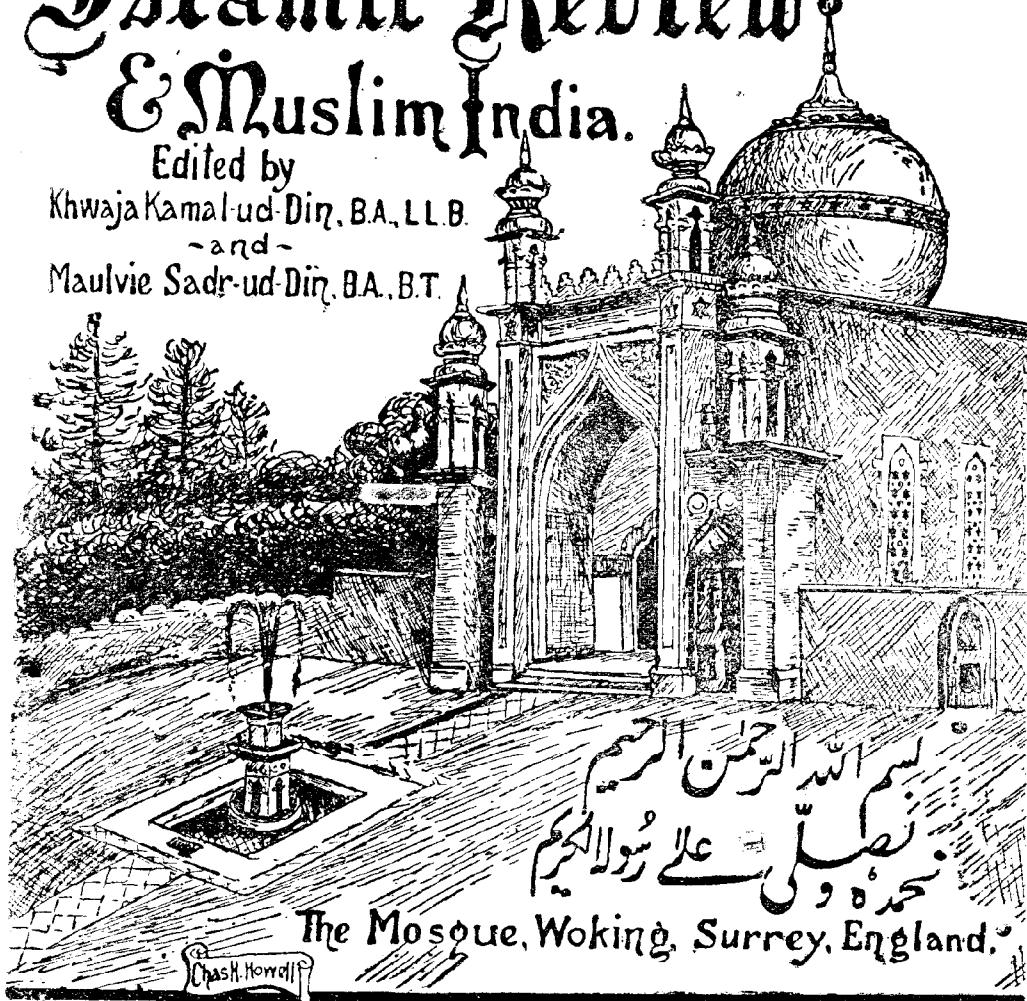


# Islamic Review & Muslim India.

Edited by  
Khawaja Kamal-ud-Din, B.A., LL.B.  
-and-  
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ON EID-UL-FITR DAY (JULY 21, 1917) AT WOKING.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# ISLAMIC REVIEW

AND

## MUSLIM INDIA

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VOL. V]

SEPTEMBER 1917

[No. 9

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### THE HOLY QUR-ĀN

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| 25th November...  | "How Atheists Bow to God."  |
| 9th December ...  | "Hell, a Friend and a Guardian—Moslem Conception of Hell."        |
| 23rd December ... | "Consistency, a Characteristic Feature of Divine Revelation."     |

## DEATH, A LIFE OF LIFE

### A MUSLIM PHILOSOPHER'S FAREWELL

By SYED IQBAL ALI SHAH.

THE celebrated Mulla Meeran, a Muslim divine, lived towards the end of the fourteenth century in a small Persian village. His virtue and philosophical ideas soon made him a centre of religious thought. Disciples came to him from South, North, East, and West, to take oath by placing their hand in his, and followed his teaching.

One afternoon, while sitting in his cloister, he said to his disciples : "Fetch me white garments,<sup>1</sup> for I must appear to-night in the presence of my King."

His disciples hastened to fulfil the command of their spiritual leader ; but great was their surprise and dismay when on returning they found their master dead. Lying on the ground beside him, they discovered a scroll, on which were written the following lines entitled as "Farewell."

"Tell my friends, when weeping, that they disbelieve and discredit my words.

You will find my mould lying ; but know, that it is not I !  
I roam far far away in a sphere of immortality.

This was once my house, my covering, but not my home.

It was a cage, the bird has flown.

It was a shell, the pearl has gone.

Almighty has been pleased to grant me freedom,

I stand now, beholding His Heavenly light.

