred ; and he forbiddeth wickedness and wrong impression ?"

And Maaz-bin-Jabal states that the prophet made this will to him, " I tell to thee by way of my will, fear God, speak the truth, fulfil thy promises, give back the trust, never pilfer anybody, mind thy neighbour, pity the orphan, talk well and softly, answer a salutation, practise virtue, shun greed, stick to the faith, obtain the understanding of the Quran, have a regard for thy end and be fearful of the Last Day, keep thy arms down, and I forbid thee to abuse a physician, to falsify a truthful person, to be **sub-**

ject to a sinful fellow, and to disobey a just pastor, to spread dissension on the earth ; and I will exhort thee to have the awe of God near every stone, tree and sod of earth, for every sin repent afresh, for a hidden and an open sin repent secretly and openly respectively."

" Come, I well tell you what your Lord has forbidden you, that ye ' join not anything with Him, and that ye be good to your parents, and draw not nigh to lewdness, neither openly nor in secret, and kill not, a being which God has forbidden unless for justice."

" Give weight and measure with justice"

"When ye speak be just, although in the case of a relative. That is what ordains you that ye may mind. Verily this is my right way ; then follow it. "1

"Those who are unjust follow their own lust³ in their ignorance. "2

" Have nought to do with adultery, for it is a foul thing and an evil way.

"Speak unto the believers that they restrain their eyes and observe continence. Thus will they be more pure. God is well aware of what they do."

Walk not proudly on the earth, for thou canst not clean the earth, neither canst thou equal the mountains in stature. All this is evil and abominable in the sight of the Lord."

1, *Vide* the holy Quran, C. Vi., 152-4.

2. Refer to the holy Quran Chap. XXX 28.

¹¹ Be patient with those who call upon the Lord at morn and even, seeking his face : and let not thine eyes be turned away from them in quest of the pomp of this life ; neither obey him whose heart we have caused to neglect the remembrance of us, and who folio weth his lusts and leaveth the truth behind him "

" Come, I will rehearse what our Lord hath made binding upon you: that ye assign not aught to him as partner; that ye be good to your parents, and that ye slay not your children, because of poverty ; for them and for you we will provide ; that ye come not near to pollution, outward or inward, and that ye slay not one whom God hath forbidden you, unless for a just cause. This hath he enjoined on you, to the intent that ye may understand."¹

" O believers! surely wine² and games of chance, and statues and the divining arrows⁴ are an abomination of Satan's work !

Avoid them that ye may prosper. Satan seeketh to sow hatred and strife among you, by wine and games of chance, and to turn ycu aside from the remembrance of God and prayer ; wUl ye not therefore abstain from them ? Obey God, and obey the Apostle, and be upon your guard."

1. Quran o. S. v. 218 : o. 5, v. 92 ; and 0.4, v. 42.

2. Gap. 2, T, 218 ; o. 5, v. 92.

3. Quran, o. 5, v. 4.

4. 0. V. 102. and o. 6 v. 142-146.

PIETY.

There is no piety in turning your faces towards the East or towards the West; but he is pious who believed in God, and the last day, and the angels, and the Scriptures; who, for the love of God, disburseth his wealth to his kindred and to the orphans and the needy and the way-farer, and to those who ask for ransoms, who observeth prayer and prayeth the legal aims, and who is of those who are faithful to their engagements when they have engaged in them, and who are patient under hardships and in times of adversity; these are they who are just and pious, these are they who fear the Lord.

HUMANITY.

"O Men", says the holy Quran, "surely we have made you of a male and a female, and have distributed you into nations and tribes that ye might know one another, but the most honourable of you in the sight of God is he who most fears to do evil."¹

"The Jews say, the Christians are grounded on nothing ; and the Christians say, the Jews are grounded on nothing,-and yet they read the book So to say those who are gentiles like to what these sav. But God will judge between them on the day of judgment concerning that whereon they now dispute."² "They say, Be ye Jews or Christians, so shall ye be guided.

1. Refer to the holy Quran Oh. Xlix, p. 13

9. Ob. ii., p. 106,107.

Say the upright man—and he was not one of those who joined others with God."

GRAND ENUNCIATION OF THE DIVINE UNITY.

