

OUTLINES OF ISLĀM

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PREFACE

THIS little book has been prepared for the use of study classes. It covers all the necessary ground, and will afford a foundation on which an extensive knowledge of the whole system of Islám can be built up.

I have tried to deal with the subject as simply and briefly as possible, and have not, therefore, quoted original authorities, but the work as it now stands is based upon them.

I have referred in the foot-notes to many useful English books, which the student may consult with much profit.

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EDWARD SELL

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OUTLINES OF ISLÁM

CHAPTER I

MUḤAMMAD

AT the end of the sixth century, the people of Arabia were pagans, though there were amongst them many Jewish colonies and some Christian settlements.¹ The Ṣabians or star-worshippers also lived in Arabia. There was no strong central authority able to control the affairs of the various Arab tribes. The neighbouring States were encroaching on Arab territory and the political outlook was gloomy. The time was ripe for the advent of a strong, earnest leader of men. Muḥammad, the founder and prophet of Islām, was born in A. D. 570. His father died before he was born. His mother Ámina, in accordance with a custom then prevalent in Mecca, put the child out to nurse with a woman called Ḥalíma, who belonged to the tribe of the Baní Sa'd; so he was brought up in the open country. After a few years he returned to Mecca to live with his mother. Many marvellous stories are recorded in the Traditions about the events which happened to him in his infancy; but they are legends

¹ See Zwemer, *Islām*, pp. 13-22.

without much real historical basis. When the boy was about six years old his mother died, and his kind old grandfather, 'Abdu'l-Muṭṭalib, took charge of him. Two years after, his grandfather died. When he was twelve years old, his uncle Abū Ṭālib then became his guardian. Muḥammad went with his uncle on a mercantile journey to Syria and met with many different people, Jews and Christians amongst them. In this and in subsequent journeys, he gained a good deal of information which was afterwards useful to him. He spent a good deal of time in the open country looking after 'sheep and goats, and so the days passed on, until the time came when it was necessary to do something better to help his uncle, who was now in poor circumstances.

There was a wealthy lady in Mecca called *Khadija*, who engaged Muḥammad to manage some of her trading concerns. He was put in charge of a large caravan of merchandise. Muḥammad, now a good looking young man, so successfully managed the business entrusted to his care that *Khadija* fell in love with him and soon after married him. Muḥammad was now a comparatively rich man.

In *Khadija*'s house he met some men, few in number, who were distressed at the religious and political state of Arabia. A few had given up idolatry and were called *Hanīfs*, a name by which Abraham is called in the *Qur'ān*.¹ They said they wished to re-establish the religion of Abraham. *Khadija* was much influenced by these men, and no doubt Muḥammad also had his

¹ *Sūras* ii. 129; iv. 124.

thoughts directed to a purer religion than the idol worship of Mecca, and his attention drawn to the danger to his country by the encroachments of the Romans and Persians. Thus the seeds of a religious and patriotic movement were sown in his mind, soon to take root and grow into a system of religion and polity which became powerful in his own lifetime, and in after centuries spread over many lands.

One of these *Hanīfs*, Zaid ibn Amr, made the Meccans angry by his protest against their idolatry, and so left the city and lead a solitary life near Mount *Hirā*, not far away from Mecca. Many of the Meccans used to retire to the same place during the month of *Ramaḍān* for meditation or for penance. As yet in Mecca Muḥammad had to conform to the idolatry of his people, but at Mount *Hirā*, to which, with his wife and family, he now used to retire, he could hold familiar discourse with Zaid the *Hanīf*. As his mind brooded over the new teaching, his thoughts were led to the idea of a new system under a patriotic leader. It is said that one day Gabriel appeared to him and said:—

Recite thou in the name of the Lord who created;
Created man from clots of blood.¹

This was the beginning of what he said was the inspiration which came to him from God. We shall explain this more fully when we come to consider the *Qur'ān*. For some time no further revelation came and Muḥammad was much dispirited; but at length Gabriel appeared again, and the revelations came steadily on after that.

¹ *Sūratu'l-'Alaq* (xcvi) 1-2.

He now determined to give up idolatry. His wife Khadīja was his first convert; his cousin, afterward his son-in-law, 'Alī, a lad of about thirteen years of age, was the second. Then followed Zaid bin Ḥarīṭha, a slave to whom Muḥammad had given his freedom, and Abū Bakr, a rich and highly-esteemed merchant, who was acquainted with the Ḥanīfs. So a few converts, connected by family and social ties with Muḥammad, were made.

The missionary propaganda then took a wider form and the believers met secretly in a more retired spot, in the house of al-Arqam, himself a recent convert. Instruction was there given to those who desired to receive it. Muḥammad now began a more open propaganda, and this roused up the animosity of the Meccans, whose material prosperity depended largely on the time-honoured customs of their religion, which made Mecca the religious centre of all Arabia. Persecution soon began, but it is said that only five converts returned to paganism. Muḥammad advised those whom he could not protect to emigrate to Abyssinia.

The Meccan mocked at his revelation and called him a mad man, a soothsayer (kahin). This was because his revelations were composed in a sort of rhyming prose, called *Saj'*, a form which the kahins, or soothsayers, used. This hostility called forth severe denunciations from the Prophet.¹

Finding that persecution failed, the Meccans tried another plan to silence Muḥammad. They sent a messenger to him, offering him material advantages

¹ Sūras lxxiv. 11, 17, 26-9; cxi. 1-5; civ. 4-7.

and supreme power, if he would let their gods alone. Muḥammad refused. Then a deputation waited on his uncle Abū Ṭālib to urge him to restrain his nephew. Abū Ṭālib was not a convert, but the tie of clanship was very strong, and he determined to stand by his nephew.

At this time Muḥammad had a momentary fall. Wearied by opposition he seems to have felt that a compromise was just possible, and so one day in the presence of some of the leading men of Mecca, in the Ka'ba, the Arabian Pantheon, with its three hundred and sixty idols, he recited some verses in the *Sūratu'n-Najam* (liii) and then went on to say:—

Do you see al-Lāt and al-'Uzzá
And Manāt¹ the third besides.
Those on the exalted females
And verily their intercession is to be hoped for.

The last words of the *Sūra* suggests the compromise—

Prostrate yourself then to God and worship.

They all did so, and the Meccans were delighted, for Muḥammad had acknowledged their goddesses, and they with him had prostrated themselves before God. Muḥammad saw his mistake and brought a revelation² to show that what he had said was due to the temptation of the devil. To his honour be it said that now and for ever he broke with idolatry.

Other converts now began to come in, and the Muslims were no longer confined to the secluded quarters of

¹ Names of idol goddesses. For the names of other idols, see Zwemer, *Islām*, p. 12.

² *Sūra* xxii. 51.

al-Arqam's house for their meetings, which now took place in more public places. They even performed their rites of prayer in the Ka'ba, or central place of worship in Mecca.

The Quraish, the leaders of Meccan Society, now determined to excommunicate Abú Tálíb and his brothers, except Abú Lahab, an opponent of Muḥammad. The members of his clan, however, stood by the Prophet, though they did not accept his teaching. The boycott was complete and the Muslims retired to a quarter of Mecca called the Shi'b, where they remained under great difficulties for two or three years. At last the ban was removed and Muḥammad entered on the tenth year of his mission.

About this time he lost by death his devoted wife Khadija, and his affectionate uncle Abú Tálíb, a fine old Arab gentleman who, though not a Muslim, stood loyally by his nephew.

The Quraish next charged the Prophet with imposture.¹ Disheartened at the constant opposition, Muḥammad went to Tái'f, a city seventy miles distant; but the people there would not listen to him. On the return journey he was cheered by seeing in imagination crowds of Jinn (Genii) embracing the religion of Islám.² Still though he had the powerful support of his clan, good family connexions, wealth and a determined character, his work at Mecca was a failure. It was time to look out for another sphere.

Certain people from Madína came as pilgrims to Mecca. Muḥammad met them and the result was that

¹ Súra xxv. 5-6.

² Súra lxxii. 1-2, 19.

a teacher, Mus'ab bin 'Umar, was sent back with them to explain to the people of Madína the tenets of Islám. A year passed before they returned, a year of much anxiety to Muḥammad. During it Muḥammad had a dream and passed, in imagination at least, to the temple at Jerusalem from whence angels took him to heaven to the presence of God Himself.¹

In due course Mus'ab returned from his mission, of which he gave a good account. Muḥammad met his new converts who came to Mecca at the time of the pilgrimage, and they took a pledge² to protect the Prophet.

There was a strong Jewish element in Madína and Muḥammad hoped to get their support against idolatry. There were feuds amongst the Arabs in Madína and many persons desired a strong ruler who could keep the peace; so the way was prepared for the advent of one who could command and rule. This and the continued opposition of the Meccans led the Prophet to order his followers to migrate from Mecca to Madína. He himself followed. This is called the Hijra or flight. It took place in A.D. 622, a date from which the Muḥammadan era (A.H.) commences.

The people of Madína received him cordially. The community was now a mixed one. There were the immigrants from Mecca (Muhájirún); the helpers (Anṣár), that is, those persons in Madína who had become converts to Islám; a considerable colony of Jews and a few Christians. Muḥammad hoped to win the Jews and

¹ The orthodox belief is that he actually went there, and that it was not a vision. Súra xvii. 1.

² The 'Second pledge of 'Aqaba'.

at first he and his followers turned towards Jerusalem in prayer, and observed some Jewish fast days; but the Jews would not admit his claim to be the Prophet, of whom their Scriptures spoke, and the end of it all was that Muḥammad made Mecca the Qibla, or direction toward which prayer should be made, and prescribed other fast days.¹ He then accused the Jews of corrupting their Scriptures, but even the Qur'án does not prove that they altered the text of the Old Testament. All that can be shown from it is that they were charged with altering its meaning when they read it.² Anyhow, the Jews would have nothing to do with him, incurred his enmity, and afterwards suffered bitter persecution at his hands.

He soon took a commanding position at Madína, and people came to him to settle their disputes. His decisions, probably good ones, for foolish ones would have ruined his case, have been recorded in many volumes and have now the force of a sacred law all over the Muslim world.

In the early days at Madína the immigrants (Mahájirún) were poor and suffered much distress. The climate did not suit them, and they had no lands to cultivate. The only way to secure property was to plunder caravans of merchandise and to confiscate the lands of the Jews. The tribal wars amongst the Arabs were frequent, and probably such acts of looting were not looked upon as involving anything very disgraceful. Anyhow the Muslims at Madína needed property badly. The Meccan merchants were considerable traders and

¹ Súra ii. 138-9, 181.

² Súras iii. 72; v. 16, 18.

sent caravans of goods for sale to other parts, or brought them from other trading centres to Mecca.

The Prophet gave orders that such caravans should be captured. The earlier raids were unsuccessful. Then came an attempt which led to the famous battle of Badr. Muḥammad heard that a rich caravan was on its way to Mecca and determined to capture it; but the leader of the caravan obtained news of this proposed attack and managed to elude it. A number of Meccans went forth to meet it and protect it, but as it reached home safely their services were not needed. However, they felt that their commerce was in danger, and that the Muslims needed a lesson; so some of them proceeded on their way and the battle of Badr was the result. They were defeated and the victory added much to Muḥammad's prestige. It was a turning point in his career. Defeat would have been disastrous.¹

The Jews were not pleased at this victory and some of their clever satirists composed verses adverse to Muḥammad. This led to the assassination of Abú 'Afak and Ka'b ibn Ashraf, Jewish satirists. A Jewish tribe the Baní Qainuqá' were then expelled from their homes and all their property was confiscated. Muḥammad's power kept on increasing and soon his men captured a rich caravan of goods. The Meccans were in despair. Their existence depended on their mercantile pursuits; so an expedition under Abú Sufyan set out to punish the Muslims. This led to the battle of Uhūd. The Muslims sustained a severe defeat, due

¹ For a full account of this battle, see *The Battles of Badr and of Uhūd* (C.L.S.).

partly to disobedience to orders by part of the defending force. This was a severe blow to Muḥammad. He had claimed the victory at Badr as a mark of the divine favour; did not then this defeat show disfavour? It required great skill to make it look otherwise; but Muḥammad was skilful. The third Súra is full of verses explaining the defeat.¹ The Meccans, in the usual undecisive way in which the Arabs fought, did not follow up their victory and no permanent good resulted from it.

After a defeat Muḥammad usually sought after some conquest to restore his prestige, so now the men of another Jewish tribe, the Baní Naḍír, were banished from their homes with only such goods as they could load upon their camels. The banishment of these Jews enabled Muḥammad to provide lands and sustenance for his needy followers. This was confirmed by a revelation.²

Muḥammad had married six wives,³ when he saw Zainab, the wife of his freed slave and adopted son, Zaid, and wished to take her. It was not legal to marry the wife of an adopted son; but Muḥammad always had a revelation ready when occasion required, and he produced one altering the law about adopted sons.⁴ The whole transaction and the bringing in of alleged revelations to justify it is a great blot on the character of Muḥammad.

¹ Súra iii. 134-5, 140, 145-6, 150, 159, 160.

² Súra lix. 7-8.

³ He married ten wives after the death of *Khadija*. They dwelt in separate rooms near his house.

⁴ Súra xxxiii. 4.