I leave you toiling and strangled, I see you

Struggling as I journey on.

Grieve not, if one is missing from amongst you.

Friends ; let the house perish ! Let the shell decay.

Break the cage, destroy the garment. I am far away.

Call this not my death, it is life of life for which I

wearied and longed. But take one word of advice ; prepare yourself for the Day of Judgment : and ask yourself every morning and night : 'Am I prepared to die ?'

Make haste and make preparation, any breath may be the last."

<sup>1</sup> Muslims usually use white clothes for their coffins.—I. R.

"MISTAKEN MERCY"



SENTIMENTALISM ON THE WANE

WE are indebted to the *News of the World* for the production of the above. The so-called Christian sentiments are on their wane, and the noble spirit of self-preservation has come to the

front. The reported passive morality of Jesus was only a dream, and remained so, since its conception. The readers of the Bible always forget the circumstances which prompted the "preaching of sentimentalism" from the Mount of Olives. It suits those enervated conditions when one fallen short of all means of self-defence finds resistance to evil a further invitation to persecution. To return a blow for blow then would entail self-destruction. These were the circumstances under which the small following of Jesus Christ was labouring, otherwise we fail to appreciate consistency in his words where he is reported to have said to his followers: "He that hath no sword, let him sell his garment and buy one," and when two swords were shown to Him, He said unto them: "It is enough," but only a few hours after that, when the expected hour to unsheath the sword came, and "one of them which was with him, stretched out his hand and drew his sword, and struck a servant of the 'high priest,' he says to him, 'Put up again thy sword into his place, for all they that take the sword shall perish with swords.'"

The soundness of principles and tenets can be tested only in the face of the exigencies for the time being. If Pacifism in face of brutality may be claimed as the distinguishing feature of Christian faith, the English nation has very rightly seen reasons to disavow it. Rioting "of the wildest kind ever seen in London," says the *Daily Mirror*, "occurred at the Brotherhood Church, Southgate Road, as the result of the ill-advised attempt of a few peace-cranks to air their views at a meeting. Soldiers, civilians and even women saw to it that the meeting did not take place, and stormed the church, which to-day looks as though it had been transferred from the war-zone. Every window was smashed to atoms by stones, volleying like shrapnel, chairs and doors were broken, and the building entirely devastated. There were a number of casualties on both sides—the peace-mongers coming in for some rough treatment when they tried to escape." No one in a sane moment could like the scene to take place in the house of God, and the treatment which it received at the hands of the rioters. But the unusual occurrence is characteristic of the times when nobler principles are to be engrafted upon received stale morality. We cannot appreciate the logic of the conscientious objectors against the war, when they substantiate their argument by quoting the Bible, since it is the self-same

Bible which has been discarded over and over again by them in other circumstances of life.

Can we accept the following as a domestic gospel and a rule for the conduct of our life :—

"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. . . . Consider the ravens; for they neither sow, nor reap; which neither has store-house or barn; and God feedeth them; how much are ye better than the fowl. . . . Consider the lilies, how they grow, they toil not, they spin not . . . if then God so clothed the grass which to-day is in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith? . . . and seek not ye what ye shall eat, and what ye shall drink" (Luke xii. 22-29).

Leaving other things apart, when the preachers of the Gospel themselves could not keep up to the standard of life laid down for them by the Master,<sup>1</sup> what can be expected by the laity? If the Christian nations throughout their lives have always disregarded these teachings of Christ, considering such a course essential for their welfare, it hardly befits a conscientious objector to harp on sentimentalities of the Sermon on the Mount.

Has he ever cared to translate the following theories of idealism through his actions which we find in the same sermon:—"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away . . . take, therefore, no thought for the morrow, for to-morrow shall take thought for the thing itself."

In his message to the people of London given on the third anniversary of the war, the King has very rightly remarked :—"Three years of war, with all they have meant to every home in the British Empire, have served to weld more closely the bond of unity which steels the heart of the whole nation in their firm resolve to secure the sacred principles of justice, freedom, and humanity. It is for these we fight, and by God's help we mean to triumph."

In our opinion it is a true religion so nobly enunciated by His Majesty. To unsheath the sword in maintaining free-

<sup>1</sup> Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.—MATT. x. 9, 10.



dom and justice and righteousness, and to crush militarism, which causes horror and misery, and disturbs peace, is a true piety in the faith of Islam.

Among other similar messages we read the following from some of the Church representatives, which all seem to be permeated with Islamic principles rather than Christian sentiment:—

*From the Bishop of Norwich.*

At the start we said it was all worth while when we could not really count the cost; worth while to support right, truth, freedom, and honour, to fight for peace and goodwill and the things Christ himself taught us to hold dear.

To-day we say the same, with eyes opened to the full meaning. Worth while! Yes! if only we are sure that we *are* still trying to realize for the world the purest, brightest visions we have seen.

But war can coarsen the spirit, and angry sense of wrong lower the standard. Some already show hot-headed impatience, some chiefly desire to get the most for themselves from the future reconstruction. We may unconsciously desert our first lofty aim.