"Ye people of the book," says the holy Quran, "exceed not the just bounds in your religion, neither say of God any other than the truth."²

Polytheism, a belief in many gods, and idolatry are also strongly condemned:

"God 1 there is no God but He ; the living the self-subsisting; neither slumber nor sleep seizeth Him ; to Him belongeth whatsoever is in heaven, and on earth. Who is he that can intercede with Him, but through His good pleasure ? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of His knowledge, but so **far** as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto Him."³

"Say thou, Will ye dispute with us concerning God ? And He is our Lord and your Lord. Ye have your work and we have our work, **and** after Him we strive."⁴

"Say thou, ye people of the book, come to a just determination between us and you **that** **we'll** not worship anything beside God, **and**

1. Ch ii. p. 129.

3. Chap iv., p 170.

8. Throne Verse ii., p. 255.

4. Chap, ii., p. 138.

give no companion to Him, and that the one of us take not the other for lords rather than God."¹

ISLAM THE ONLY TRUE RELIGION.

" Verily we have sent down the Law wherein are guidance and light."²

" Whoso desireth any other religion than Islam, that religion shall not be accepted from him."³

But if the people of the Book believe and have the fear of God, we will surely put away their sins from them and will bring them into gardens of delight and, if that they observe the Law and the Evangel and what hath been sent down to them from their Lord,⁴ they shall surely have their fill of good things from above them and from beneath their feet.

" And to thee have we sent down the Quran with truth, confirmatory of previous scriptures."⁵

"And if thou follow most of those who are in the earth, they will surely lead thee a side from the way of God, they follow an opinion only, and rest on mere conjecture."⁶

" And thou " says the holy Quran, " set thy face steadfast in religion as one upright—the constitution whereon God has constituted men—there is no change in the creation of God ;—

1. Ohap. iii, p. 62,

1. Suratu'l-Ma'idah (5), v. 48.

3. Suratu Al-i-imran(3), v. 79.

4. The general interpretation is that this refers to the Quran, KhalasBatu-'t-Tafasir, Vol, 1. p. 549.

6. Buratu'l Ma'idah (5) •, 70.

6. Idem v. 52.

that is the standard religion though most men do not know.^m

'O believers enter completely into the true religion and follow not the steps of Satan, for he is your declared enemy."

" But if ye lapse after that our clear signs have come to you, know that Qod is mighty wise."⁸

" It has been objected" says J. Davenport, " that Mohammad, while pretending not to deliver any new religion to the Arabians, but, only to revive that old one which God had revealed to Abraham, and Abraham had delivered to Ishmael, the founder of their nation, actually did found a new religion, and, consequently, spoke that which was false. But, if that only be a new religion, which differs from the former in the object of its worship, and the moral duties imposed by it, then certainly neither that of Moses, nor did of Christ, nor that of Mohammad, were new religions. That of Moses was no more than the renewal and enforcement by laws of that religion which Adam, Noah, Abraham, Isaac, Jacob and Ishmael professed, and which was to adore the one only God, and Him to love and obey with their whole soul, and to practice those moral duties which the necessity of human society as well as the will of God imposed upon mankind."

1. Chap. 30' v. 29.

2. suratul-Baqarah (2), v. 204-5, 207

" The business of Mohammad was not only to enforce moral doctrines, but also to establish the adoration of one God, for the people among whom it was his lot to be cast were going vastly astray in both; it was, therefore, his intent to revive the religion of Ishmael the founder of his nation—namely, the worship of one God ; and this is enough to prove that Mohammad did but speak the truth when he told the Arabians that he did not preach to them a new religion, but only the ancient one which their forefather Ishmael had proposed many ages before. "1

In course of time this Divine message of wisdom and of truth,² was conveyed in every age¹, through an endless succession of prophets and seers.⁴

THE SUM OP MUSLIM DUTY.

" O true believers, eat of the good things which we bestowed on you for food, and return thanks unto God, if ye serve Him, Verily he hath forbidden you to eat that which dieth of itself, and blood and swine's flesh, and that on which any other name but God's hath been invoked But he who is forced by necessity, not lusting, nor returning to transgress, it shall

1. An apology foe Mohammad and the Quran by. John Davenport p. 101, 102.

9. Ctnp. (2) v. 146.

3. Chap. (13) v. 38

4. chap xl, v. 78.

be no crime in him if he eat of those things for God is gracious and merciful. Moreover they who conceal any part of the scripture which God hath sent down unto them, and sell it for a small price, they shall swallow ink) their bellies nothing but fire, God shall not speak unto them on the day of resurrection, neither shall He purify them, and they shall suffer a grievous punishment. These are they who have sold direction for error, and pardon for punishment: but *how* great will their suffering be in the fire ! This they shall endure, because God Sent down the Book of the Quran with truth, and they who disagree concerning that book are certainly in a wide mistake. It is not righteousness that ye turn your faces in prayer towards the east an i the west, but righteousness is of him who believeth in God, and the last day, and the angels, and the scriptures and the prophets, who giveth money for God's sake unto his kindred, and unto orphans, and the needy and the stranger, and those who ask, and for redemption of captives, who is constant at prayer, and giveth alms ; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and hardships and in time of violence; these are they who are true, and these are they who fear God. "