The Meccans now laid siege to Madína, but suddenly raised it and retired. Muḥammad then found occasion to quarrel with a large Jewish community, the Baní Quraiza. They were accused of disloyalty, but there is no sufficient proof of this. Muḥammad had by this time so alienated the Jews that he could hardly expect hearty co-operation from them; but they gave no active assistance to the Meccans. It is a long and sad story. Seven or eight hundred men were slaughtered in cold blood, the Prophet looking on. Of the women some were taken by the Muslims. The rest were sold as slaves. A beautiful widow Raihana was taken by Muḥammad as his concubine. The whole transaction was cruel. Even if punishment was due, which is by no means clear, banishment would have been sufficient.¹

The assassinations of individuals and this massacre have called forth apologies for them, and it is said that they are not worse than many events in Old Testament times, or than deeds also done by many secular rulers. That is so; but savage deeds in the Old Testament are not recorded as examples for us to follow; the persecutions by secular rulers are facts which merit our disapprobation. But Muḥammad, in the opinion of Muslims, is no ordinary ruler. He is looked upon as God's latest messenger, bringing in a new, final and perfect system of religion, polity and law. It is believed that in all he said, or did, he was guided by a constant divine inspiration, so that all his words and actions form a rule of faith, called the Sunna, which is the basis of

¹ For a full account, see *Ghazwas and Sariyas* (C.L.S.), pp. 44-57.

religious and moral law. All apologies for Muḥammad, based on the fact that other leaders, religious or secular, have done similar things, are beside the question altogether.

Many Arab tribes still held aloof from Muḥammad, and he now saw that, in order to become supreme in Arabia, the sacred city of Mecca should be under his control. In the year A. D. 628 the Muslims started out to visit Mecca; but were not allowed to enter the city. Then the Meccans agreed to a truce for ten years, and to allow Muḥammad and his followers to enter the city on the following year and remain three days. In A. D. 629 the Muslims entered Mecca, the inhabitants of which retired for the occasion. Muḥammad and his followers performed the usual rites of the pilgrimage and then returned to Madīna, but he longed to possess Mecca. By the agreement just referred to it was not lawful to attempt to do so for ten years, but Muḥammad found an excuse, made war upon the Meccans and captured the city. He destroyed all the idols, but kept up the old pagan ritual¹ of the Ḥajj or annual pilgrimage. This gave Muḥammad great power, for he was now the ruler over the capital of Arabia. Other conquests followed until the Muslim supremacy was complete.

In A. D. 632 Muḥammad died. As a successful Arab Shaikh, who united the people, preserved them as a nation from absorption by other people, abolished idolatry and some other evils, Muḥammad must be called a great man; but he claimed, and all Muslims admit the

¹For the rites, see *The Faith of Islām*, pp. 332-44 and Hadji Khān, *With the Pilgrims to Mecca*, chapters iv to xii.

claim, to be a Prophet, sent by God to reveal His latest will, and to supersede Judaism and Christianity. In his system he embodied the great social evils of polygamy, concubinage, facility of divorce and slavery, all of which are so connected with the legal system and the Qur'ān that they cannot be abolished from Islām. So Islām was a retrogression, not an enlightened advance, and Muḥammad's claim to be a teacher sent by God cannot be admitted.

CHAPTER II

THE MEANING OF THE WORD ISLÁM

A MUSLIM writer, commenting on the word Islám says: 'The word does not imply, as is commonly supposed, absolute submission to God's will, but means, on the contrary, striving after righteousness.'¹ There seems to be some ground for this statement in the text:—

There are others of us who have gone astray. And whoso became a Muslim pursueth the way of truth.²

The word *aslama*, 'became Muslim', is interpreted by the commentators to mean 'those who placed the neck under the order of God'; those who 'came under the order'; 'those who sincerely accept the dogma of the Unity of God'. The 'way of truth', is said to be the 'finding the reward of good works,' the 'desire of goodness.' The word Islám is not found in the early Meccan Súras. It occurs twice in late Meccan ones:—

That man's breast will He open to Islám.³

Shall he, then, whose breast God has opened to Islám.⁴

¹ Syed Amír 'Alí, *The Spirit of Islám* (ed. 1891), p. 226.

² Súra lxxii. 14.

³ Súra vi. 125.

⁴ Súra xxxix. 23.

MEANING OF THE WORD ISLÁM 15

It occurs four times in Madína Súras:—

The true religion (*dín*) with God is Islám.¹

Whoso desireth any other religion (*dín*) than Islám, that religion shall not be accepted from him.²

It is my pleasure that Islám be your religion.³

Who more impious than he who when called to Islám deviseth a falsehood concerning God?⁴

A contrast between imán, or faith, and Islám is shown in the text:—

The Arabs say, 'We believe'. Say thou, Ye believe not, therefore say rather, 'We profess Islám' (*aslamna*), for the faith (*imán*) hath not yet found its way into your hearts.⁵

There are various forms of the verb in the sense of embracing Islám, and the noun Muslim is also used, but they are found for the most part in late Súras.⁶ The meaning assigned in Persian commentaries to Muslim is *munqád* and *hukmbardár*, both of which words mean submissive or obedient to orders given.

There is a verse which seems to be on the side of resignation:—

They who set their faces with resignation Godward (*man aslama wajhahu lilláhi*), and do that which is right, their reward is with their Lord.⁷

Again in the same Súra we have:—

I resign myself to the Lord of the Worlds (*aslamata lirabi'l-álamín*).⁸

¹ Súra iii. 17.

² Súra iii. 79.

³ Súra v. 5.

⁴ Súra lxi. 7.

⁵ Súra xlix. 14.

⁶ Súras xlix. 17; ix. 75; iii. 60; xii. 101; xxxiii. 35.

⁷ Súra ii. 106.

⁸ Súra. ii. 125.

Islám is defined to be outward obedience, and when sincerity (taṣdīq) is joined to it, as shown by a belief in God, Angels, Divine Books, Prophets, the Last Day, and the Predestination to good or evil, it makes a man a true believer.

Shahrastāni in the *al-Milal wa'n-Niḥal* (p. 27) draws a distinction between Islám, imán (faith), and iḥsán (devotion, benevolence) in the following tradition: 'Gabriel one day came in the form of an Arab and sat near the Prophet and said, "O Messenger of God, what is Islám?" The Prophet replied, "Islám is to testify to the unity of God and the apostleship of His Prophet, to say the prescribed prayers, to give alms, to observe the fast of Ramaḍán, and to make the pilgrimage to Mecca." Gabriel replied that he had spoken truth, and then asked the Prophet what imán was. He replied that it was to believe in God, Angels, Books, Prophets, the Last Day, Predestination. Again Gabriel admitted the correctness of the definition and inquired what iḥsán meant. The Prophet replied, "To worship God as if thou seest Him, for if thou seest Him not He seest thee." This Tradition, which recites the five obligatory duties, and declares the observance of them to be Islám, confirms the theory that Islám means obedience to the works of the law.

Thus a Muslim, one who keeps the outward works of the law,¹ may be a saved man (*nájī*), or one under

¹ O our Lord, make us also Muslims and our posterity a Muslim people; and teach us our holy rites (Súra ii, 122). See also Shahrastāni, (*al-Milal wa'n-Niḥal*, p. 27), where it is clear that Islám means 'outward submission' (*al-istislám ḡáhiran*).

or about to come under condemnation (*hálík*); but when he 'sets his face Godward and doeth that which is right' he adds iḥsán to Islám and is a Muḥsin, that is, one who in addition to performing the outward duties of the law shows active benevolence; and when to all this is added taṣdīq, or sincerity of heart, leading on to imán, or firm belief in the articles of the creed, the man is a Mu'min, or a true believer, which seems to be the highest state of all.

The true believers (*al-Mu'minún*) are only those who believe in Alláh and His Apostle and afterwards doubt not.¹

Dr. Hirschfeld considers that 'Syed Amir 'Alí's definition of Islám as a "striving after righteousness" only reflects the theoretical and moral side of the question, which is limited to the initial stage of Islám.'² The meaning which has obtained favour in the Muslim body at large seems to be the one I have described, namely, the formal performance of certain outward duties. The fact that the term is not found in the earlier Súras supports this view, for it was only as the system grew into shape that the five obligatory duties³ of Islám, came to be fixed as those which he who would be a Muslim must perform. If there ever was an ethical meaning attached to the term Islám, it seems to have been lost in very early days, for it is difficult to fix a period in which it was not used in the mechanical sense now universally accepted by Muslim commentators. The very term Islám thus emphasizes that

¹ Súra xlix. 15.

² *Asiatic Monographs*, vol. iii, p. 14.

³ See chapter vii.

side of religion which St. Paul so earnestly contended against in the Judaism of his day, and which he defines as 'works of the law by which no flesh shall be justified.'¹

Though this takes away from Islám—the name of the religion—and from Muslim—the name of the man who professes Islám—much of the beauty which has gathered round the ethical idea of complete submission to the will of God, and though it lowers both terms to the idea of submission to a code of outward observances, one² at least of which is compounded largely of old pagan rites, yet it must be borne in mind that Muslims have in the term Mu'min a word of higher meaning, which includes a sincere faith in what they believe to be the fundamental truths of their creed. Still, much of the praise which European writers have bestowed on the words Islám and Muslim is out of place, for these terms do not connote a humble submission to God's will, but the attaining of righteousness by a strict submission to the performance of certain outward religious acts, which in Islám, as in other religions, tends to foster self-righteousness and pride of heart rather than meekness and humility of spirit.

¹ Gal. ii. 16.

² The Hajj, or annual pilgrimage to Mecca.

CHAPTER III

THE QUR'ÁN

THE word Qur'án means 'the reading'. It comes from the verb Qara—he read. It is called 'the glorious Qur'án', 'noble Qur'án', and by many other titles. It is said that on the twenty-seventh night of the month of Ramaḍán, the whole Qur'án, which from all eternity had been written on the Lauḥu'l-Maḥfūz (preserved table)¹ came down to the lowest of the seven heavens, from whence the angel Gabriel brought portions² from time to time to Muḥammad to justify an action, or support a policy, by a supposed revelation. This was a most convenient arrangement for him. When he had occasion to change his views, a revelation came cancelling a previous one.³ This is called abrogation. The Prophet found this principle most useful. Some verses have been removed altogether.⁴

All these portions were learnt by heart by many persons called Qáris, or reciters; but were not put into book form in the Prophet's lifetime. After his death many Qáris were killed in the battle of Yemana, and so the Khalífa Abú Bakr thought it well to collect from the

¹ Súra lxxxv. 22.

² Súras xxv. 34; xvii. 107.

³ Súras xvi. 103; ii. 100.

⁴ See *The Verse of Stoning* (C.L.S.) and *The Rescensions of the Qur'án* (C.L.S.), pp. 14–22.

survivors the revelations they had learnt by heart. The next *Khalífa*, 'Uthmán, appointed a man called Zaid to make a correct copy; when this was done all other copies and parts of copies were destroyed.¹ This is the Qur'án as we now have it and it may be accepted as authentic. The Súras, or chapters, were not placed in chronological order. The longer chapters were placed first in the book and the shorter ones last. As the shorter were revealed before the longer ones, it is a good plan to read these before the others.²

Very early in the history of Islám, seven different ways of reading the Qur'án arose; these are called the 'seven readings'.³

The inspiration of the Qur'án is peculiar. It is called *wahí*, which means that it contains the very words of God, for, it is said that Muḥammad gave forth exactly what he received, and so there is no human element in it at all. This inspiration came in various ways. The archangel Gabriel sometimes appeared in the form of a man and instructed the Prophet. Sometimes Muḥammad heard the tinkling of a bell. This caused much disturbance, for he became agitated and the perspiration rolled down his face. Apparently he had some sort of fits, for, when he was in such a condition, *Khadíja* and others dashed cold water over him. At other times

¹ All this is fully described in *The Rescensions of the Qur'án* (C.L.S.).

² Rodwell's translation of the Qur'án follows approximately the chronological order. See also Sell's *Historical Development of the Qur'án* (S.P.C.K.) for a critical study of the subject.

³ See *The Faith of Islám*, pp. 62-5; *The Rescensions of the Qur'án* (C.L.S.), pp. 12-13.

angels brought the message and when Muḥammad made the night journey to heaven (*ante* p. 7), God, so it is said, spoke to him direct. In all these ways the inspiration was the same. It was quite mechanical. The Prophet was simply a medium to reproduce what he heard. It is verbal inspiration in its extremest form. Muḥammad gave forth exactly what he received.

The Qur'án is looked upon as quite superior to any other revealed book, both as regards form and substance. It is the standing miracle of Islám. As a matter of fact Muḥammad gained from Jews, Christians, apocryphal Gospels and Zoroastrian sources the knowledge of much which he gave forth as revelations.¹

There are 114 Súras, or chapters, each called by a different name. There are many other divisions with which we need not concern ourselves now.² The sentences and words are all classified, and there are regulations for the reading of it, all of which the student of the Arabic Qur'án should know.³ The Qur'án is the first foundation on which Islám rests, and a dogma, or law, based on it must be accepted as true and binding; an order, or direction, conveyed in it is called *farḍ* (obligatory) and is binding on all Muslims. So the book is held in great reverence, and none must touch it but those who after the ceremonial ablutions are purified. Its own order is, 'Let none touch it but the purified.'⁴ A great part of the book consists of legendary stories,

¹ For all this, see *al-Qur'án* (C.L.S.); *The Qur'án in Islám* (C.L.S.).