But to-day, commemorating gallant lives, surrendered with no thought of self, we are again challenged to maintain our championship of right unsullied, unselfish, and Christian to the end.

B. NORVIC.

The Palace, Norwich.

*From the Bishop of Chelmsford.*

In the interest of humanity, of our children's children, of freedom, of righteousness, there must be no premature or patched-up peace. The man who advocates peace until that for which we drew the sword in 1914 is accomplished is a traitor not only to his country, but to the ideals for which his Lord was crucified, for this is *truly a war of the Pierced Hand against the Mailed Fist*.

England has still much to face. Greater sacrifices will have to be made, and the coming winter will tax us all to the utmost. Money, comfort, and, incomparably greater, husbands and sons, will all have to be surrendered, but surrendered that the souls of the nation and of men may be preserved.

Let the nation but turn to God and in Him gain fresh

strength and inspiration, and victory for Peace will be secured, final and complete, for we shall dwell in Him in safety.

Bishops court, Chelmsford.

J. E. CHELMSFORD.

Beautiful sentiments, and expressed in a true Muslim spirit, but we fail to appreciate the significance and occasion of what we have italicized in the above quotation. Did not the fight of Jesus, as has been the boast of his missionaries for centuries, lie in non-resistance to evil, and has not the Prophet of Islam till now been maligned and given hard names, especially by the Christian propagandist, for the very noble resolve the like of which the nation here has made to uproot evil and never to submit to it? To crush evil with an unswerving determination, and to continue fighting until oppression and persecution is over, is the teaching of the Qur-án, while to achieve victory against wickedness through non-resistance was the gospel of the Nazarene Prophet. Muhammad (Peace be upon him and Jesus) came out with the sword to defend righteousness and stamp out iniquity, but Jesus is said to have tried to win his war through submission to wickedness. The war on the part of the Allies is not "a war" of the "Pierced Hand" against the "Mailed Fist" if the evangelical record of the Man of Sorrows is authentic. The war, on the other hand, is after the principles of Muhammad, who received Divine sanction for fighting in the following Quranic words :—

"Permission to fight is given to those upon whom war is made (22-39). Those who have been expelled from their homes without just cause, except that they say, Our Lord is Allah (40), and fight in the way of God, with those who fight with you (2-190). . . . And kill them wherever you find them, and drive them out from whence they drove you out (191)."

Under these injunctions continuation of war till the restoration of occupied territories by the enemy and achievement of other war aims becomes the sacred duty from a Muslim point of view, but we hear something quite different in the following words as ascribed to the "pierced hand":

"And if any man will take away thy coat, let him have thy cloak also."

"If we saw," says the Bishop of London, "a blackguard ill-using a little child, should we stand still? NO! We should

deal with the blackguard speedily and rigorously." "We must drive the invaders out of the land they have despoiled." This is just what the Qur-án would enjoin a Muslim to do ; but can his lordship reconcile his statements with the reported teachings of his Lord? A Muslim, under the teaching of the Holy Prophet, finds his "Heaven under the shadow of the sword," when he is called upon to fight the holy war to crush vandalism and rapacity. But we fail to understand the significance of the words : "They that take the sword, shall perish with the sword" (Matt. 26 : 52), when we contrast it with the following words of the Bishop of Chelmsford, which he uttered in dedicating a motor ambulance for the use of wounded soldiers at Ilford : "It would be a folly and crime to put aside the sword until the purpose for which we had drawn it had been secured." These words, again we say, sum up a true religion of humanity according to the teachings of Al-Qur-án, which says : "And fight with them until there is no persecution . . . but if they desist, then there should be no hostility against the oppressor" (ii. 193).

We accept Jesus as our own Prophet, but our standard of the teachings of a prophet does not permit us to accept what is reported in the Biblical record as to the teachings of Jesus. With us religion is a practical morality and a domestic gospel. For this very reason we never accepted the narrative of the evangelists as a true record of our Prophet Jesus ; and so we have been told in the Qur-án, and the same has been established under the Higher Criticism in the Bible. To act on the principle of non-resistance of evil is simply suicidal, and to lead the life which has been recommended in the name of Jesus is to invite penury and to encourage mendicancy.

---

## THE SUPERMAN

*Sermon delivered by Khwaja Kamal-ud-Din on the Eid-ul-Fitr day, the 21st July, at the Mosque, Woking.*

"Say surely, my prayer and my sacrifice, and my life, and my breath are all for Allah, the Lord of the worlds (the Creator of all nations, the Sustainer of all races, and the Cherisher of His creatures). No associate has He, and this am I commanded, and I am the first of those who submit."—THE QUR-ÁN, chap. iv. 163-4.

IN this verse we find not only the life mission of our Holy Prophet summed up in simple words, but a guiding motive as

well of the Superman from the Muslim point of view. The Superman of the West, in the words of Nietzsche, is he who can force his own will on all other men, and can do so regardless of consequences to others, using every method which comes to his hand.