"Verily, God commands you justice and the **doing** of good, and the giving to kindred their

1. Suratu-1-bagr o. (2), vv.173—177.

due. He forbids you wickedness and iniquity **and** oppression. "

" To every one of you has God given a **rule** and an open way—and had He pleased, He would have made you one people, but he will certainly try you in what he has given you. Strive then to excel each other in good works; to God is your return altogether, and then He will tell you that concerning which ye now disagree. "²

OF THE INSTITUTIONS OF THE QURAN IN CIVIL AFFAIRS.

The Mohammadan civil law is founded on the precepts and determinations of the holy Quran to treat thereof fully and distinctly in the manner the curiosity and usefulness of the subject deserves, would require a large volume ; wherefore the most that can be expected here is a summary view of the principal institutions.

RESPECT AND POSITION OF A WOMAN.

"O men," says the Quran, " fear your Lord who made you from one sou), and made from it its mate, and multiplied from them too many men and women. And fear God in whose name ye beg of one another, and respect women. Verily God watches over you. "³

" Men," says the Quran, " are but agents of women. "⁴

1. Chap. xvi., p. 92.
2. Chap, v., p 53.
3. **Chap iv. p. 1.**
4. *ib* 88.

no

The woman is called by the Prophet, " the most inestimable thing inthe world," the mother of men," " the handiwork of God."

"Your Wives," pays the Quran, " are a garment to you, and ye-are a garment to them,"¹

They would do to men as they would be done by, according to what is reasonable "²

" Women also have a portion of what their parents and kindred leave."³

" Men have a portion of what they earn, and the women also a portion of what they earn."⁴

LAWS REGULATING POLYGAMY.

Polygamy, for the moral lawfulness of which the Mohammodan doctors advance several arguments,⁴ is allowed by the Quran, every one knows, the Quran says:—"Ye may marry of such women as seem proper for you by twos and threes and fours: but if ye fear ye cannot act equitably and justly towards women although ye fain would do it,⁵ and God has not given a man two hearts within him."⁶

¹¹ Then one only, or what ye have already got under your hands, that is the chief thing that ye act not unjustly."⁷

1.0. (2) v. 188.

2. Ib. 38.

3. 0. (4). v. 8.

4. Ib.86.

5. Quran iv. 128.

6. Quran (88). 2.

7. Quran iv. 2.

WOMEN.

" And speak to the believing women,¹ that they refrain their eyes and observe continence; and that they display not their ornaments except to their husbands or their sons or their husband's sons, or their women or their slaves, or male domestics who have no natural power; or to children who note not women's nakedness. And let them not strike their feet together, so as to discover their hidden ornaments."

" Neither let women laugh to scorn other women, who, haply, may be better than themselves. Neither defame one another nor call one another by opprobrious names."

LAWS DENOUNCING DIVORCE AND CONCUBINAGE.

" And ye hate them, it may be ye hate a thing wherein God has placed much good for you."²

In the holy Quran such matters are referred to arbitration for reconciliation.³

Mohammad used to pronounce divorce as "the most displeasing of men's actions in the sight of God."

The Quran strongly denounces concubinage.⁴

MATRIMONY.

It is a sacred, " strict bond of union. "⁵

1. Ob. (24). p. 30, 31.

2. Oh. (4), v. 23.

8. lb. 39; 127-9.

4. Oh. (24) 32:14). 29, 30 ; (5\7.

5. Oh. (4). 25.

"That ye may have comfort among yourselves."¹

"No (marriage", the Prophet used to say, "can ever take place unless it be with the express will of the woman." "If she does not agree, she cannot be married," "Marry those", he would say, "whom you will love and who in return will love you."

WAR.