² See *The Faith of Islám*, pp. 81-3.

³ *Ibid.* Appendix on 'Ilmu't-Tajwíd.

⁴ Súra lvi. 78.

and legislative enactments made to meet local requirements. It contains historical errors, and makes permanent social institutions of a degrading order. There are many foreign words used in the Qur'án.¹

¹ On these and the conceptions borrowed with them, see *al-Qur'án* (C.L.S.), pp. 25-6; also Rabbi Geiger, *Judaism and Islám* (S.P.C.K., Madras), pp. 30-45.

CHAPTER IV

THE TRADITIONS: SUNNA

(1) THE TRADITIONS.—In Muslim theology a Tradition or *Ḥadīth* (pl *Aḥādīth*) means some saying by the Prophet, other than what he spoke as the Qur'án; but it is believed that those utterances were by the form of inspiration called *ilhám*, that is, the words are those of the Prophet, though the idea conveyed is an inspired one. Then all these sayings were remembered and one man handed them on to another and so they are called Traditions. It does not mean a tradition as to what other people thought of Muḥammad but a record of what he said. These Traditions cover a vast amount of subjects, such as doctrine, customs of social life, ritual observances, judgements in cases submitted to the Prophet for decision and so on. They all have the force of divine commands. Muslims hold that Muḥammad was a perfect, sinless man and that all he did, or said was done and said under a constant divine influence.

(2) SUNNA.—It follows then that the Traditions form a divine rule of faith and practice for all Muslims. Indeed they form what is called the Sunna, or rule to guide believers. The larger body of Muslims are called *Sunnīs*, or those who follow the Sunna. The importance of the Traditions then arises from the fact that it is through them we know what the Sunna is.

In addition to the Qur'án, therefore, we have the Sunna as a second basis, or foundation, of Islám. It is most important to remember that the Qur'án alone does not tell us all about Islám.

No doubt, in course of time, many spurious Traditions found currency, but great theologians set themselves to collect what they believed to be authentic ones and then put them into books. They give the chain (isnád)¹ of narrators for each one. The principle on which they went in making the collections seems to have been to look rather to the isnád than to any scientific investigation of the probability of the accuracy of the Tradition. The men, whose collections of Traditions are considered good, are Bukhárí, born A.H. 194 (A.D. 809); Muslim, died A.H. 261 (A.D. 874); Abu Dá'úd Sajistání, born A.H. 202 (A.D. 817); Tirmídhí, born A.H. 209 (A.D. 824); Nasá'í, born A.H. 214 (A.D. 829); Ibn Májah, born, A.H. 209 (A.D. 824).² Shí'ahs do not accept these collections of Traditions but have collections of their own.

The Traditions are divided in various classes. When the chain of narrators (isnád) is good it is called an 'undoubted Tradition'; then there are genuine Traditions, good ones and weak ones. The rules for determining the value of a Tradition have been strictly drawn up, but a sound historical criticism would reject a great many of them.³

¹ Isnád literally means 'making a statement on the authority of another person'.

² For fuller information, see *The Faith of Islám* (3rd edition), pp. 93-7.

³ See *The Faith of Islám*, pp. 98-101.

CHAPTER V

IJMA': QIYAS

(1) IJMA'.—When the Prophet was alive men could go to him for advice in many matters, and in order to settle disputed cases. An infallible authority was ready to give an infallible opinion. They knew that Gabriel could bring some revelation, or that Muḥammad by the ilhám mode of inspiration could give a sound opinion; but after his death there was no such living authority to appeal to. Then came Ijmá', the third foundation of Islám. It means collecting or assembling, and is technically used to express the unanimous consent of the leading theologians, or what we should call 'the unanimous consent of the fathers'. Practically it is a collection of the opinions of the Companions (Aṣḥáb) of the Prophet and their immediate successors. They knew more about his views and his deeds than any one else; and so when they were agreed on any subject or point it was called Ijmá', and this had the force of law. In course of time all the mass of Traditions and of opinion based on Ijmá' had to be codified, and passed on into four great Schools of jurisprudence, known as the Ḥanifí, Malikí, Sháfi'í, and Ḥanbalí systems, named after the famous legists who founded them. We shall refer to them in another chapter. Ijmá' is the third basis of Islám.

(2) QIYAS.—But even the elaborate plan which we

have described failed to meet every case, and so Qiyás comes in as a fourth foundation of Islám. It means the analogical reasoning of the learned with regard to the teaching of the Qur'án, the Sunna and Ijmá'. A Tradition states that one day a woman came to the Prophet and said: 'My father died without making the pilgrimage.' The Prophet said: 'If thy father had left a debt what wouldst thou do?' 'I would pay the debt.' 'Good then pay this debt also.' This is an example of Qiyás, or reasoning by analogy. At first sight it would seem as if this principle would allow of much freedom of interpretation; but it is not so, for every case must be based on the Qur'án, the Sunna and the Ijmá'. If the Prophet has not provided a law, one must be deduced analogically from those he has given. His teaching contains explicit, or implicit, the solution of every case. Thus uniformity is produced, but at the loss of life and growth. 'Qiyás then affords no hope of enlightened progress. It removes no fetters of the past, for in it there must be no divergence in principle from a legislation imperfect in its relation to modern life and stationary in its essence.'

CHAPTER VI

THE CREED

THE Kalíma or creed of Islám consists of five articles of belief: I believe in God; Angels; Books; Prophets; the Last Day; Predestination by God of good and evil; the Resurrection.

(1) GOD.—Muslims lay great stress on the Unity of God. 'He is singular without anything like Him; separate having no equal.'

Say: He is God alone;

God the eternal!

He begetteth not, and He is not begotten;

And there is none like unto Him.¹

The divine attributes are said to be seven in number:—

(i) Life.² God is neither begotten, nor does he beget. He is self-existent.

(ii) Knowledge.³ He is omniscient. The past and the future are known to him.

(iii) Power.⁴ He is omnipotent. He can raise the dead and do all things.

(iv) Will.⁵ He can do what he wills and whatever he wills comes to pass.

(v) Hearing.⁶ He hears all sounds.

¹ Súra cxii.

² Súras cxii; ii. 256; xxv. 60.

³ Súras, lvii. 8; vi. 59.

⁴ Súras ii. 19; iii. 159; lxxv. 40.

⁵ Súras lxxv. 161; xiv. 4, 32.

⁶ Súra xlv. 5.

(vi) Seeing.¹ He sees all things even the steps of a black ant on a dark stone on a dark night.

(vii) Speech.² He speaks but not with a tongue as men do, He speaks to some of His servants direct as to Moses, and to Muḥammad on the night of the ascent (*ante* p. 7); to some through the instrumentality of Gabriel (*ante* p. 19). This speech or word (*kalām*) which reveals God's will is eternal, and so the Qur'án is belived to be eternal in its nature.

All Muslims believe in the above; but the theologians have held many discussions on the questions, whether these attributes are internal or external; whether they are part of God's essence or not. This subject is abstruse and difficult and we may pass it by.³ In some respects the Muslim view of God is very defective.⁴ Speaking generally the idea of power is most prominent and Alláh is rather the God of force than the all-loving Father.

(2) ANGELS.—These are beings amongst whom is no distinction of sex, who neither eat nor drink. Some are in heaven and some on earth. There are four arch-angels: Gabriel (Jibrá'il) the medium of inspiration; 'Izrá'il who receives the souls of men when they die; Isrá'íl, who will blow the trumpet at the last day;

¹ Súra vi. 103.

² See *The Faith of Islám*, p. 210 et seq. On all the attributes of God, see Klein, *The Religion of Islám*, pp. 55-9.

³ Those who wish to study it may consult *The Faith of Islám*, pp. 186-208.

⁴ See for a discussion of this point, *The Muslim Idea of God* (C.L.S.); Zwemer, *Islám*, pp. 86-7; Zwemer, *The Moslem Doctrine of God*; Goldsack, *God in Islám* (C.L.S.).

Miká'il who sees that all created beings are provided with sustenance. The angels desire to do the will of God.¹ They are sinless. Iblís (Satan) was turned out of paradise, because he refused to do homage to Adam.² They intercede for men. On the right hand side of each man is an angel who records his good deeds; on the left one who records the evil ones.³ They support the throne of God and some have charge of hell.⁴ Munkar and Nakir are two fierce angels who visit the corpse in the grave soon after it is buried. They cause the corpse to sit up and they say to it, 'Who is thy Lord, what is thy religion and who is thy Prophet?'

Distinct from the angels though nearly allied to them is the order of Jinn (Genii), beings created of fire.⁵ They are looked upon with fear and dread, and many foolish stories are believed about them.

The teaching about angels and the Jinn is derived from Zoroastrian sources.⁶

(3) THE BOOKS.—The angel Gabriel is the one by whom the books of God came to prophets. Thus the Pentateuch (Taurát) came to Moses, the Psalms (Zabúr) to David, the Gospel (Injíl) to Christ, the Qur'án to Muḥammad. There are a hundred others, called collectively 'the books of the prophets' (*Ṣuḥufu'l-Anbiyá'*). The Qur'án is considered superior to all the

¹ Súra xxi. 19-20.

² Súra iii. 38.

³ Súras vi. 61; xliii. 80; i. 16.

⁴ Súras lxix. 17; lxxiv. 30; xliii. 77.

⁵ Súras xv. 26-7; lxxii. 19; xxxviii. 36.

⁶ See Rabbi Geiger, *Judaism and Islám* (S.P.C.K., Madras), pp. 26-4; Tisdall, *Sources of the Qur'án*, p. 84.

others. Only the actual words of Christ are considered to be the revelation which came from heaven. All the rest is looked upon as Traditions (Aḥādīth) handed down by the Companions of Jesus Christ. The Acts of the Apostles and the Epistles are not looked upon as books from heaven, but as the writings of good men.

Practically Muslims reject the Old and New Testaments, though they ought not to do so, for the Qur'án refers to them with respect. It attests the previous scriptures of the Jews.¹ It reproaches them with the neglect of their sacred book.² It calls the Bible a revelation from God.³ Muslims say that the Bible has been corrupted or changed, but even the Qur'án does not prove that the text has been corrupted.⁴

(4) THE PROPHETS.—God has sent many prophets, Adam being the first and Muḥammad the last. Twenty-five are mentioned in the Qur'án. Six, who were the heads of their respective dispensations, have special titles. Adam the chosen of God; Muḥammad the Prophet of God; Abraham the friend of God; Moses one with whom God speaks; Jesus the Spirit of God; and Muḥammad the messenger of God. There are degrees of rank among the prophets,⁵ Muḥammad's position being the highest. Some say that the prophets are superior to angels; others deny this. The Shī'ahs

¹ Súra ii. 95.

² Súra iii. 184.

³ Súras v. 47; ii. 130; xxxvii. 117; xl. 56; xxvii. 44.

⁴ See *The Faith of Islám*, p. 238; Klein, *The Religion of Islám*, p. 70, and on the whole subject of the testimony of the Qur'án to the Bible; Muir, *The Coran* (S.P.C.K.), pp. 66-239.

⁵ Súra ii. 254.

say their Imáms¹ are superior to prophets. Prophets are supposed to be without sin, but it is a curious fact that the Qur'án ascribes sin to all prophets except Jesus.² They have the power of working miracles.³ A Nabí is a prophet who is inspired, but does not necessarily deliver a message. A Rasúl delivers to men commands which he receives direct from God. There are certain qualifications, such as faithfulness, truthfulness and so on which prophets must possess.⁴

(5) THE RESURRECTION AND THE LAST DAY.—These two articles of the creed may be taken together. Isráfíl will blow on the trumpet, and all will die. He will give another blast and all will arise.⁵ Some say he will blow three times, the first to terrify, the second to slay, the third to quicken the dead. The resurrection of the body is mentioned in the Qur'án,⁶ though Muḥammad could not tell when it would come to pass.⁷ This will be followed by the descent of the books, in which are recorded all the actions, good and bad, of each individual.⁸ The book will be put into the right hand of the good and into the left hand of the evildoers,⁹ who will be sent to hell. There is no eternal punishment for Muslims, for at last all will be saved. All non-Muslims will be in hell for ever.

Then come the balances, into the scales of which good and bad works are cast. Those whose good deeds outweigh the bad go to paradise; if the bad predominate

¹ See chapter ix.

² See *The Faith of Islám*, pp. 244-9.

³ Ibid., pp. 249-52.

⁴ See Klein, *The Religion of Islám*, [pp. 72-4.

⁵ Súra xxxix. 68.

⁶ Súras xvii. 53; lxxix. 10-14.

⁷ Súra lxxix. 41-5.

⁸ Súra xvii. 14.

⁹ Súras lxxxiv. 8-11; lxix. 25.

they go to hell.¹ The Mu'razilís, a rationalistic sect said that the Qur'anic references to the balances were figurative statements.²

After all this is over, a very narrow bridge (Sirát) has to be crossed. In the Qur'án it is called a road,³ but the Traditions say that it is a bridge, sharper than the edge of a sword, finer than hair, suspended over hell. Those who are saved will trip across in the twinkling of an eye. The others will stumble and fall into hell.