But Nietzsche does not stand alone in his view of the superman. Other Western nations have more or less endorsed his opinion. The West received her inspiration from the dumb unbridled nature, where observers, like Huxley and others, saw a parasite creeper maintaining its existence through self-assertiveness at the expense of a rose or a jasmine. These brambles and parasites that were to be weeded out under the intelligent hand of a gardener to give full growth to rose or a jasmine, unfortunately inspired some Western philosophers with the belief that self-aggression was the characteristic feature of the superman. Man was far nobler than the dumb nature, and his inspiration should have come from a higher source. And has not the superman of Nietzsche brought the world to-day to the most terrible catastrophe the world has ever seen? The world has seen the error, but at a terribly heavy price, Self-preservation no doubt is the rule of life, especially in the struggle for existence, but there ought to be a limit between self-preservation and self-aggrandizement, especially when at the expense of others. It was never meant so by the Most High, the Lord of all nations, and the Sustainer of all races. The life-aim of the superman of the Qur-án, however, is to serve the Lord of all nations through serving His creatures. Islam, the noble Prophet said, consisted of two things, obedience to God and benevolence to His creatures. If a person worships the Lord of nations, if he serves the Sustainer of all races, and if he adores the Preserver of black and white, red and yellow, Whose bounties are open to all, and Whose blessings have made no invidious distinctions, how can he, in the words of Nietzsche, force his own will on other men and do so regardless of consequences to others? What a striking contrast between the superman of the West and the superman of Islam. One acting upon self-assertiveness and self-aggression, and the other given to self-sacrifice and self-abnegation. The activities of the former centred in a sordid selfishness, while the efforts of the latter are devoted to the service of mankind at his own expense. If the votaries of Materialism did not care to be

guided by Divine revelation, they could consult their own nature, which was higher and nobler than dumb nature. Besides, why should their actions be inspired by brambles, thorns, and parasite creepers? Could they not follow the rose? Here at the border of this lawn I see a beautiful row of roses. They add beauty to this house and contribute immensely to our happiness. Not a single tree amongst them ever overlaps its limit. All of them act upon the principle of "Live and let others live." But if I leave one parasite to grow there it will mar the growth of these flowers. It exults at the destruction of the other. Therefore I say be rose and jasmine, and don't take bramble and thorny creeper for your model. Besides, conflict in struggle for existence in animate nature only exists among members of different genus and species, but very seldom among those belonging to the same class. And are not all men one and the same species? Are they not given the same limbs and joints, the same brain and heart? Have they not been equipped with the same faculties and potentialities? Difference in colour is only an accident following climatic conditions. There are certain short-sighted people, much obsessed with the present material advancement, who think that the people in the West are the only favourite children of nature. They are sometimes shocked to hear that Jesus was, after all, a coloured man and from the East. They should know that prosperity and adversity are like sunshine and shadow, which change the place by the change of time. If West leads the East to-day, the latter showed light to the former only a few centuries before, and even now it is the East which rules the West in religion, morals, and high thinking.

The whole human race, however, has been given the same advantage and the same equipment by nature. Does not this physical equality prove equal possession of potentialities and equal chance of progress by all races, and should we not therefore help each other's evolution, and do nothing which may go against the uplift of others? A Muslim for this very reason has been taught to begin his prayer by that beautiful sentence which opens the Qur-án, in words of "Alhamdo Lillahi Rabbil Aalamin," All praise and glory is due to Allah, the Creator and Preserver of all nations. A Muslim is reminded five times in his daily prayers that the God he serves is not only solely interested in him and his nation, but He is

the cherisher and maintainer of every man and every nation that breathes on God's earth ; therefore he should keep in mind that his worship of the Lord of all nations goes for nothing if he does not serve the cause of the universal brotherhood of man under the universal Fatherhood of God—the dream of Jesus, but the faith of Muhammad (peace be upon them). “Thy kingdom come, Thy will be done on earth as it is in heaven” was the heartfelt prayer of Jesus. He wished to see the will of the Father established on earth ; and it is not difficult to find out that will. The word Father in the prayer is a key to read it. No father can afford to be partial in dispensing his favours to his children. Every father is interested to see all his children thriving and flourishing equally. To him distinction among children conveys no meaning. They may differ from each other in utilizing the advantages equally provided by the father, and thus vary in their acquisition, but the father will not allow one to thrive at the expense of the other, nor would he suffer one depriving the other from equal chances ; and does not the work of God reveal to us the same as to His will in heaven? In His providence He makes no difference. The whole of nature has been made equally subservient to all mankind. He spread the earth a bed for all and heaven a beautiful canopy for every one. His sun, His moon, and His stars, His clouds, His rains, and His water, His trees, His minerals, and in short everything in the universe He made for all. This clearly shows what is His will in heaven—i.e. equal dispensation of His bounties to all of His children. Jesus, in praying “Thy kingdom come,” looked to that order of things which would mete out equal occasions and equal opportunities to all the units of humanity for their equal elevation. Muhammad received those laws for the world which could establish the desired millennium on the earth and stamp out that sordid narrowmindedness which has caused separation between brother and brother and disintegrated the whole fabric of humanity.