¹¹ Fight for the cause of God. "²

"Fight for the cause of God against those who fight against you ; but commit not the injustice of attacking them first. God loveth not such injustice"³

"Fight, therefore, against them until there be no more civil discord, and the only worship be that of God, but if they desist then let there be no hostility, save against the wicked "⁴

"Why should we not fight for the religion of God, seeing we are dispossessed of our habitations, and our children are driven forth. "⁵

"Such are the signs of God. "⁶

The Prophet received generously and with open arms all who would submit to his law ; he indeed put the obstinate to death, but he ever

1. Ch. (3 0) , 2 o . '

2. Suratu'l Baqarah (2) v. 245.

3. Surat-'l-Baqarah (2 , 187.

4. Ib. .189

5. Suratu'l Baqarah (2) 247.

6. Ib. 253

spared the innocent blood of women, maidens and infants. In short he strictly commanded his followers never to molest, but to treat as brethren—all who would accept and obey the Quran. Moses, on the contrary, slaughtered whole nations, without offering or accepting any conditions of mercy; an example never followed by Mohammad, His laudable objects were to unite the Arabian tribes in one empire, to reclaim them from idolatry and instruct them in the worship of the one and only God, the Creator of all things.

"As to those " says the Quran, " who have not fought against you on account of your religion, nor turned you out of your houses, God does not forbid you act kindly and justly towards them ; surely God loves the just. He only forbids you to make patrons of those who have fought against you on account of your religion and have turned you out of your houses or have assisted in your expulsion,—and whoso makes patrons of them, surely these are the unjust."¹

" Fight then against them till all strife be at an end, and *the religion be all of it* God's "²

1. Oh. lx. 8, 9.

9. Suratu'l Anfal (8) v. 40. " Fight then till all strife be at an end " that is according to Husain till " no polytheists remain of the pagans or Jews or Curistians." Tafasir-rHusami vol. i . , p. 239.

CHAPTER X. THE QURAN.

In this chapter I would simply define its beauties, its noble doctrines and the cause of our reverence for it.

THE LANGUAGE OF THE QURAN

The Quran is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of the Quraish, the most noble and polite of all the Arabians. It is confessedly the standard of the Arabic language, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen, and therefore insisted on as a permanent miracle greater than that of raising the dead, and alone sufficient to convince the world of its divine origin.

ITS ELEGANCE OF STYLE CLAIMED TO BE MIRACULOUS.

And to this miracle did the Prophet himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia, which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition, to produce even a single chapter that might be

compared with it. I will mention but one instance out of several, to show that this book was really admired for the beauty of its composition by those who must be allowed to have been competent judges. A poem of Labid Tbn Rabia, one of the greatest wits in Arabia in Mohammad's time, being fixed up on the gate of the temple of Mecca, an honour allowed to no one but the most esteemed performances, none of the other poets durst offer anything of their own in competition with it.

But the second chapter of the Quran being fixed up by it soon after, Labid himself (then an idolater[^], on reading the first verses only, was struck with admiration, and immediately professed the religion taught thereby, declaring that such words could proceed from an inspired person only.

THE STYLE, THE COMPOSITION.

The style of the Quran is generally beautiful and fluent, especially where it imitates the prophetic manner and scripture phrases. It is concise and often obscure, adorned with bold figures after the Eastern taste, enlivened with florid and sententious expressions, and in many places especially where the majesty and attributes of God are described, sublime and magnificent, of which the reader cannot but observe several instances, though he must not imagine the translation comes up to it. The Arabians are so mightily delighted with this jingling, that

they employ it in their most elaborate compositions, which they also embellish with frequent passages of, and allusions to the Quran, so that it is next to impossible to understand them without being well-versed in this book.

The harmony of expression which we find in the Quran might contribute not a little to make us relish the doctrine therein taught, and give an efficacy to arguments, which, had they been nakedly proposed without this rhetorical dress, might not have so easily prevailed. Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less powerful either to ravish or amuse than music itself ; wherefore as much has been ascribed by the best orators to this part of rhetoric as to any other.¹ He must have a very bad ear who is not uncommonly moved with the very cadence of a well-turned sentence.

DESIGN OF THE QURAN.

The general design of the Quran was this : to unite the professors of the three different religions then followed in the populous country of Arabia, who for the most part lived promiscuously, and wandered without guides, the far greater number being idolaters, and the rest Jews and Christians, mostly of erroneous and heterodox belief, in the knowledge of one eternal invisible God, by whose power all things were

• see *cassubon of Enthusiasm*, o. 4.

made, and those which are not, may be, the supreme governor, judge, and absolute Lord of the creation ; established under the sanction of certain laws, and the outward signs of certain ceremonies, partly of ancient and partly of novel institution and enforced by setting before them rewards and punishments both temporal and eternal ; and to bring them all to the obedience of Mahomet, as the prophet and ambassador of God who after the repeated admonitions, promises,, and threats of former ages, was at last to establish and propagate God'a religion on earth, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal.