There is a wall called al-A'ráf between heaven and hell. Persons whose cases are doubtful will sit on it. They will look towards heaven, but will not be admitted; towards hell and beg not to be sent there.⁴

The signs of the last day are many. Among them are the appearance of Masíhu'd-Dajjal or Antichrist, the decay of faith among men, ravages by Gog and Magog the second advent of Jesus Christ to assist Imám al-Mahdí, who will then appear and bring all the world into the true faith.

In the Qur'án there are eight different names for heaven.⁵ Sensual delights are vividly portrayed.⁶ Some modern Muslims in India look upon these descriptions as figurative expressions, but the torments of hell are held to be literal, and, if so, it is reasonable to look on the declared joys of paradise as literal

¹ Súras xxiii. 104; vii. 7-8; ci. 5-8.

² See *The Faith of Islám*, p. 259.

³ Súra xxxvii. 23.

⁴ Súra vii. 44-5; see *The Faith of Islám*, pp. 261-2.

⁵ Súras xxv. 16; vi. 127; xl. 42; ix. 73; liii. 15; vi. 70; lxxxiii. 18; xviii. 107.

⁶ Súras lxxviii. 31-4; lvi. 22, 34-5; xxxvii. 40-7.

also.¹ Hell is divided into seven divisions: Jahannam for Muhammadans, who will however pass through it,² but not remain there; Lazwa, a raging fire, for the polytheists who reject Muhammad. This includes Christians. The other divisions are for Jews and other people.³

(6) THE PREDESTINATION OF GOOD AND EVIL.—There are various opinions on the subject amongst Muslims.

The Jabaríans deny all free agency in man. God is responsible for all his actions.

The Qadarians deny al-qadr, or God's absolute decree, and assert that man is altogether a free agent.

The Ash'arians hold that God has one eternal will and so far agree with the Jabaríans, but they allow some power to man. This power they call kasb, or acquisition, because when God wills a thing, the man acquires by a creative act of God the power to do it. It is an attempt to solve a great difficulty and it is not successful. Practically Muslims are fatalists. This has led to a distorted view of the character of God, and has done much to retard the progress of the Muslim community all the world over. The Qur'án is not clear in its teaching on the subject. Sometimes it is on one side and sometimes on the other.⁴ The Mu'tazilís

¹ The subject is discussed in *The Historical Development of the Qur'an*, pp. 27-32.

² Súra xix. 71-2.

³ For Muslim views of heaven and hell, see Klein, *The Religion of Islám*, pp. 91-6; *The Faith of Islám*, pp. 266-8.

⁴ On the free-will side are Súras liii. 32; xl. 43; xviii. 28; iv. 81; against it are Súras lxxvi. 29-30; xvi. 38; vi. 36, 39; liii. 44-5; lvii. 22.

were strong upholders of the doctrine of free-will, but they are considered to be heretics.¹

On the authority of Traditions, recorded by Muslim, Málik, Tirmidhí and Abú Dá'úd, it is said that God created some persons for paradise, and some for hell; and that both cases are recorded in a book, kept near God.²

Imán, or the faith by which the creed is accepted, is defined as belief of the mind, confession by the tongue, without any reference to good works. The Mu'tazilís consider good works essential to faith. It is a disputed point whether faith can increase or not.³

¹ See *The Faith of Islám*, pp. 273-7 on the whole subject; also Klein, *The Religion of Islám*, pp. 97-105.

² *Mishkátu'l-Maṣābiḥ* Bábu'l-Qadr.

³ See article on Imán in the *Encyclopædia of Religion and Ethics*.

CHAPTER VII

SOME PRACTICAL DUTIES

WE now pass on to consider briefly what are called the practical duties of Islám. They are all farḍ duties, that is, are based on commands given in the Qur'án or the Traditions. They are:—

(1) THE RECITAL OF THE KALIMA OR CREED.—‘There is no god but God and Muḥammad is the Apostle of God.’ A fuller form is, ‘I testify that there is no god but God. I testify to His unity and that He has no partner, I testify that Muḥammad is His servant and His messenger.’ Each convert must repeat at least, the shorter form in Arabic, and every Muslim must repeat it aloud, believe it in his heart, recite it correctly, and profess it constantly.

(2) ṢALAT OR NAMAZ.—This is really the formal recitation in Arabic of certain passages of the Qur'án, with some ascriptions of praise to God. They really form what we should call ‘a service’. An ordinary prayer is called du‘a. The worshipper must be ceremoniously clean, that is, he must perform the prescribed ablutions (waḍu). There are five daily Ṣalát, though the Qur'án only mentions four; ¹ at dawn, soon after noonday, afternoon, just after sunset, and when night has closed in.

¹ Súra xxx. 17.

It is meritorious to say them in a mosque. There are special Ṣalât for travellers, for the month of Ramaḍân, for times of eclipses of the sun or moon, in times of drought and at funerals.¹

(3) ROZA OR FASTING. This applies specially to the thirty days fast in the month of Ramaḍân. It is a fast during daylight. During the night food may be eaten. The Muḥammadan year is a lunar one, and so Ramaḍân comes at a different period each year. In the extreme northern latitudes it would sometimes come when there is no night, and the continued daylight fast would be impossible; sometimes when there is no day there would be no fast at all. This shows the folly of making a custom, which could be observed in Arabia, a farḍ or obligatory duty for all over the world.

(4) ZAKAT OR THE LEGAL ALMS.—For money the tax is about two and a half per cent, for cattle one in a hundred and so on. This is not given with much regularity, though it is said that in Muḥammadan countries the Government collects it. Sadaqa are offerings made at certain festivals, and are more in the nature of free-will offerings. Grants of land used for the support of mosques, Mullás, and shrines are called waqûf, or property dedicated to religious purposes.

(5) THE HAJJ OR ANNUAL PILGRIMAGE TO MECCA.—It is referred to the Qur'ân² and so its performance rests on a supposed divine command. It was an ancient pagan custom, and when Muḥammad conquered

Mecca he abolished the idols, but incorporated many of the old pagan rites into the Hajj.¹

¹ For a full account of all these five duties, see *The Faith of Islâm*, pp. 294-323; and *The Religion of Islâm*, pp. 120-72. For the Hajj also see Burton's *Pilgrimage to Mecca and Madîna*; Hadjî Khân, *With the pilgrims to Mecca*, chapters iii-xii; Ralli, *Christians at Mecca*.

¹ For the form of Ṣalât, and for the special prayers for different occasions, see *The Faith of Islâm*, pp. 299-322.

² Sûras ii. 40; xxii. 28.

CHAPTER VIII

FIQH

FIQH is the technical term for the science of Islāmic law. It includes religious, ceremonial, civil and criminal law. It is also called 'Ilmu'l-Farū', or 'knowledge of the branches' as distinguished from 'Ilmu'l-Uṣūl, or 'knowledge of the roots,' that is, dogmatics. Fiqh is based on the Qur'ān, the Sunna, Ijmā' and Qiyās (*ante* pp. 19-26). We have already considered the regulations laid down in connexion with prayer, fasting and the pilgrimage. It is not necessary or possible in a small book to cover the whole ground of Fiqh,¹ but a few important subjects may be dealt with.

(1) MARRIAGE.—The technical word for this is Nikāḥ, which means the celebration of the marriage contract. The festivities² connected with a marriage are called Shādī in Persian and Urdu, and 'Urs in Arabic. Nikāḥ, according to Muḥammadan law, is a civil contract. A religious ceremony is usual, but is not essential to the validity of marriage. The consent of both parties is required. A Muslim may have four

¹The student will find a full account in Klein's *Religion of Islām*, pp. 117-226. For advanced study, see Mr. Justice 'Abdu'r-Raḥīm's *Muḥammadan Jurisprudence* (S.P.C.K. Press, Madras, Luzac & Co., London).

²For a full account of the festivities, see Hughes, *Dictionary of Islām*, pp. 318-27.

wives at one and the same time. 'Of women, who seem good in your eyes, marry two, or three or four.'¹ Thus the Qur'ān has made polygamy a law of Islām. A few Muslims, influenced by western culture and the moral ideals of Christianity, on the strength of a clause following the words just quoted, and which runs as follows: 'if ye fear that ye shall not act equitably, then one only,' argue that Muḥammad really taught that monogamy was right, and that he only allowed polygamy as a temporary measure. But this is only the private opinion of a few cultured men in modern days, and is quite opposed to the law of Islām, and, as that law is supposed to be perfect and final, it cannot be changed without destroying the basis of Islām as a creed and a polity. Again, Muḥammad himself went far beyond the license he allowed to his own followers, for he himself had eleven wives and produced a revelation to support his action. It is said that not only could he take in marriage persons whom it was not lawful for others to have, but that he could have 'any believing woman who hath given herself to the Prophet; if the Prophet desireth to take her—a privilege for thee above the rest of the faithful.'² A fruitful source of evil is the temporary marriage, called Mut'a, allowed amongst the Shī'ahs. The Sunnīs do not permit it. The eminent theologian Ghazālī says: 'marriage is a kind of slavery, and the wife becomes the slave of her husband.' If they show any signs of disobedience they may be chastised.³

¹Sūra iv. 3.

²See Sūra xxxiii. 49.

³See Sūra iv. 38.

(2) DIVORCE.—There are three kinds of *Taláq*, or divorce. First, when the words 'Thou art divorced' are said once only; in this case the man may soon change his mind and with the consent of his wife remarry her. Second, when he says the words twice at intervals of a month, he may even then take her back again. Third, when he says the words three times, the woman must be married to another man and be divorced by him before she can rejoin her first husband.¹ In all cases of divorce, the dower, or marriage settlement, must be paid to the woman; but as Sir W. Muir says: 'the knowledge that the wife can make this claim is at the best a miserable security against capricious taste; and in the case of bondmaids that imperfect check is wanting.'

(3) CONCUBINAGE.—An almost unlimited license is given to this, provided that the concubine is a slave and not a free Muslim woman.² The Qur'anic authority, for it is found in *Súra* iv. 3 where permission is given to take 'the slaves whom ye have acquired.'³ Muḥammad had as concubines Mary the Copt and Raiḥána, a beautiful Jewess captive, who refused to give up her religion and to marry a man, who had just before put both her husband and relatives to a cruel death. She remained a Jewess, and so Muḥammad made her his concubine. Slaves can be taken as concubines even though their husbands are alive. A child born of a slave concubine is free.

¹ *Súra* ii. 230; see *Selections from the Qur'an* (C.L.S.), p. 271; Klein, *The Religion of Islám*, p. 192.

² Hughes, *Dictionary of Islám*, p. 59.

³ See also *Súras* iv. 29; xxxiii. 49.

(4) SLAVERY.¹—Muḥammad found the institution of slavery in Arabia. He did not abolish it, though he made regulations which, to some extent, ameliorated it.² Still he adopted the system, and it is now permanent in Islám. The Traditions often enjoin kindness to slaves,³ but all this depends on the personal character of the owner, who possesses unlimited power over his male or female slaves. A master who murders his slave is not punished, which is a departure from the law of Moses.⁴

Even apart from the fact that the institution of slavery is now part of what is deemed to be a final and therefore perfect law, it is so bound up with the laws concerning property and inheritance that it is impossible to modify it without practically breaking up the legal system. So long as unlimited concubinage is allowed, so long, in lands under Muslim rule, will slavery exist.

(5) JIHAD.—This is a sacred war against unbelievers,⁵ either to win them over to Islám, or to exterminate them, and thus to make Islám triumphant everywhere. It is a duty incumbent on the community as a whole (*farḍ-i-kifáya*), not necessarily on each individual thereof; but if a Muslim country is invaded the duty of fighting is obligatory (*farḍ-i-'ain*) on every Muslim. Women should not join in a Jihád, for, when 'Áyisha wished to go to a war, Muḥammad told her that 'her Jihád was the making of the Ḥajj', or the pilgrimage to

¹ See Klein, *The Religion of Islám*, pp. 19-68.

² *Súras* xxiii. 5; iv. 40; xxiv. 33.

³ Hughes, *Dictionary of Islám*, p. 599.

⁴ Exod. xxi. 20.

⁵ *Súras* ii. 86, 214-5; iv. 76; viii. 40; ix. 5, 29.

Mecca. Some of his wives, however, were at the battle of Hunain and attended to the wounded.

When a country is conquered, the inhabitants are offered three alternatives. First, to become Muslims. Second, provided they are not idolaters, to retain their religion, but pay the *jizya*, or poll-tax, and submit to various other restrictions. They thus become *Dhim-mís*. Third, if they do neither of the above, the men are slain and the women and children are sold as slaves, or otherwise disposed of at the will of the Muslim ruler. Muslim legists divide the world into two great parts: *Dáru'l-Islám* in which *Jihád* is not lawful, and *Dáru'l-Ḥarb*. The former is a land governed by the law of Islám, such as Turkey; the latter, a country belonging to infidels in which peace has not been proclaimed between Muslims and unbelievers. There are differences of opinion as to when a *Dáru'l-Islám* becomes a *Dáru'l-Ḥarb*, or 'place of warfare'. Strictly speaking if a country is not governed by Islámic law, or where there is no protection for Muslims, it is a *Dáru'l-Ḥarb*. The question whether India is *Dáru'l-Islám* or *Dáru'l-Ḥarb* has been often discussed and the authorities differ, but, as it is a condition of *Jihád* that there should be some prospect of success, the discussion is more academic than practical.¹

(6) APOSTACY.—An apostate is to be allowed the opportunity of returning to Islám: if he refuses, the law declares that the death penalty is due.² A female apostate is not put to death, but must be kept in confinement till she repents. Some authorities say she

¹ See *The Faith of Islám*, Appendix on *Jihád*.