Jesus longed for this heavenly kingdom of God on earth, but perhaps the time had not come and he could not teach the whole truth. He looked for the coming Comforter for the realization of his wishes, and therefore he said : “Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven.” But Muhammad the Comforter received the gospel of equal dispensation and universal brotherhood ; he was

revealed those laws which could and did fraternize the world, and amalgamate black and white into one harmonious whole. Therefore he did not say "Hallowed be Thy name." In other words, he only said "Hallowed is Thy name, Thy kingdom has come, Thy will is done on earth as it is in heaven" when he said "Alhamdo Lillahi Rabbil Aalamin, Arrahmanarrahim, Maliki Yaumiddin," i.e. "All praise and glory is for Allah, the Ruler of the universe, the Creator and Provider of all nations, Who out of His beneficence supplied equally to every one his needful without his desert and without any compensation from him; Who rewards every good action hundredfold, and Who is the Lord of the day of judgment."

Dear friends who go after the holy name of Christ! study his career. See what he was striving after. In the establishment of the brotherhood of man he saw the establishment of the kingdom of heaven on earth. You repeat your Lord's prayer every day, but have you ever cared to do your bit in bringing the promised millennium nearer? Remember, your Father in heaven is also the Father of others. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And did not Jesus die for all, as you believe? But if he died for only a certain class of people, is not your foreign mission an anomaly? Your missionary activities show that Jesus in your belief carried his cross for the black and the white; then hearken what he says: "He that taketh not his cross and followeth after me is not worthy of me." Be worthy of Jesus, be worthy of him who from the cross taught you to die for the benefit of others. Do not think that others have been created to subserve your needs. Serve others at your own expense, and be great in the kingdom of heaven, as the "son of man" came to minister and not to be ministered. This is the gospel of eternal life. Take it from me if you will, on behalf of Jesus, and let him hear who has ear to hear, that self-sacrifice and not self-aggrandizement makes one the owner of eternal life.

The superman of the modern "Kultur" has proved himself a curse to humanity and a scourge to mankind. He is a bramble and a parasite; he may prosper for a time, and sap the life of rose and jasmine through his self-assertiveness, but he only courts his own destruction at the hand of a wise gardener. But the superman of the Qur-án is a blessing to

mankind and will be so always. Love for the Lord of nations prompts his actions. Does not love move benevolence?

The extent of our sympathies is commensurate with the scope of our love. Love of one's self, of one's wife and children, of one's friends and relatives, of one's nation and country—these are the various motives of our actions. The wider the motive, the greater the sympathy. One actuated with love for his country must be more sympathetic than the other whose love does not go beyond the circle of his own country. What would be said, therefore, of his beneficence and philanthropy who is prompted to action solely by his love for the whole of humanity, as he has to serve the Lord of all nations? Should not, therefore, the name of the superman be claimed only by him who in the words of the Qur-án says, "My prayer and my sacrifice, my life and my death, are all for Allah, the Lord of all the worlds"?

These words of the Book of God found their perfect translation in the Holy Prophet Muhammad. He has rightly been called in the Qur-án a blessing to the whole world. This is not an expression of belief on my part, but a patent fact in history. The life of the Prophet is not enshrouded in legend and myth; there is no mystery about him; his actions and words, that were consistent with each other, are in black and white. Study him and he will appear to you the only benefactor to humanity. He made human life really worth living, and contributed so much to the happiness of mankind. Happiness does not merely mean physical comfort, but it greatly consists in individual freedom. At the advent of the Holy Prophet man was labouring under various kinds of thralldom and bondage, which religions, usages, and received opinions on ethics, politics, etc., had created. Through his teaching and example he has liberated man from these shackles. At his hand religion emerged from creed and dogma and became a true theory of life. It did away with all meaningless ceremonies, and gave man a useful domestic and civil code as his religion, making service to humanity its characteristic feature. The following verses of chapter cvii. of the Qur-án were among the earliest revelations delivered by the Prophet in the dawn of his ministry; words not only applicable to the men at Mecca of his days, but an everlasting rule of life. They apply to the Muslims as much as to non-Muslims :—(1) "Do



you perceive the person who belies religion?"; (2) "That is the one who treats the orphan with harshness"; (3) "And does not urge (others) to feed the poor"; (4) "So woe to the praying ones"; (5) "Who are unmindful of their prayers"; (6) "Who do good to be seen"; (7) "And withhold alms."

Religion and worship of God received quite a new conception at the hand of the Prophet. "The strong one who treats his weaker and helpless brother with harshness, and who does not devote a part of his wealth to the help of his poorer brethren" is condemned as being the one who gives the lie to his religion, and makes his prayers to God a fruitless action.

Before Muhammad God was only a great Fetish, a revengeful Creator, clothed with attributes devised by credulity and ignorance. The God of Muhammad became a lovable ideal for human imitation, possessing all the best that was conceivably noble and good, and free from everything undesirable. Before him divine worship meant citation, gesticulation, and lip laudation. But he made these essentials of prayer a means to achieve higher ends. In human edification he saw divine glorification and in service to humanity a service to God. Thus religion, which before him was a dead faith, meaningless formula, and an absurd dogma, became a reality at his hand. He allowed freedom of judgment and liberty of opinion even in matters of belief. "No compulsion in religion" has always been the golden rule of Islam. No intermediary between man and his God. By announcing "I am only a man like you," he dealt a death-blow to sacerdotalism. He made virtue, and not descent, a matter of personal distinction when he delivered these Divine words to the whole human race: "O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other! *Surely the most honourable of you with Allah is the one among you who is most virtuous and careful of his duty*" (49: 13). "The principle of the brotherhood of man laid down here is on the broadest bases. The address here is not to believers but to men in general, who are told that they are all, as it were, members of one family, and their division into nations, tribes, and families should not lead to estrangement from, but to a better knowledge of each other. Superiority of one over another in this vast brotherhood does not depend on nationality, wealth or rank, but on the careful observance of duty—moral greatness."<sup>1</sup>

<sup>1</sup> Muhammad Ali in his English translation of the Qur-án.