THE DOCTRINE OF THE QURAN REGARDING REVELATION AND RELIGION.

The great doctrine, then of Quran is the unity of God and that it is a fundamental truth that there never was nor ever can be more than one true orthodox religion. For though the particular laws or ceremonies are only temporary,, and subject to alteration according to the divine direction, yet the substance of it being eternal truth, is not liable to change, but continues immutably the same. And he taught that whenever this religion became neglected or corrupted in essentials, God had the goodness to re-inform and re-admonish mankind thereof by several prophets of whom Moses and Jesus were the

1. Golins, in appen. ad. Gram. Erp, p. 176.

most distinguished, till the appearance of Mahome , who is their seal, no other being to be expected after him.

The other part of the Quran is taken up in giving necessary laws and directions, in frequent admonitions moral and divine virtues, and above all the worshipping and reverencing of the only true God, and resignation to His will, among which are excellent things which descended on the Prophet from time to time as God saw proper that they should be published for the conversion and instruction of the people.¹

THE DIVINE ORIGIN OF THE QURAN.

Quran, as is the general and orthodox belief of the Mahometans, is of divine origin ; nay, it is eternal and uncreated, remaning, as some express it, in the very essence of God; that the first transcript has been from everlasting by God's throne, written on a table of vast bigness, called the Preserved Table, in which are also recorded the divine decrees past and future ; that a copy from this table, in one volume on paper, was by the ministry of the Angel Gabriel sent down to the lowest heaven, in the month of Ramadhan, on the night of power;²from whence Gabriel revealed it to Mahomet by parcels, some at Mecca, and some at Medina, at different times,

1. Prelim. Discourse, sec. III. Com. on the Quran by Dr. Wherry, Vol. I. p , 106.

9. *Vide Quran*, o. 97 and note *ibid*.

during the space of twenty-three years, as the exigency of affairs required ; giving him, however, the consolation to show him the whole (which was bound in silk and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favour to see it twice.

A. few chapters were delivered entire, the most part being revealed piecemeal, and written down from time to time by the prophet's amanuensis in such or such a part of such or such a chapter till they were completed, according to the directions of the angel. The first parcel that was revealed is generally agreed to have been the first five verses of the merely sixth chapter.²

It is fully admitted that the Quran has exceptionally some noble passages. Sir William Muir thus acknowledges the poetical beauties of the Quran:

Mahomet being a master in eloquence, his language was cast in the purest and most persuasive style of Arabian oratory. His fine poetical genius exhausted the imagery of nature in the illustration of spiritual truths. The following Sura, ninety-one. (The sum, is an example.

1. Therefore, it is a mistake of Dr. Prideaux, to say it was brought him chapter by chapter. Life of Mahomet, p. 6.

2. Not the whole chapter as Golius says. Append, ad.Gr. ErD.
108,

"By the sun and his noonday brightness I
 By the Monn when she followeth him I
 By the day when it revealeth his glory I
 By the Night when it enshroudeth him !
 By the Earth and Him who spread it forth !
 By a sOUI and Him who balanced it
 And breathed into it its wickedness and its piety,
 Blessed now is he who hsth kept, It pure,
 And undone is be who bath corrupted it ! " ¹

ISLAM THE ONE TRUE ORTHODOX BELIEF..

It has been already observed that the fundamental position on which the Prophet Mahomet erected the superstructure of his religion was,, that from the beginning to the end of the world there has been, and for ever will be, but one true orthodox belief, consisting, as to matter of faith, in the acknowledging of the only true God—and the believing in and obeying such messengers or prophets as He should from time to time send, with proper credentials, to reveal His will to mankind; and as to matter of practice,, in the observance of the immutable and eternal laws of right and wrong, together with such other precepts and ceremonies as God should think fit to order for the time being, according to the different dispensations in different ages of the world ; for these last he allowed were things-

indifferent in their own nature, and, became obligatory by God's positive precept only, and were therefore temporary, and subject to alteration according to His will and pleasure. And to this religion he gives the name of Islam which word signifies resignation, or submission to the service and commands of God and is used as the proper name of the Mahometan religion, which they will also have to be the same at bottom with that of all the prophets from Adam. The whole substance of the Prophet's doctrine can be comprehended in these two propositions or articles of faith, *viz.*, that there is but one God and that himself was the apostle of God in consequence of which latter article, all such ordinances and institutions as he thought fit to establish must be received as obligatory and of divine authority.