² *Súra* iv. 91; see *The Faith of Islám*, pp. 278-80.

should be beaten daily, and if death follows no one is to be blamed. As an apostate is outside the law of Islám and so loses its protection, it follows that if any one kills him, he will incur no penalty of law, though his action may be deemed improper.¹

The subjects just dealt with are all important for a general knowledge of Islám; other legal questions concerning the civil and criminal law are highly technical, and the reader who wishes to know about them is referred to Klein's *Religion of Islám*. Before passing on to consider the four schools of Muslim law, it may be well to give the meaning of a few legal terms.

(7) SOME LEGAL TERMS.

(i) *Farḍ*, a duty enjoined in the *Qur'án* or the Traditions.

(ii) *Wájib*, a duty of which there is some doubt as to its divine institution, that is, the proof for it is not very clear.

(iii) *Sunna*, a duty founded on the practice of Muḥammad. It is of three kinds (a) *Sunnatu'l-Fi'l*, that which Muḥammad himself did. (b) *Sunnatu'l-Qaul*, that which he said should be done. (c) *Sunnatu't-Taqrír*, that which was done in his presence, and which he did not forbid.

(iv) *Mustaḥabb*, praiseworthy actions, which Muḥammad sometimes did and sometimes omitted.

(v) *Mubáḥ*, works of supererogation, the omission of which incurs no punishment.

The above are lawful actions: the unlawful are:—

(vi) *Ḥarám*, actions forbidden in the *Qur'án* and the Traditions.

¹ See 'Abdu'r-Raḥím, *Muhammadan Jurisprudence*, p. 253.

(vii) Makrúh, actions about which the unlawfulness is not quite certain, but which it is better to avoid doing.

(viii) Mufsid, acts which are pernicious.

(ix) Qabih, something forbidden.

Punishments are of three kinds, namely—

(x) Hadd, a punishment said to be ordained by God in the Qur'án and the Traditions.

(xi) Ta'zír, punishments said to be ordained of God, but regarding which specific orders have not been given. The Qádi, or Judge, must use his own discretion.

(xii) Qiṣás, retaliation, is a punishment which can be remitted if a fine is paid, or suitable compensation is given. A money compensation is called Díyat.

(8) THE FOUR SCHOOLS OF LAW.¹—Very soon in the history of Islám various opinions on legal questions arose, and finally four different Schools of interpretation of law, named after their respective founders, arose. Each is called a Muzhab,² a term which denotes not a religious sect, but a legal system. The four Schools are :—

(i) The Hanafí School.—Imám Abú Ḥanífa was born A. H. 80. He had two disciples, famous in the Muslim legal world, Muḥammad and Abú Yúsuf.

Abú Ḥanífa's position was that all law is provided for in the Qur'án. He was very skilful in the use of Qiyás (*ante* pp. 25-6). He admitted very few Traditions as authoritative. After his death, his disciples

¹ See *The Faith of Islám*, pp. 29-39. The more advanced student should study the note on Ijtihád at the end of chapter i of the same book.

² The word Dín is used for a religion; Mazhab for the particular legal system to which each Sunní Muslim is attached.

made more use of Traditions. This system is current in Turkey, Central Asia, and North India.

(ii) The Málíkí School.—Imám ibn Málík was born in A. H. 93. His treatise is called the Muwaṭṭa, or 'The Beaten Path'. It is based largely on the maxims and opinions of the Companions of the Prophet, and is, therefore, traditional. This school is not now a large one. Its adherents are chiefly to be found in Northern Africa.

(iii) The Sháfí'í School.—Imám ash-Sháfí'í was born in A. H. 150. He was said to be unrivalled in his day for his knowledge of the Qur'án, the Sunna and the Traditions (Aḥádíth). His system is a reaction against that of Imám Ḥanífa, for he attached great weight to Tradition. His followers are found in South India and in Egypt.

(iv) The Hanbalí School.—Imám ibn Ḥanbal was born in A. H. 164. He was a strong Traditionalist. He did not believe in arriving at a conclusion by reasoning ('aql) but by Tradition (naql).

The distinction between these Schools of Law has been thus stated. Imám Abú Ḥanífa exercised his own judgement more than the others did; Málík and Ḥanbal preferred authority and precedent; Ash-Sháfí'í repudiated the use of reason.

The Ijmá' (*ante* p. 25), or the unanimous agreement of these four Imáms, is a binding law upon all Sunnís. Their principles are the same: they differ mostly in matters of detail. The Shí'ahs do not accept these Schools of interpretation, but have authorities of their own. The result of it all is that Muslim law is not now progressive. It is embodied in a hard and fast system which allows of no liberal development, for any fresh

circumstances must be dealt with according to the principles of these Schools of Jurisprudence. A learned Muslim jurist says: 'After the close of the third century of the Hijra no one has succeeded in obtaining the recognition of the Muḥammadan world as an independent thinker in Jurisprudence.'¹

(9) THE KHALIFATE.—The Khalífa (the viceregent of the Prophet) is the highest official in the Muḥammadan world. He is sometimes called the Imám, or leader in religious and worldly affairs. According to the law, amongst other qualifications, he ought to be descended from the Arab tribe of the Quraish, to which Muḥammad belonged.² It is the duty of every Muslim to obey the Imám. According to the Sunnis Abú Bakr was the first Imám. The Shí'ahs hold different views, which will be explained later on. There should be only one Khalífa at a time, but sometimes there were rival Khalífas. The Sultán of Turkey now claims to be the Khalífa.³ This is not a valid claim, for the office could not legally be so transferred, and the Sultán is an Ottoman Turk and not a Quraish Arab. The Sultán's claim has never been admitted by the Moors in Morocco or by the Persians. Still, as the most powerful of the Muslim rulers of the present day, he occupies a prominent position and is looked upon as the Khalífa, though beyond the titular rank it means little now, as far as the politics of the nations are concerned. The Khalífa may be deposed, if his deposition is for the good of Islám.

¹ 'Abdu'r-Raḥím, *Muḥammadan Jurisprudence*, p. 34.

² For original authorities for this statement, see *The Faith of Islám*, pp. 119-20; see also the foot-notes to these pages.

³ See chapter xii.

It is the bounden duty of the Khalífa to preserve the boundaries of Islám intact: he cannot agree to the cession of even a foot of territory, unless compelled by superior force and so rendered helpless. In such a case he does not forfeit the Khalifate. This is why the Sultán of Turkey, being encumbered with the title of Khalífa always delays any rectification of frontiers, till compelled by war to do so. The application of this principle has just received an interesting illustration in the first two articles of the recent Treaty of peace between Italy and Turkey. They are:—

i.—Italy maintains absolutely the law which declared her full and entire sovereignty over Lybia, and, in consequence, denies any form of sovereignty there on the part of Turkey, whether open or disguised, nominal, effective, or partial. Nor does she consent to such sovereignty under the form of a territorial concession made to Turkey.

ii.—Turkey, on her side, neither impugns nor recognizes the sovereignty of Italy. She ignores it; and in that manner avoids offending against the letter of the Coran law which forbids the cession of lands of the Caliph to the infidel. Italy consents to forgo the formal recognition by Turkey, and will be content with procuring a recognition of her new rights from the Powers.

It will be seen that the Sultán simply ignores the cession of territory. Italy accepts the position and does not demand any formal recognition of the occupation of Tripoli. All parties understand that Tripoli now belongs to Italy; but the face of the Khalífa had to be saved and this is the curious way of doing it.

CHAPTER IX

THE SECTS OF ISLÁM

THERE is a Tradition to the effect that Muḥammad said there would be seventy-three sects in Islám, one of which would be orthodox. The Arabic writer Shahrastání, in the *Mital wa'n-Nihal*, gives an account of a great many. We need only consider a few of them.

(1) THE SHÍ'AHs.—This is the name applied to the followers of 'Alí, the fourth Khalífa. We shall see in chapter xi how a political feud arose in his time; but the difference between the Sunnís and the Shí'ahs soon developed into a doctrinal dispute on the Imámat,¹ that is, as to the character and position of the Imáms,² or leaders in religious as well as in civil matters. The Shí'ahs say that after 'Alí there were twelve successive Imáms, who alone were the rightful rulers in Islám. The tragic end of 'Alí and of his two sons, Ḥasan and Ḥusain, invested them with peculiar interest. 'Alí was regarded with almost divine honour. The Shí'ah Imám is looked upon as the divinely-appointed successor of the Prophet, as a perfect and sinless man. He is the supreme Pontiff, the vicar of God upon earth. The last of these twelve Imáms, al-Mahdí, or the guided one, and so

¹ See *The Faith of Islám*, pp. 108-12.

² The name Imám is also given in a lower sense to the leader of prayer in a Mosque. The founders of the four Schools of Law are also called Imáms.

able to guide others, disappeared in the year A. H. 329 = A. D. 940; but he is supposed to be still alive. It is said that at the end of the age he will reappear and convert the world to Islám.¹ As we shall hereafter see, strange developments of this belief in the existence of al-Mahdí have taken place. Those who believe in all twelve Imáms are called Imámítes. Some Shí'ahs say that the era of the concealed Imám began after Ja'far Šádiq, the sixth Imám. They are called Ismá'ílíans, from whom strange systems came into existence. Ja'far died in A. H. 148. The members of this sect were famous for the esoteric views they held. The most extreme amongst them were called Báṭínís, from a word meaning inner. They spread rapidly in North Africa. Ḥákim Amri'lláh, the fourth Khalífa of the Fátimide dynasty, was a great supporter of the Ismá'ílíans. From him originated other sects, such as the Druses and the Nosaris.² 63862W

The Bohorás (Borahs) of western India are mostly Shí'ahs of the Ismá'ílían sect. The majority are of Hindu origin. Their ancestors were converted by Ismá'ílían missionaries. Very little is known about their religious books.³

A still further and modern development of this curious cult of 'Alí is found in the rise of the Bábí's, now called the Bahá'ís, a modern religious sect in Persia.⁴

The distinctive dogma of the Shí'ahs, then, is the

¹ See *Bahá'ism* (C. L. S.), pp. 2-3.

² See *The Druses* (C. L. S.) and *The Cult of 'Alí* (C. L. S.).

³ *The Encyclopædia of Islám*, p. 738.

⁴ For a full account of this curious movement, see *Bahá'ism* (C. L. S.).

dogma of the Imāmat. As a matter of practice the Shī'ahs observe the ceremonies of the Muharram in commemoration of the deaths of 'Alī, Ḥasan and Ḥusain. They also permit mut'a, or temporary marriage (*ante* p. 39) and admit a principle of religious compromise, called *taqiya*, in the daily life. This system of pious fraud, and the permission to make temporary marriages have done much to demoralize the Shī'ah community. The Shī'ahs do not accept all the Traditions which the Sunnīs believe in, but have collections of their own. They also have their own system of law, and possess commentaries written by their own theologians. The Persians belong to the Shī'ah sect.

(2) THE ŠUFIS.—These hardly form a sect, as they are to be found both amongst Sunnīs and Shī'ahs, chiefly the latter. They are the mystics of Islām. Carried to its full extent Šuffism leads on to pantheism. It also often saps the vigour of the moral life, and so leads to antinomianism. The Persian poets are nearly all Šufis. The name is said to come from Šūf, or wool, on account of the woollen garments worn by eastern ascetics. It is not easy to give a simple account of this mystical system in these *Outlines*, and so the reader is referred to the book noted below.¹

(3) THE MU'TAZILIS.—These persons belong to a sect which is considered unorthodox, but the members of it really made an effort to introduce more freedom of thought into the consideration of Islāmic dogmas and law.²

¹ *Sūfiism* (C.L.S.).

² See *The Faith of Islām*, pp. 195-6 for an account of the origin of the Mu'tazilis.

They flourished during a period of considerable intellectual activity at Baghdad, especially during the reign of the 'Abbāsīde Khalīfas al-Ma'mūn, al-Mu'taṣim and al-Wāthiq (A.H. 198-232). Their distinctive views were these:—

(i) They denied that the attributes of God were eternal.

(ii) They held that the knowledge of God was within the province of reason.

(iii) They rejected the dogma that the Qur'ān is eternal. They said it was created, and used the arguments (a) that it was written in Arabic, (b) that events are described in the past tense, (c) that it contains commands and prohibitions, and so must have come into existence when there were people to be commanded and prohibited, (d) that if the Qur'ān is eternal there are two eternals, God and it, which denies the Unity of God, (e) that men can produce its like in eloquence and arrangement.¹

(iv) They held the doctrine of free-will, and denied the absolute predestination by God of good and evil. Man is the author of his actions, both good and evil, and is rewarded or punished accordingly.

There are a few other differences of opinion between them and the orthodox; but the points mentioned above are the chief ones. Their great opponent was al-Ash'arī,² who was himself at one time a Mu'tazilī. He restored the old orthodox system and is thus responsible for the repression of a very real attempt to

¹ See on this, *The Faith of Islām*, pp. 199-200; 210-17.