He thus demolished all boundaries that colour, or creed, or race had created before him. He can rightly be called the founder of democracy in the world. Under his teachings, Caliph Omar, the second successor of the Prophet, gave expression to that splendid gospel of democracy which is still a dream even in the Western nations to-day. "There is no Caliphate," the Great Caliph said, "without the consultation of the general body of the Mussulmans." When Omar took the reins of government, he said to his people, "My brothers, I owe you several duties, and you have several rights over me. One of them is, that you should see that I do not misuse the revenue, another that I may not employ wrong measures in the assessment of the revenues, that I should increase the salaries, protect the frontiers, and that I should not involve you in unnecessary dangers. Wherever I err, you have a right to stop and to take me to task." Thus speaks one of the grandest rulers of the world only a few years after the death of the Holy Prophet.

Can you name to me in the constitution of any government an exposition of the principles of representative government in such perfect form? Mr. Balfour no doubt made a similar expression in Canada when defining government, and it is still doubtful if he could say the same thing having regard to other nations in the world. But look to centuries of persecutions, hardships, and trials which evolved the present constitution of Great Britain, and look as well at what Omar said thirteen hundred years ago under the teachings of the Prophet, when to rule a country was admittedly a Divine right of a certain family. Democracy, in fact, is the necessary sequel of our faith in the unity of God. If He alone is the object of our worship and adoration, then everything besides Him is equal to us or below us. Thus belief in the Unity of God leads to our belief in the equality of man and the subservience of the rest of the universe to humanity. One idea creates all noble democratic principles, while the other prompts us to make discoveries in the realm of science to bring nature to our subservience.

And has not Muhammad been the greatest benefactor of the female section of humanity? Did he not find woman in the lowest degradation—a chattel, a transferable property at the whim of the man, with no right of any kind, despised by all religions and civilizations, and maltreated by all human institutions? "To her is due what is due from her" was the

teaching of the Prophet in the words of the Qur-án, which with one bound raised her to an equal footing with man.

I can no longer tax your patience by enumerating various forms of bondage from which the human race worked out its emancipation through the Prophet of Islam. But I cannot conclude my sermon without referring to that great blessing which he conferred on humanity by enjoining on us total abstinence from every kind of alcoholism. I say that this service to humanity alone is sufficient to bring him to the highest pedestal of human adoration. "Sallalláho alaihi wasallam."

## ISLAM AND PROGRESS<sup>1</sup>

[By MR. PICKTHALL.

THE following comes in continuation of what appeared in our last number under the above heading. But as the subject has been divided by the learned writer into various sub-heads, and a small portion of the sub-head to be continued in the present number appeared in the August number, we reproduce it in the footnote to save our readers the trouble of referring to it:—

<sup>1</sup> This article has appeared previously in French in *La Revue Politique Internationale*, Lausanne, Switzerland, and in English in *The New Age*. It is now available in pamphlet form, The ISLAMIC REVIEW Office, The Mosque, Woking.

### \* IV THE COMMAND TO KILL.

Chief among the grievances cherished by the Christian moralist against Islam is the apparent stern indifference of the latter faith to bloodshed in the cause of right. War is recognized by the Qur-án as a fact of human life, and rules are laid down for its conduct by believers. There is also a definite command to kill those tribes or individuals who persecute the Muslims or strive to work sedition in the body of Islam. "Why should you not fight in God's way, and for the weak among men, women and children, who say : O Lord, bring us forth from this city whose inhabitants are oppressors. Give us a champion from (among those who stand in) Thy presence, and give us from Thy presence a defender." "A warrant is given to those who, because they have suffered wrong, have recourse to arms ; and truly God is powerful to help them." "And if God had not repelled some men by others"—(this is an argument against the pacifists)—"cloisters and churches and oratories and mosques, in which the name of God is commemorated, would certainly have been destroyed." "God will surely help him who helps the cause of God ; for God is just, strong, and mighty." "But in this law of retaliation is your security for life, O men of understanding, so that you may fear God." "Fight for the cause of God against those who fight against you ; but commit not the injustice of attacking them. God loves not the aggressors." "And kill them wherever you shall find them, and eject them from the place from which they have ejected you, for *sedition is worse than killing* ; yet attack them not at the sacred mosque (the Haram of Mecca) unless they attack you therein ; but if they attack, kill them ; such are the deserts of graceless people. But if they desist, then truly God is gracious and merciful." "Fight, therefore, against them till there be no more sedition and oppression, and (till) sincerity in religion be established ; but if they desist, then let there be no hostility except against the wicked."