THE FIVE POINTS OF IMAN FAITH) AND DIN (RELIGION OR PRACTICE.)

Prophet's followers divide their religion -which, as I just now said, they call Islam, into two distinct parts. Iman, *i.e.*, faith or theory, and Din, *i. e.*, religion or practice, and teach that it is built on five fundamental points, one belonging to faith and the other four to-practice.

1. The root *alavia*, from whence *Islam* is formed, in the first and fourth conjugations, Hignifies also to be saved, or to entered into a state of salvation ; according to whioh, *Mam* may be translated the religion or state of salvation ; but the other sense is more approved by the Muslims, and alluded to in The Quran itself. See o. 2 v iii, and .0. 8, 19 notes.

THE FIRST FUNDAMENTAL POINT OF ISLAM.

The first is that confession of faith which I have already mentioned, that "there is no god, but the true God." Polytheism, a belief in many gods, and idolatry are both strongly condemned. Some lofty descriptions of God's character are given, as in the Throne Verse, quoted below :—

God ! there is no god but He ; the living, the self-subsisting : neither slumber nor sleep seizeth Him ; to Him belongeth whatso ever is in heaven, and on earth. Who is he that can intercede with Him, but through His good pleasure ? He knoweth that which is past, and that which is to come unto them, and they shall comprehend anything of His knowledge, but so far as He pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto Him. (ii. 55) 1

"And that Mahomet is His prophet," under which they comprehend six distinct branches, viz., 1. Belief in God; 2. In His angels; 3. In his Scriptures ; 4. In His prophet; 5. In the resurrection and day of judgment; and, 6. In God's absolute decree and predetermination both of good and evil.

FOUR POINTS OF RELIGION.

The four points ' relating to practice are :—

1, Prayer, under which are comprehended those

1. See Throne Verse (ii) 255.

2. To these should be added the duty of Jihad, or war against infidels, which our author places under the head of civil Laws, which they enumerate along with the four mentioned in the text.

washings or purifications which are necessary preparations required before prayer ; 2. Alms 8. Fasting ; and, 4. The pilgrimage to Mecca.

THE DECREES OF GOD.

The sixth great point of faith which the Mahometans are taught by the Quran to believe is God's absolute decree and predestination both of good and evil; for the orthodox doctrine is, that whatever hath or shall come to pass in this world whether it be good or whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table,¹ God having secretly predestined not only the adverse and prosperous fortune of every person, in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death, which fate or predestination it is not possible by any foresight or wisdom to avoid.

" PRYAER OR *Salat*."

Of the four fundamental points of religious practice required by the Quran, the first is prayer, under which as has been said, are also comprehended those legal washings or purifications which are necessary preparations thereto. Of these purifications there are two degrees, one called *Ghusl*, being a total immersion or bathing of the body in

I. see *Supra*, p. 108.

•water, and the other called *adhu* (by the Persians *Abdast*), which is the washing of the faces, hands and feet after a certain manner. The prophet has declared that " the practice of religion is founded on cleanliness," which is the one-half of the faith and the key of prayer or *salat*, without which it will not be heard by God.¹ Prayer was by the Prophet thought so necessary a duty, that he used to call it the pillar of religion and the key of paradise and emphasized " that there could be no good in that religion wherein was no prayer."²

THE HOURS OF PRAYER (NAMAZ.)

That so important a duty, therefore, might not be neglected, Mahomet obliged his followers to pray five times every twenty-four hours at certain stated times ; viz., 1. In the morning, before sunrise; 2. When noon is past, and the sun begins to decline from the meridian; 3. In the afternoon, before sunset; 4. In the evening, after sunset, before the day be shut in ; and After the day is shut in, and before the first watch of the night.³ For this institution, the Prophet had received the divine command from the Throne of God himself when he took his night journey to heaven. Every conscientious Muslim prepares himself for prayer, which he performs either in the mosque or any other place, provided it be clean, after a prescrib-

1. Al Gharali, Ibn al Athir.

2. Abutted. Vit. Moh., p. 127.

3. *Video* pp. 33, 39,

ed form and with a certain number of phrases and ejaculations (which the more scrupulous count by a string of beads and using certain postures of worship; all which have been particularly set down and described, and ought not to be abridged, unless in some special cases, as on a journey, or preparing for battle, etc.

But what is principally to be regarded in the discharge of this duty, say the Muslim doctors, is the inward disposition of the heart, which is the life and spirit of prayer : the most punctual observance of the external rites and ceremonies before mentioned being of little or no avail if performed without due attention, reverence, devotion and hope.²

ALMSGIVING THE SECOND FUNDAMENTAL ACT OF RELIGIOUS PRACTICE.