² See *The Faith of Islām*, pp. 202-5

bring some freedom of thought into Islám. The Mu'tazilis have now ceased to exist as a sect, though their more liberal views are adopted by a few modern Muslims.¹

(4) THE WAHHABIS.—Wahhábís are members of an extremely fanatical sect, which arose in Arabia in the first part of the eighteenth century. It is called after the name of its founder Muḥammad ibn 'Abdu'l-Wahháb, but Wahhábís give themselves the name of Muwahhid, or Unitarians. They held that Muslims by making pilgrimages to the tombs of saints, and by other practices were departing from the purity of the Faith. In 1810 the Wahhábí ruler plundered the tomb of the Prophet at Madína, and distributed the relics he found there to his soldiers. After nine years possession of Mecca and Madína, the Wahhábís were driven forth by the Turks. In India the leader of the Wahhábís was Syed Ahmad who preached a jihád against the Sikhs. He was followed by Muḥammad Ismá'il, who met with considerable success.² According to him, the two things to observe are tauḥíd, or the Unity of God, and obedience to the Sunna: the two things to avoid are shirk,³ or association of anything with God, and bid'at, innovation or change. Wahhábism claimed to be a return to first principles, but it bound the fetters

¹ Syed Amír 'Alí says that he belongs to the 'philosophical and legal school of the Mu'tazilis'. *Personal Law of the Muhammadans*, p. xi.

² He wrote in Urdu, the *Taqwíat'u'l-Imán*, which gives a good account of his teaching.

³ For an account of the different kinds of shirk, see *The Faith of Islám*, pp. 177-80.

of Islám more tightly than ever. It afforded no relaxation from a system which looks upon the Qur'án and the Traditions as the basis of a complete law, social and political, moral and religious. Its idea of God is altogether wrong. He is an arbitrary despot. The best description of the Wahhábí conception of God is that given by Palgrave.¹ The political power of the Wahhábís is now broken, and their influence as a sect is much lessened; though it still lingers on in some of the more fanatical of the Darwísh Orders.

(5) THE DARWISHES.²—The Darwísh Orders do not, strictly speaking, come under the designation of a sect; but this is a convenient place in which to describe them. There are no less than eighty-eight of these Darwísh Orders. The first was founded in the early days of Islám, the last in A.H. 1293 = A.D. 1876. The head of the Order is called the Shaikh. He has unlimited power over all the members of the Order. Under him are Muqaddims, who answer to the Abbots of monasteries. Then come the Ikhwán (sometimes written Khouan) or brethren. These all live in záwiyahs or monasteries. Most of the Orders also have Associates, who may be called the lay members. They live in the outside world, but know the secret signs, by the use of which they can obtain the help of the Confraternity.

¹ *Central and Eastern Arabia*, vol. i, pp. 365-6, quoted in *The Faith of Islám*, pp. 180-1.

² See *The Religious Orders of Islám*, for the best information about them in an English book. Valuable French books on the subject are Rinn's *Marabouts et Khouan*, and Depout et Coppolane's *Les Confréries Religieuses Musalmanes*.

The main religious ceremony of the Darwishes is called *Dhikr*. It is a very peculiar ceremony¹, and is said by Darwishes to produce union of the heart and the tongue in saying the name of God. It is part of a system of training and practice which weakens the personal will of the Darwīsh and deadens his intellect. The object seems to be to crush out individuality and to make the novice, and the professed Darwīsh, absolutely subservient to the will of the Shaikh.

The Darwishes are orthodox Muslims, inspired often with the bigotry of the Wahhábís. They look with much disfavour on the civilizing influence of the Christian Powers in Egypt and Turkey. They would, if possible, restore the old exclusive system of Islām. Many of them are influenced by the mystical teaching of the Šúfís. The Orders are very numerous in Algeria and in Morocco. The largest of the modern Orders, the Sanúsiyah, had its head-quarters in Tripoli; but some years ago, in order to get further away from civilization, retired farther inland. It was an active opponent of the Italians in the late war in Tripoli. The Mauláwiyya Order is known in Turkey as the Mevlevi Darwishes. They are famous for their mystic dance, which consists in whirling round and round with great rapidity.

The influence of these Orders has been great, especially of the Qadariyya and the Tijániyya Orders, in the promulgation of Islām in the Súdāns and in Central Africa. The late Mahdí of Khartum was a Muqaddim of the Qadiriyya Order.

¹ See *The Religious Orders of Islām*, pp. 32-4.

CHAPTER X

FEASTS AND FASTS

IN different parts of the world there are local feasts in honour of some famous saint, but these we pass by and mention only a few of universal observance by Sunnís, Shí'ahs, or both.

(1) MUHARRAM.—This is the name of the first month of the Muḥammadan year, the first thirteen days of which the Shí'ahs observe as days of mourning for the martyrdoms of 'Alí and his sons Ḥasan and Ḥusain. The ceremonies are observed in the 'Áshūr *Khana* (ten-day house), which is generally a temporary structure. Tábúts are made of wood covered with tinsels to represent the tombs of the martyrs. Standards are placed about, which represent five members of the family of the Prophet.¹ Each evening large crowds assemble, singers chant *marthiyas*, or elegaic poems, in honour of Ḥusain, after which when the emotions have been fully roused, all rise up and beat their breasts, calling out Ḥusain! Ḥusain! Then the Wáqí'a *Khán* (reciter of events) delivers an address, describing with many embellishments the story of the martyrdoms. Again all rise up, stand in lines, sway their bodies, beat their breasts, often till blood flows, and cry out 'Alí! 'Alí!

¹ This standard is a hand with outstretched fingers.

Ḥusain! Ḥusain! On the seventh day, processions are formed, in which the standard of Qásim, the son of Ḥasan is carried. Other standards, representing various episodes of the sad events, are also brought out. On the tenth day, the 'Áshúrá, after certain ceremonies, the tinsel is stripped off the tábúts, which are then cast into the water of a river or a pond. This is to remind the people of the burning thirst which Ḥusain felt before his death. On the remaining three days, certain ceremonies are observed, at the close of which the poor are fed.

The Sunnis view all this with much disapprobation, though they observe the 'Áshúrá (tenth day) as a feast, for on it they say God created Adam and Eve, His throne, heaven, hell, the seat of judgement and the tablet of decrees, the pen, fate, life and death.

The Shí'ahs maintain that the death of Husain forms an atonement for sin.

(2) RAMADAN AND 'IDU'L-FITR.—Soon after his arrival at Madína, Muḥammad ordained that the whole month of Ramaḍán should be kept as a fast.¹ In this month it is believed that the Qur'án was sent down and so it is considered a very sacred one. It is meritorious to repeat one-thirtieth part of the Qur'án each night. The fast is only for the day. After sunset and before sunrise food in any quantity may be taken. Still in the hot season, the fast is a very trying one, for not even a drop of water must pass the lips. After thirty days are over comes the Iftár, or breaking of the fast, and so this event is called 'Idu'l-Fitr, or

¹ Súra ii. 181.

the 'feast of the breaking of the fast'. It is a very joyful occasion.

(3) THE BAQAR-'ID.—In Egypt and Turkey this is called Bairám; in Persia 'Id-i-Qurbán. Other names for it are 'Idu'l-aḍḥá and 'Idu'q-Ḍuḥá, which mean the 'feast of sacrifice'. The Prophet at first kept the great fast of the atonement with the Jews, but when he parted company with them he instituted this one. It is connected with the Hajj or Pilgrimage ceremonies.¹ It is said to be held in commemoration of Abraham's willingness to sacrifice Ishmael, whom Muslim substitute for Jacob.

Animals are offered in sacrifice. The Baqar-'Id and the 'Idu'l-Fitr are the two great feasts of Islám. If they were prohibited in any country, it would at once become a Dáru'l-Harb (*ante* p. 42), and Jihád would be lawful in it.

(4) THE AKHIR CHAR SHAMBA.—This is the Persian name for a feast held on the last Wednesday of the month Šafar, a day on which the Prophet is said to have experienced some mitigation of the illness which later on terminated his life.

(5) THE BARA WAFAT.—This is held in some countries to commemorate the death of the Prophet; in some places this day is held as the Jashn-i-Milád-i-Sharíf, or the 'Feast of the noble birth', or the anniversary of his birth. A famous relic exhibited on this day, is a hair of the Prophet's beard. It is said to have the miraculous property of growing again if a piece is broken off.

¹ Súra xxii. 34-7.

(6) THE LAYLATU'L-BARAT.—It is said that on this night, the fourteenth of the month Sha'bán, God registers in the barát, or record, the actions men are to do in the ensuing year. Certain religious ceremonies are performed, a concluding one being to visit cemeteries, place flowers on graves and pray for the souls of the departed. On the fifteenth night there is great rejoicing and fireworks are let off in profusion.

The last three feasts are of minor importance.

CHAPTER XI

THE EARLY KHALIFAS¹

(1) ABU BAKR.—He was one of Muhammad's earliest converts and a most devoted follower of the Prophet. When Muhammad died the men of Madína wished to elect one of their own number as his successor; but no one but a member of the Quraish tribe could have held the allegiance of all the Arabs, and so Abú Bakr was chosen. He was well fitted for this post, for he was gentle as well as strong. He knew the mind of the Prophet and revered his memory. There were many malcontents and civil war seemed imminent, but Abú Bakr wisely turned the desire for war and plunder into other channels, and the Arabs went forth to conquer other lands. Islám owes much to him, for he saved it from destruction.

He was simple and unostentatious in his habits and modes of life. He was regarded as a great authority on the life and actions of the Prophet and men paid great respect to his judgement on cases which came before him. He is the authority for one hundred and forty-two of the sayings of Muhammad. It is said that the words 'and God sent the tranquillity upon him'²

¹ A fuller account of these will be found in *The Four Rightly-Guided Khalifas* (C.L.S.); Muir, *The Early Khalifate*.

² Súra ix. 40.

refer to him. The verses in Súra xcii. 1-7 also refer to his generosity.

He died on August 22, A.D. 634. He left his mark on Islām, for with a firm hand he put down rebellions in Arabia, directed the warlike spirit of the Bedouins from internal tumults to external wars, and thus showed administrative ability of a high order. It is largely due to his tact, firmness and wisdom that Islām survived the difficulties which then beset it, and seemed likely to ruin it at the very commencement of its career.

(2) 'UMAR.—Abú Bakr nominated 'Umar as his successor. In his youth 'Umar had been a bitter opponent of Muḥammad, but after his conversion he ever showed himself to be an ardent disciple. His daughter became one of the wives of the Prophet, who valued his services very highly. He was sent to destroy the idols at Mecca, and a considerable portion of the confiscated property of the Baní Naḍír was bestowed on him.¹ 'Umar sent the victorious armies of Islām to Syria, Persia and Egypt. Damascus was captured in A.D. 634. The captuation of Jerusalem followed. A very interesting Christian inscription was placed on the walls of the Church of St. John in Jerusalem by the Christian builders. It remains there to this day, a silent prophecy over a door of what is now a Muslim mosque, that Christ shall come to His own again.² The Persian army was defeated in the great battle of Qadisiya in A.D. 635. Before the action verses from the Qur'án³ were read to the Muslim troops then drawn up in battle array.

¹ See *Qhazwas and Sariyas* (C.L.S.), p. 30.

² See *The Four Rightly-Guided Khalifas* (C.L.S.), p. 21.

³ Súra viii. 15-16, 39-40, 66.

Another army invaded Egypt. Many of the people there were illtreated by the religious officials sent from Constantinople, and some, no doubt, not realizing to what it would lead, welcomed the invaders; but it is not correct to say that Egypt fell without a blow or that the Egyptians as a whole assisted the invaders.¹ It is often said that 'Umar caused the great library at Alexandria to be burnt, on the ground that if the books did not agree with the Qur'án they were worthless. This is not now considered a probable story.

The booty taken in these wars was immense, and 'Umar drew up regulations for its distribution. The general principle was that priority of conversion, not distinction of birth, regulated the division of spoils. Thus wars of aggression soon had a commercial value. As an administrator with regard to land and in other civil matters 'Umar showed considerable ability. He reigned for about ten years and was then assassinated by a Persian slave. He saw the boundaries of Islām extend far beyond Arabia, and conquered peoples paying tribute to it. He was simple in his habits, strict in religious duties, and, for the time in which he lived, if we view him from a Muslim standpoint, a strong and judicious ruler. Islām owes much to its first two *Khalifas*.

(3) 'UTHMAN.—'Umar did not nominate his successor and there was considerable competition for the office, but on November 7, A.D. 644, 'Uthmán was appointed. He was one of the early converts to Islām whom the zeal of Abú Bakr brought in. He married Ruqaiya,

¹ See Butler, *The Arab Conquest of Egypt*, pp. 285-98.

the daughter of Muḥammad, and possessed the full confidence of his father-in-law.