“ Verily the worst beasts in the sight of God are the thankless who will not believe—those with whom thou hast made a league and who are always breaking the league and who fear not God.”

“ If thou fear treachery from others, throw their treaty back to them as thou fairly mayest, for God does not love the treacherous.”

“ But this (i.e. the command to fight) does not concern those of the idolators with whom you are allied and who since (the alliance) have in no wise failed you, nor aided any one against you. Observe, therefore, your engagement with them through the whole time of their treaty, for God loveth those who fear Him.”

In order to understand the doctrinal value of these verses, taken here and there from the *Qur-án*—and indeed the whole subject of Islamic warfare—it is necessary to consider the life of the Prophet and the changing position of his followers.

Muhammad, who by his uprightness in all the relations of life had won from his fellow-countrymen the surname of *El Amín*—“the trustworthy”—began his mission at the age of forty in a truly Christian spirit, that is to say, he did not resist evil by force, but bore with insult and persecution, commanding his followers to do the same. For twelve years he confined himself to preaching and argument, although, the number of his disciples increasing, the *Koreysh*<sup>1</sup> became alarmed, and from mere derision and occasional maltreatment of the Prophet personally, had passed to a cruel persecution of his followers with the object of compelling them to abjure their faith. And this persecution, with intervals of comparative peace, he endured for several years without resistance, before he gave the order to retaliate.

The men or women whom the *Koreysh* found abandoning the worship of their idol-gods were exposed to the burning heat of the desert on the scorching sand, where, when reduced to the last extremity by thirst, they were offered the alternative of adoring the idols or death. Some recanted only to profess Islam once more when released from their torments; but the majority held firm to their faith. Such an one was *Billál*, the first *Muezzin* of Islam. His master, *Omeyya*, son of *Khalláf*, conducted him each day to *Bathá* when the heat of the sun

<sup>1</sup> The ruling tribe of Mecca, to which the Prophet himself belonged.

was at its greatest, and there exposed him bare-backed with his face to the burning sun, and placed on his chest an enormous block of stone. "There shalt thou remain until thou art dead," Omeyya used to say, "or thou hast abjured Islam." As he lay stifled under the weight, dying with thirst, he would only answer, "Ahadûn, ahadûn," ("one [God], one"). This lasted for days, until the sufferer was reduced to the verge of death, when he was ransomed by Abu Bekr, who had in like manner purchased the liberty of six other slaves. They killed with excruciating torments Yasar and Samiya his wife; they inflicted fearful tortures on Amar their son. Muhammad was often an eye-witness of the sufferings of his disciples; <sup>1</sup> one of whom, <sup>2</sup> at a later date, in the midst of his tortures, being asked whether he did not wish Muhammad in his place, answered, "I would not wish to be with my family, my wealth and my children, on condition that Muhammad was only to be pricked by a thorn." <sup>3</sup>

The devotion of his followers to Muhammad and the personal character of the Prophet, who by all Muslim authorities is described as having been extraordinarily gentle, loving, and kind-hearted towards every living creature, make of his survival of this period with fortitude a miracle of faith and endurance. He did not brood upon revenge: he sought some refuge for his followers; and at length permitted such of them as could afford to do so to fly to Christian Abyssinia. They departed to the number of seventy-three men and eighteen women. This is known as "The First Flight" (*Al-hijratu-l-oulah*).

As a result of this emigration, which incensed the idolaters, Muhammad with those members of his family who stood by him—and they all (pagan as well as Muslim) did stand by him, with the solitary exception of Abu Lahab—was besieged for nearly three years in the family quarter of the city, suffering great privations. Then at last a truce was made with the Koreysh, and Muhammad resumed his mission. <sup>4</sup> Many of the emigrants to Abyssinia had by then returned. Though the Koreysh again belittled and insulted him, and renewed their persecution of the poorer Muslims, Muhammad did not waver,

<sup>1</sup> The property in slaves being at that time absolute, the Prophet could not interfere effectually. <sup>2</sup> Khobaib ibn Aada.

<sup>3</sup> "The Spirit of Islam," by the Rt. Hon. Sayyid Ameer Ali, chap. i., p. 17.

<sup>4</sup> "Abu'l-Fedâ," chaps. xi. and xii.

nor yet seek revenge ; he only thought of moving to some other place with his people.

"And when it was the will of God Most High to manifest the matter of His religion, and the honour of His house, the Apostle of God went out in the season of pilgrimage to risk his life among the tribes as he was wont to do ; and when he was at (the place called) El Akabah he came upon a group of Khazrajites of the people of the city of Yathrib"—known to-day as El Medinah, "the City" par excellence—"and its inhabitants are composed of two tribes, Aûs and Khazraj, which have a common ancestor. . . . To these the Prophet (God bless and save him) expounded El Islam and recited the Qur-ân, and they were six men, and they believed and trusted him. Then they departed to Yathrib, and spoke to their people of the matter, calling them to El Islam, till it was noised abroad among them, and there was not a house in which there was not mention of the messenger of God."<sup>1</sup>

A year passed and the time of pilgrimage came round again. Twelve converts came as delegates from Yathrib, and they swore obedience and fidelity to the Prophet in terms which he dictated. This is known as the first pact of Akabah and also as the "pact of the women," because the vow then taken by the men from Yathrib was that which was exacted from the women converts after the Muslims had received command to fight : "We will not associate anything with God : we will not steal ; we will not commit adultery nor kill our children."<sup>2</sup> There is no mention of resistance or defence until the following year, when seventy-three men and two women, some of them of the tribe of Aûs and others of the tribe of Khazraj, converts to Islam, came from Yathrib to Mecca at the season of the pilgrimage.