The next point of the Mahometan religion is the giving of alms, which are of two sorts legal and voluntary. The legal alms are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given and of what things it ought to be given ; but the voluntary alms are left to every one's liberty, to give more or less as he shall see fit. The former kind of alms some think to be properly called ' Zakat' and the latter 'Sadqa', though this name be also

1. Al Ghazali.

2. vide Poo. Spec, p. 305.

frequently given to the legal alms. They are called 'Zakat' either because they increase a man's store, by drawing down a blessing thereon, produce in his soul the virtue of liberality, or because they purify the remaining part of one's substance from pollution and the soul from the filth of avarice ;² and Sadqa, because they are a proof of a man's sincerity in the worship of God. The Mahometans, therefore esteem almsdeeds to be highly meritorious and this is frequently commanded in the Quran, and often recommended therein jointly with prayer; the former being held of great efficacy in causing the latter to be heard of God: for which reason the Khalifa Omar Ibn Abd-al-Aziz used to say " that prayer carries us half-way to God, fasting brings us to the door of His palace, and alms procures us admission. "³ Hasan the son of Ali and grandson of Mohammad, in particular, is related to have thrice in his life divided his substance equally between himself and the poor, and twice to have given away all he had.⁴

THE DUTY OF FASTING.

The third point of religious practice is fasting, a duty of so great moment, that the Prophet used to say it was " the gate of religion " and that " the odour of the mouth of him who fasteth is more grateful to God than that of

1. Al Baidhawi. see Quran, 3 Idem.

2. D'Herbel., Bibl. Orient., p. 5.

3. *Ibid.* 422.

4. Al Ghazali, Al Mustatraf,

, musk;" and al Ghazali reckons fasting one-fourth part of the faith. According to the Mohametans divines, there are three degrees of fasting ; 1. The restraining the belly and other parts of the body from satisfying their lusts; 2, The restraining the ears, eyes, tongues, hands, feet -and other members from sin ; and 3. The fasting of the heart from wordly cares, and refraining the thought from everything besides God.¹

The Mahometans are obliged by the express command of the Quran, to fast the whole month of Ramazan because on that month the Quran was sent from heaven (Quran, c. 2, v. 185). From the fast of Ramazan none are excused, except only travellers and sick persons (under which last denomination the doctors comprehend all whose health would manifestly be injured by their keeping the fast; as women with child and giving suck, old people, and young children): The breaking of the fast is ordered to be expiated by giving alms to the poor.²

In the Quran the rules as regards I the fast are thus set forth :—

" Ye believers, a fast is ordained to you, as it was ordained to those before you, that ye may fear to do evil: only a certain number of days : but he among you who is sick, or on a journey,

1. *Vide* Gemar. Yoma, f. 40, and Maimon, in Halaahoth Tanioth, c. 5, sec. 5.

1. *Vide* the Holy Quran (ii) 179*81.

a number of other days, And those who can, may redeem it by maintaining a poor man; but whoso |does good, it is better for himself. And if ye fast it is better for you, if ye but knew ...God desires for you what is easy, and desires not for what is difficult."¹

This abstinence is restricted to the day, *i. e.* from day-break till night,² or sunset, after which they, are allowed to refresh themselves, and to eat, drink and enjoy till day-break the company of their wives.³

'PILGRIMAGE TO MECCA".

The pilgrimage to Mecca is so necessary a point of practice, according to a tradition of Mahomet, he who dies without performing it may as well die a Jew or a Christian and the same is expressly commanded in the Quran. The retention of the Hajj has tended to preserve Muslim orthodoxy, has renewed from time to time the faith of the believers, and has shown to countless millions of Muslims, in the centuries which have come and gone, how Islam has united into a great brotherhood races diverse in language, colour and character, and has produced in them a passionate devotion to the me-

1. Quran, o. 2, vv. 185-195.

2. *Ibid*, 188.