Two distinct factions had been formed now. 'Alī was a descendant of Hāshim; 'Uthmān of Umaiya, both former leaders of the Quraish clan. 'Uthmān entirely failed to keep the contending parties quiet. In fact, he favoured the Umaiya faction, and showed great indiscretion by the way in which he deposed governors and promoted men of his own party. He adopted an ostentatious and luxurious mode of life, and spent the enormous wealth gained in recent wars in fine houses and in other extravagant ways. So serious did matters become that men began to look to 'Alī for redress. The end of it all was that the Khalīfa was assassinated. Islām had now made great conquests, but this did not stay internal discord. 'Stronger to divide and rend asunder than the new creed was to unite, were the old deep-rooted and long enduring family jealousies of the Arabs.'¹ This disintegrating force 'Uthmān could not control. He carried out the final recension of the Qur'ān.²

(4) 'ALI.—'Alī, nephew and son-in-law of the Prophet, was now elected Khalīfa. He was one of the earliest converts to Islām and proved to be a most devoted follower of his master and benefactor. His first mistake was the neglect to punish the murders of 'Uthmān; his next the removal of the existing officials and the dismissal of Mu'āwiya from his command in Syria. This led to a civil war, and Mu'āwiya led the army

of revolt and claimed the Khalīfate. In the battle of Siffin 'Alī fought with his usual vigour, but Mu'āwiya averted defeat by a curious stratagem. Copies of the Qur'ān were placed in the lances of the soldiers, who shouted 'The law of the Lord, let it decide between us.' 'Alī pointed out that this was a mere trick; but his men would not listen to him. They were fanatics and loved a theological dispute, so he had to give in and the battle so nearly won was lost. Six months after, the arbitrators gave their decision which was that neither claimant should be Khalīfa. The civil war continued, but soon after, 'Alī was assassinated and died on January 25, A.D. 661. His two sons afterwards came to a tragic end. This has drawn out the sympathy of a large section of Muslims for 'Alī. He had some excellent qualities as a follower, but lacked those required in a ruler. His followers, the Shī'ahs, who adopt the principle of divine right, consider that he should have been the first Khalīfa, and look upon the preceding three as usurpers.

The outcome of all this political trouble and faction fights was the rise of a great schism, which in due course evolved grave theological differences. We have now seen how early discord, disunion and internecine war set in, a prophetic illustration of what was hereafter to follow amongst diverse people, in many lands, and during long periods of time.

¹ Osborn, *Islām under the Arabs*, p. 99.

² See *The Recensions of the Qur'ān* (C.L.S.).

CHAPTER XII

THE VARIOUS KHALIFATES

(1) THE UMMAYA KHALIFATE.—We have seen that Mu'āwiya opposed 'Alī, and that, after the battle of Siffin, it was decided to refer the respective claims to arbitration (*ante* p. 63). This was done but by a fraud 'Alī was deposed.¹ He did not accept the decree and civil war broke out and Islām saw two rival Khalīfas, the one cursed from all the pulpits of 'Irāq, the other from all the mosques of Syria. After 'Alī's death his son Ḥasan succeeded him. He was a weak voluptuous man, who on account of the many wives he divorced in order to get fresh ones, was nick-named 'The Divorcer'. He was no match for Mu'āwiya, in whose favour he soon resigned. He retired to Madīna and eight years after was poisoned by one of his wives, whether at Mu'āwiya's instigation or not it is difficult to say. Mu'āwiya made Damascus the capital and appointed his son Yezed² as his successor. The people of Madīna had hitherto either elected the Khalīfa, or approved of his appointment. Now the elective principle was set aside, and the hereditary one was substituted, which gave great offence. However, the Ummaya

¹ See *The Four Rightly-Guided Khalīfas* (C.L.S.), pp. 52-3.

² *The Faith of Islām*, p. 105; Muir, *Annals of the Early Caliphate*, chapter xlviii.

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Khalīfate now commenced. It lasted from A.H. 41 to A.H. 127 or from A.D. 661 to A.D. 745. The period was one of constant wars, which finally culminated in the downfall of the Ummayas.¹

(2) THE SHI'AH IMAMS.—When Mu'āwiya won the Khalīfate from Ḥasan, the son of 'Alī, the Shi'ahs still retained his successors as their spiritual leaders. This line of twelve Imāms ended with al-Mahdi, A. H. 260 = A. D. 873 (*ante* p. 49).

(3) THE 'ABBASIDE KHALIFAS.—They were the descendants of 'Abbās, an uncle of the Prophet. The first Khalīfa of this dynasty was surnamed as-Ṣaffāḥ, or the Sanguinary, from his savage character. He was proclaimed Khalīfa in A.H. 132 = A.D. 750. Baghdad was soon fixed upon as the capital, and under some of the 'Abbāsides Khalīfas was for a time a centre of learning and of Oriental civilization. But all this did not prevent constant insurrections and wars, and when the great invasion of the Mongols came, the empire fell under the rule of the Seljukian Turks, the Khalīfas were retained at Baghdad to keep up appearances, but they had no real power. When Hūlāgū Khān sacked Baghdad in A. D. 1258, the last Khalīfa, al-Musta'ṣim was put to death, with several members of his family and thus the 'Abbāsides Khalīfate came to an end.² The Muslim world was distressed at the absence of a Khalīfa, and so the rulers in Egypt invited Abū'l-Kāsim, who had escaped the massacre of his family

¹ On the downfall of this dynasty, see Osborn, *Islām under the Arabs*, part iii, chapter v.

² See Osborn, *Islām under the Khalīfs of Baghdad*, parts ii and iii.

at Baghdad, to Egypt. He did so and was proclaimed Khalifa in Cairo under the name of al-Mustansir.

(4) THE WESTERN KHALIFATE.—When the 'Abbāsides defeated and deposed the Khalifa of the Ummaya dynasty, one youth, named 'Abdu'r-Rahmān, after many adventures found his way into Spain and became the first Khalifa of the Ummaya Khalifate of Cordova, A.D. 755. The Muslims ruled in Spain until they were defeated and expelled about the end of the sixteenth century. During part of that time civilization was high, and the arts and sciences flourished, due largely to their environment,¹ for when expelled to Morocco the Moors relapsed into, and have since remained in, practical barbarism.

(5) THE FATIMIDE KHALIFATE.—This was founded by 'Ubaidu'llāh, a grandson of the seventh Imām, and so a descendant of Fāṭima, in A.H. 297=A.D. 909. In A.D. 955 al-Mu'izz, the fourth Khalifa, established his rule in Egypt and made Cairo the capital. They were not good rulers and al-Ḥākim was a madman.² The last Khalifa al-'Āḍid was overthrown by Ṣalāḥu'd-Dīn, (Saladin), who disliked the Shī'ahs, and in 1171 the dynasty came to an end.³ He caused the name of the 'Abbāsīde Khalifa to be proclaimed in the mosques in Egypt. Saladin and his successors ruled until the rise of the Mamlūks 1250.⁴

¹ See *Islam: its Rise and Progress*, pp. 60-2; Freman, *History of the Conquest of the Saracens*, pp. 155-8.

² See *The Druses* (C.L.S.), pp. 22-33.

³ See Lane-Poole's, *A History of Egypt*, p. 193; Osborn, *Islam under the Arabs*, part ii, chapter iii.

⁴ Lane-Poole, *A History of Egypt*, chapter vii-xi; Muir, *The Mameluke Dynasty of Egypt*.

(6) THE 'ABBASIDE KHALIFATE OF CAIRO.—Under Ṣalāḥu'd-Dīn's successors there was no resident Khalifa in Egypt, but Beibars, the fourth Sultān of the Bahrī Mamlūk dynasty and one of its most famous rulers, thought it would add to his prestige and so be a support to him against his foes, if he had a resident Khalifa. The Khalifate at Baghdad had come to an end in A.D. 1258, and three years later Beibars found at Damascus a relative of the late Khalifa and invited him to Cairo. After the genuineness of his descent had been proved, he was with great pomp proclaimed Khalifa in A.D. 1261¹ under the name of al-Mustansir. This Khalifate lasted until the Ottomans conquered Egypt in A.D. 1517. The work of these Khalifas was restricted to spiritual and ritual matters; they had no political or administrative power at all. They connected the Khalifate of Cairo with the old 'Abbāsīde one of Baghdad and so, to some extent, appealed to the sentiment of Sunnī Muslims. They formed a connecting link between the Khalifas of Baghdad and the Sultāns of Turkey.

(7) THE KHALIFATE IN TURKEY.—Selim the First, Sultān of Turkey, conquered Egypt in A.D. 1517 and carried away the titular Khalifa, al-Mutawakkil bi'llāh, to Constantinople where on account of his bad conduct he was confined in a fortress. Selim died three years after this, and his successor, Suleyman the Great, made the Khalifa transfer to him all his shadowy rights and his title. After this he was set free and allowed to go to Cairo. Then he and his family passed out of public notice. This is the only ground on which the

¹ Lane-Poole, *A History of Egypt*, p. 265; *The Encyclopædia of Islām*, p. 586.

Sultáns of Turkey can claim to be Khalifas of Islám to-day. The claim is not a valid one.¹ There were two ways in which a Khalifa could obtain the office; either by hereditary descent, or by a popular election. The Sultán received it in neither way; he simply took it by force. The whole controversy on the subject is well wound up by Sir W. Muir, who says: 'In virtue of Mutawakkil having resigned to them his office, the Osmanly Sultáns assume that the functions appertaining to the Caliphate, those, namely, exercised by the Omeyyad and 'Abbáside Caliphs, both spiritual and temporal, have devolved upon them; and therefore that, like these, they are entitled as "Successors of the Prophet" to all the privileges, and bound to perform all the duties appertaining to the office, including supreme rule over the Moslem world. Were there no other bar, the Tartar blood flowing in their veins would make the assumption altogether out of the question. Even if based on intermarriage with female descendants of Coreishite stock, the claim would be a weak anachronism. The real Caliphate ended with the fall of Baghdad and death of Zahir, the last Caliph of 'Abbáside descent; and so did the Fátimide (or schismatic) Caliphate end with its abolition by Saladin. The resuscitation by Bēibars of the sacred office was a political

¹ See *The Faith of Islám*, pp. 119-121. On page 119, it should have been stated that, though Selim carried the Khalifa away from Egypt, it was his successor, who actually took over the office. This is also the opinion of Muir in *The Mameluke or Slave Dynasty of Egypt*, p. 213, and of Stanley Lane-Poole in *Egypt*, p. 355; though this last author in *Turkey*, p. 162 says it was Selim who assumed the office.

measure, meant to give an air of legitimacy to the throne, and weaken the Fátimide faction which threatened it. The Egyptian Caliphs were possessed of no authority. They were but servants and spiritual advisers of the crown, fitted at best to grace the court, and give to each new Sultán an air of religious recognition. The Mameluke Caliphate was a lifeless show; the Osmanly Caliphate is but a dream.¹

¹ Muir, *The Mameluke or Slave Dynasty of Egypt*, pp. 213-14.

CHAPTER XIII

THE MUSLIM VIEW OF JESUS CHRIST

IN the Qur'án, our Lord is called 'Isá (Jesus), the son of Maryam, Masīḥ (Messiah),¹ the Word (Kalimatuhu) of God, the Spirit of God (Rúḥu'lláh)² and 'one illustrious in this world and the next, and one of those who has near access to God.'³ He is God's apostle to confirm the law, and to announce an apostle that should come after him, whose name should be Ahmad.⁴ The commentator Baiḍáwí says this means His prophetship in this world and His work of intercession in the next. So Christ is an intercessor.

The word created (Khalaqa) is used in Súra iii. 43 of an action imputed to Christ. Elsewhere this word is used of the Almighty Creator himself. Muslims believe in the miraculous birth of Christ,⁵ also that he worked miracles in his infancy⁶ that he brought down a table from heaven,⁷ that he was sent as a prophet⁸, that he was strengthened by the Holy Spirit.⁹ His divinity is denied,¹⁰ yet the Qur'án in other places seems to admit it. There is much inconsistency

¹ Súra iii. 40.

² Súra iv. 169.

³ Súra iii. 40.

⁴ Súra lxi. 6.

⁵ Súras iii. 40-3; xix. 16-28.

⁶ Súras xix. 28-34, iii. 43; v. 109-10. See *al-Qur'án* (C.L.S.),

⁷ Súra v. 113-16.

[p. 20-1.

⁸ Súras xxxiii. 7; iii. 44; xliii. 57, 63; lxi. 6; v. 50; lvii. 27.

⁹ Súras ii, 81, 254.

¹⁰ Súras iii. 73; iv. 169; v. 79, 116.

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on the subject. In all probability Muḥammad had picked up certain expressions about the person of Christ and used them either to please Christians, or because he did not understand the full import of their meaning. He never seems to have taken any trouble to ascertain what true Christian doctrine really is.

Muslims believe that by some deception, another person was substituted for Christ, and that he himself was not crucified¹ but was taken up into heaven² from whence he will come again. According to the Traditions he will assist al-Mahdí, slay anti-Christ, destroy swine, abolish the poll-tax, and finally die and be buried at Madína, where a vacant space is now left for him³ in the enclosed place where Muḥammad, Abú Bakr and 'Umar are said to be buried.

It follows from the denial of the divinity of Christ that the doctrine of the Holy Trinity is repugnant to Muslims. The Qur'án distinctly denies it.⁴ The true doctrine of the Trinity was not unknown in Arabia, for an inscription, dated A. D. 542 opens with words 'In the power of the All-Merciful, and His Messiah and the Holy Ghost.'⁵ We cannot say that Muḥammad ever knew of this; but it does appear as if he was quite content to gain his knowledge about Christian dogmas not from the New Testament and the creeds of the Church, but from the teaching of heretical sects.