3. M. Ghazali

mory of their prophet " Mecca is to the Muslim what Jerusalem is to the Jew. It bears with it all the influence of centuries of associations. It carries the Muslim back to the cradle of his faith, the childhood of his prophet; it reminds him of the struggle between the old faith and the new, of the overthrow of the idols, and the establishment of the One God. Most of all, it bids him remember that all his brother Muslims are worshipping toward the same sacred spot; that he is one of a great company of believers, united by one faith, filled with the same hopes, reverencing the same things, worshipping the same God. Mohammad showed his knowledge of the religious emotions in man when he preserved the sanctity of the temple of Mecca."²

To this temple every Mohammadan, who has health and means sufficient,³ ought once, at least, in his life to go on pilgrimage and certain qualifications are also considered necessary in the case of true pilgrims, or the pilgrimage is considered as of no effect. These are :—

He must be free from the world, as the Moslems say ; that is, all his debts must be paid

1, Freeman seems to have missed this point when he says : "Mohammad did not or could not rise above a local worship, he had therefore a holy place, a place of pilgrimage, sprung from the blood of the hereditary guardians of the Kaaba it was the object of his life to restore that venerated temple to its true purpose, to expel the idols from the holy place of Abraham and Ishmael. History and Conquest of the Saracens, p. 52.

3. Stanley Lane—Poole's Studies in a Mosque, p. 96.

3. Bee Quran, o. 3, v. 97 and the notes thereon.

up. and his family and dependents provided for during the period of his absence from home.

He must have sufficient means to pay his expenses, after duly providing for the support of his household till his return.

He must freely forgive his enemies; and must confess his fault and seek reconciliation if he has given any one cause of offence, before he sets out on his journey.

He must also consider the possibility and practicability of the journey.

he must repent of every evil thought, word, and deed against his fellowmen or against God.

, He who desires this duty is an infidel.¹

The pilgrimage must be made in the twelfth month called 'Lord of the pilgrimage', or the full merit will not be obtained.

During the pilgrimage it behoves a man to have a constant guard over his words and actions and to avoid all quarrelling or ill language and all converse with women and obscene discourse, and to apply his whole intention to the good work he is engaged in.

This temple of Mecca stands in the midst of the city, and is honoured with the title of Masjid al Haram, i. e., the sacred or inviolable temple. What is principally revered in this place, and gives sanctity to the whole is a square stone building called the Kaaba from its quadrangular

1. Suratu Ali' Imran (iii) 91, 92. 'The pilgrimage to the temple
ii a service due to God from those who are able to journey thither.

form, and Bait Allah, *i. e.*, the house of God, being peculiarly hallowed and set apart for His worship.

Many wicked practices and superstitious customs were abrogated by our prophet and his whole life was one of showing man's duty to his Creator, reforming him and establishing in him a heart which can only be acceptable to God.

The following transliteration will give the English reader an idea of the rhyming prose which was cast in the most persuasive style of Arabian oratory. This is the best medicine for sin :

" Bismilla-hir-rahman'errahim.'

' Al hamdulillahi Rabbil alamin ;
 Arrabmanir-rahimi ;
 Maliki Yomi-d-din ;
 Iyaka Na'budu, waiyaka nastain ;
 Ihdinassirat al mustakim ;
 Siratalazina an'amta 'alaihim ;
 Ghair-il-maghdubi alaibim waladua.ina,"

The following is an English translation of the above : —

In the name of God, the Compassionate, the Meroiful,
 Praise be to God, Lord of all the worlds !
 The Compassionate, the Merciful!
 King on the Day of Judgment !
 Thee do we worship, and to Thee dowe ory for **h**ilp!
 Guide Thou us in the right path !
 The path of those to whom ihou art gracious 1
 Not of those with whom Thou art angered, nor of those
 who go astray.

The whole of this Sura is excellent, it praises God for greatness and mercy. It acknowledges Him to be Lord of all the worlds, king of the day of judgment. We ought to worship Him, and ory to Him for help.

Before I take leave of my beloved readers I would quote Renard, for he has taught us a most instructive lesson in his character of Mohammad and by which I hope they will be greatly, benefitted.

" Remember ", says Renard, " his constancy in every act which was conformable to reason, his evenness in all things, his piety, the serenity of his countenance, his affability, his disregard of empty fame, and his efforts to understand things; how he would never let anything pass without having first most carefully examined it and clearly understood it; how he bore with those who blamed him unjustly without blaming them in return.; how he did nothing in a hurry ; how he listened not to calumnies, and how exact an examiner of manners and actions he was ; not given to reproach people, nor timid, nor suspicious, nor a sophist; with how little he was satisfied, such as lodging, bed, dress, food, servants ; how laborious and patient; how sparing he was in his diet; his firinness and uniformity in his frendship ; how he tolerated freedom of speech in those who opposed his opinions ; the pleasure that he had when any man showed him anything better ; and how pious be was without superstition."

Imitate all this that thou mayest have as good a conscience, when thy last hour comes.