¹ Súra iv. 156.

² Súra iii. 47-8.

³ Zwemer, *Arabia*, p. 49; *Mishkatu'l-Masābīh*, (Madras ed.) p. 780.

⁴ Súras iv. 169; v. 116; see *Mifāḥu'l-Asrār* (C.L.S.), pp. 131-42 and Goldsack, *God in Islām* (C.L.S.), pp. 6-9.

⁵ Zwemer, *Islām*, p. 21.

We have already seen that Muslims profess to believe that all prophets are free from sin. This cannot be proved from the Qur'ān, which imputes sin to them, with the exception of Jesus Christ.¹ This is borne out by a well-authenticated Tradition which reads as follows: 'The people will be gathered together at the day of judgement and will say, "If some one would only intercede for us with our Lord." They will go to Adam and say, "Thou art the father of men. God created thee with His own hand. Angels made sijda (obeisance) to thee and taught thee the names of everything. Intercede for us with thy Lord, so that we may be happy in one place." Adam replied, "I am not fit for this work for you," and he remembered his sin (dhanb), and was ashamed. Then they went to Noah. Certainly he was the first prophet raised up by God for the ruler of the world. He replied, "I am not fit for this work for you," and remembered his questioning of God on that which was not for him to know. He will be ashamed and will say, "Go to the friend of God." They will then go to Abraham, who will say, "I am not fit for this; go to Moses, to whom God spake and gave the Taurāt." They will go to him, and he will say, "I am not fit for it," and will remember his killing a man, and will be ashamed, and will say, "Go to Jesus, the servant of God and the messenger, the word of God and His Spirit;" but Jesus will say, "I am not fit for this; go to Muḥammad, the servant to whom God hath forgiven the former and the latter

¹ See *The Faith of Islām*, pp. 244-8; Goldsack, *Christ in Islām* (C.L.S.), pp. 30-1.

sin"' (dhanb). In sharp contrast to the case of Muḥammad and the other prophets, all reference to sin is omitted in the case of Jesus.¹ He is the sinless prophet of Islām.

There is another Tradition, recorded on the authority of 'Āyisha that Muḥammad said, 'Every child who is born of Adam's seed is at his birth pricked by Satan except Jesus and his mother.'² This has given rise to the idea that Muslims hold the dogma of the immaculate conception of the Virgin Mary; which is not, however, an article of faith.

¹ *Ṣaḥīḥu'l-Bukhārī*, iii. 194.

² Muslim, Part v, p. 126.

CHAPTER XIV

THE STRENGTH AND THE WEAKNESS
OF ISLĀM

(1) STRENGTH.—This lies in certain great truths which it contains. Such are:—

(i) Belief in one living God, the Creator and Ruler of men. Muḥammad enforced this doctrine with great power. The Muslim has a profound belief in the direct personal rule of God over the affairs of men.

(ii) Belief in the fact that God reveals His will to mankind through His prophets and that such revelations may be comprised in a book.

(iii) Belief in a general resurrection and in a coming Judgement Day, when all persons will receive the reward of their works, whether good or bad.

(iv) Belief in the efficacy of prayer to God.

(v) The testimony to Jesus Christ. (See chapter xiii).

(vi) The sense of brotherhood. The theological differences between the sects of Islām are great, yet underlying all is the powerful idea of a great brotherhood, united in belief in the Unity of God, in the divine origin of the Qurʾān, and in unbounded admiration for Muḥammad. This is a living force in Islām. Any great crisis, such as war with Turkey, unites in feeling and sympathy Muslims all the world over, who on many other points may disagree and quarrel.

(vii) The Muslim is proud of his religion and in some lands is diligent in propagating it. In these days when the decay of Muslim governments is so rapid, this missionary work is perforce done by peaceful means. The Muslim, even the recent convert, considers himself in a religious sense to be superior to men of any other creed. He is never ashamed of his religion in public or in private.

(2) WEAKNESS.—There are elements of weakness in Islām both as a creed and a polity. Some of these are:—

(i) A defective idea of God. The stress is laid chiefly on the intellectual and metaphysical attributes of the divine nature, almost to the exclusion of the moral. In rejecting the doctrine of the Trinity in Unity, Muḥammad lost the power of rising to a high and true conception of God.¹ 'Muḥammad taught his followers to regard God as absolutely separated from His creatures, so much so indeed that no inference can be drawn as to God's actions from considering what our ideas of holiness and justice require.'²

A God that shrouded in His lonely light
Rest utterly apart

From all the vast creations of His might
From Nature, Man and Art.³

(ii) There is no proper conception of sin as a breach of moral law: no atonement and no saviour. This arises from the idea of arbitrary power ascribed to God.

¹ See Pander, *Miftāḥu'l-Asrār* (C.L.S.), pp. 132-7; 146-8; 172-3; 191 *et seq.*

² Tisdall, *The Religion of the Crescent*, p. 55.

³ Monckton Milnes, *Palm Leaves*, p. 37.

Thus Muslims see no sin in many doubtful actions of Muḥammad, for they say God ordered him to do them. The tendency is to attach more importance to ceremonial than to moral acts. Thus a well-known Muslim has said: 'The Hajj cleanses the hearts of men and makes them innocent like new-born babes.'¹

There is no conception of original sin. Adam committed a fault, but the spiritual consequences of this are not inherited by his descendants. The fatalistic conception of life tends to do away with any keen sense of the guilt of sin. It is rather regarded as an external pollution, which proper ceremonial ablutions may wash off. A Tradition says: 'If there be a river at the gate of any one of you, in which he bathes five times every day, there will remain no defilement in him. . . . That is what the five prayers are like; by means of them God wipes out sins.'² An atonement for sin, in the Christian sense, is not, therefore, accepted in Islām. Of Muḥammad's teaching it may be said:—

No message here of man redeemed from sin,
Of fallen nature raised,
By inward strife, and moral discipline,
Higher than e'er debased.
Of the parental heart that yearns
From highest heaven to meet
The poorest wandering spirit that returns
To its Creator's feet.³

(iii) Fatalism. This arises from the dominant conception of God as Power. This has been well described

¹ Maulavi Rāf'ud-Dīn, *Nineteenth Century* for October, 1897.

² *Mishkātu'l-Maḥabbīh*, Sec. iii, p. 50.

³ *Palm Leaves*, p. 38.

by Palgrave thus: The words, "There is no god but God" are words simply tantamount in English to the negation of any deity save one alone; but they imply much more also. Their full sense is not only to deny absolutely and unreservedly all plurality . . . , but they imply that this one Supreme Being is the only Agent, the only Force, the only Act existing throughout the universe, and leave to all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure unconditional passiveness alike in movement or in quiescence, in action or capacity. Hence in this one sentence is summed up a system which, for want of a better name, I may be permitted to call the "Pantheism of Force". God is one in the totality of omnipotent and omnipresent action, which acknowledges no rule, standard, or limit save one's sole and absolute will. He communicates nothing to His creatures, for their seeming power and act ever remain His alone, and in return He receives nothing. It is His singular satisfaction to let created beings continually feel that they are nothing else than His slaves.'¹

Thus it is difficult for a Muslim to have a sound moral basis for and true moral perception of actions. Bishop Lefroy says: 'Anything might have been ordered by God. His decrees bear no necessary relation to His eternal nature. As it happens He has ordered purity, truth, bravery and the like—though the opposite also, as we must, I believe, hold, in not a few individual cases; but there was nothing in the nature of things to

¹ *Central and Eastern Arabia*, vol. i, pp. 365-6; quoted in full in *The Faith of Islām*, pp. 180-1.

hinder the exact reverse having been enacted, and impurity and falsehood having been made the standard with only occasional deviations into truth and goodness.¹
The God of Islám :—

Is an unconditioned, irrespective will,
Demanding simple awe,
Beyond all principles of good or ill,
Above idea of law.
A power that at its pleasure will create,
To save or to destroy;
And to eternal pain predestinate,
As to eternal joy.²

(iv) The mechanical nature of worship. Prayer is looked upon as a tribute due to God rather than as an act of communion with Him. It would be quite wrong to assume that there are no spiritually-minded Muslims; but by the stress laid upon the necessity of exact conformity to the ritual and the blessings attached to such performance, the tendency of it all is to a mechanical view of prayer. It is a burden to be borne.

(v) The carnal views of paradise.

(vi) Islám is weak as a moral system. This follows from its defective views about God and the nature of sin. The threefold evils of polygamy, concubinage and slavery, interwoven so closely with its fundamental laws, hinders its rising to a high moral standard and tends to make it unprogressive in the ideals of social life.

(vii) Its attitude to other creeds is contemptuous, and when it had power it was often intolerant.

¹ Cambridge Mission to Delhi, *Occasional Papers*, No. 21, p. 16.

² *Palm Leaves* p. 37.

(viii) The finality of its legal system, which covers all spheres of life—the social and moral as well as the religious and ceremonial—hinders it, as an organized community, from adapting itself to new conditions and from entering on the path of progress. It is for this reason that Islám as a political power is almost played out, and that Muslim states, as such, are gradually passing out of existence. Muḥammad gave hard and fast precepts, instead of laying down principles, capable of adaptation to changing circumstances, and the result is :—

Muhammad's truth lay in a holy book,
Christ's in a Sacred Life.
So while the world rolls on from change to change
And realms of thought expand,
The letter stands without expanse or range
Stiff as a dead man's hand.
While, as the life-blood fills the growing form,
The Spirit Christ has shed
Flows through the ripening ages, fresh and warm,
More felt than heard or read.
And, therefore, though ancestral sympathies
And closest ties of race
May guard Muḥammad's precepts and decrees
Through many a tract of space.
Yet in the end the tight-drawn bow must break
The sapless tree must fall;
Nor let the form one time did well to take
Be tyrant over all.¹

¹ *Palm Leaves*, pp. 28-9.

CHAPTER XV

GENERAL SURVEY

THE estimates of the total population of the Muslim world vary considerably; but 200,000,000 may be accepted as well within the mark. In India, in round numbers, there are 64,000,000; in Java, 24,000,000; in Russia, 20,000,000. The Turkish Empire has only about 15,000,000 and other Muslim lands still less in any one of them. If we look at all the British possessions, we find that the total number of Muslims enjoying the advantage of British rule is about 95,000,000. The larger proportion of Muslims in the world to-day live under the rule of Christian Powers.

Politically Islám has lost ground. In Northern Africa there is now no independent Muslim State. During the last hundred years, Turkey has lost many provinces and may lose still more. The revolutions in Turkey and in Persia a few years ago led to the hope that in these lands real reforms would be made, but it seems doomed to disappointment. On the other hand, there are regions where Islám in its crudest form is making a rapid territorial advance and in other places is changing its attitude. The advance in recent years has been chiefly in the Súdáns and Central Africa. This is largely due to the influences of the great Darwish Orders and is a retrogressive movement, for many of these

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Confraternities and especially that of the Sanusiyya, are opposed to modern civilization in any form.¹ In some parts of India, and in other lands where western education is spreading, a distinctly modernist movement has arisen, on which orthodox Muslims look with much suspicion.

There are now very few parts of the Muslim world into which the Christian missionary cannot enter. Wide doors are open and the call is urgent. Dr. Zwemer closes an excellent account² of the present position in these words: 'Morocco is typical of the *degradation* of Islám; Persia of its *disintegration*; Arabia of its *stagnation*; Egypt of its attempted *reformation*; China shows the *neglect* of Islám; India the *opportunity* to reach Islám; Java the *conversion* of Islám; Equatorial Africa its *peril*. Each of these typical conditions is in itself an appeal. The supreme need of the Muslim world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, rebirth to Egypt, reach the neglected in China, win Malaysia, meet the opportunities in India, and stop the aggressive peril in Africa.'

¹ See *The Religious Orders of Islám*.

² *An Introductory Survey in Islám and Missions*, Report of the Lucknow Conference, 1911, pp. 9-42. This survey should be carefully studied.

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 GOLDSACK, *The Qur'án in Islām* (C.L.S.).
 MUIR, *The Coran* (S.P.C.K.).
 TISDALL, *The Sources of the Qur'án* (S.P.C.K.).
Selections from the Qur'án (C.L.S.).

LAW

- KLEIN, *The Religion of Islām*.

EARLY HISTORY

MUIR, *Annals of the Early Khalifate.*

OSBORN, *Islām under the Arabs.*

BUTLER, *The Arab Conquest of Egypt* (Clarendon Press).

SELL, *The Four Rightly-Guided Khalifas* (C.L.S.).

SELL, *Islām : Its Rise and Progress* (Simpkin).

ZAYDAN, *Ummayyads and 'Abbāsids* (Luzac & Co.).

STANLEY LANE-POOLE, *The Art of the Saracens in Egypt* (Chapman & Hall).

The C.L.S. books in the foregoing list will be found to be much cheaper than most of the others.

GENERAL

The Reports of the Cairo and the Lucknow Conferences.

RICE, *The Crusaders of the Twentieth Century* (C.M.S.).

HADJI KHAN, *With the Pilgrims to Mecca* (Heinemann). (A lively account of the Hajj.)