In the interval the peril to the Meccan Muslims from the enmity of the Koreysh had much increased, and the life of Muhammad was in danger. The Prophet offered them and they accepted the Second Pledge of Akabah, which was a promise to defend the Apostle of God and his Meccan adherents as they would defend their own women and children.<sup>3</sup> The Hegirah

<sup>1</sup> "Abu'l-Fedâ," chap. xvii. The translation is my own.

<sup>2</sup> "Abu'l-Fedâ," chap. xx. "The Spirit of Islam," chap. ii., p. 39.

<sup>3</sup> The Prophet's gratitude to the Ansâr (the Helpers), as the men of Medinah were thenceforth called in El Islam, is evidenced in a speech

(Hijratu'n-nebawiyeh—the Prophet's flight) to Yathrib had been then decided. "They said: If we are killed in thy cause, what will be our portion? He said: Paradise [i.e. eternal life]. They said: Extend thy hand. He held out his hand and they took the oath and then set out on their return to Medinah."<sup>1</sup> That council marked the turning-point for El Islam. But when the Koreysh came to know of it their rage knew no bounds. In their zeal to protect their idols they decided to murder the Prophet, and in order that the odium (and vengeance) for the crime might be divided, a slayer was appointed out of every family. These were to attack Muhammad simultaneously. But he got wind of their design, and escaped with Abu Bekr by the help of Ali. He was pursued with fury, but he reached Medinah safely—which stung his enemies at Mecca, who could not endure his living even as an exile. Abujahal, a chief of the Koreysh, raised 1,000 armed men and marched against Medinah. Then it was that the Prophet received Divine sanction to unsheath his sword in the following words<sup>2</sup>:—"Permission [to fight] is given to those upon whom war is made, because they are oppressed." And again the Qur-án says: "And fight in the way of God with those who fight with you and do not exceed the limits."<sup>3</sup>

With 313 men, most of them young in age and armed with wooden clubs, Muhammad left Medinah to meet the enemy at

made to them, when they murmured at what they thought his partiality in assigning a larger share of the spoils of war to the men of Mecca upon one occasion: "O Ansâr, I have learnt what you say among yourselves. When I came among you, you were wandering in darkness, and the Lord gave you the right direction; you were suffering and he made you happy; at enmity among yourselves, and He has filled your hearts with brotherly love and peace. Was it not so? Tell me!" They admitted it, when the Prophet cried: "Nay, by the Lord, but you might have answered and answered truly, for I myself would have testified to its truth: 'Thou camest to us rejected as an impostor and we believed in thee; thou camest as a helpless fugitive and we assisted thee; poor and an outcast, and we gave thee asylum; comfortless, and we solaced thee!' O Ansâr, why disturb your hearts because of the things of this life? Are you not content that others should obtain the flocks and the camels, while you go back to your homes with me in your midst? By Him who holds my life in His hands, I shall never forsake you. If all mankind went one way, and the Ansâr another, verily I would join the Ansâr. The Lord be favourable to them and bless them, and their children, and their children's children."

<sup>1</sup> "Abu'l-Fedâ," chap. xxi.

<sup>2</sup> El-Haff.

<sup>3</sup> El-baqar.

Bader, some 36 miles from that place, and 110 miles from Mecca. It was the first Muslim battle, and the locality shows that the prophet fought in self-defence on that occasion. In fact, Muhammad had obeyed the Christian rule of conduct in adversity until he realized from harsh experience that it was impracticable save by recluses, and perceived that far from conducing to the conversion of the world, it would lead to the extermination of his pure religion. And here we see the singularity of this man's nature in that age and country; for an Arab of those days—a mere fanatic as he has been represented—having the conviction that God had given him the command to fight his enemies, and having men and arms at his disposal, might certainly have been expected to indulge in orgies of revenge. Muhammad thought of nothing of the kind. Having escaped from the Koreysh, and reached Medînah, where he was now prince, he applied himself to peaceful legislation. The army of the Koreysh was actually in the field against his people before he announced God's order to the Muslims to take part in war. Some of them disliked the order, for we read in the Qur-ân<sup>1</sup> :—

“Fighting is written against you, and it is hateful to you; but perhaps you hate a thing which is good for you, and perhaps you love a thing which is bad for you. God knows, and you do not know.”

In the wars which he subsequently waged upon the Meccans and against treacherous Jewish and heathen tribes, his object was defence, retaliation, or the punishment of some undoubted wrong, never revenge as Arabs understood it. He instituted a new kind of warfare, having definite rules, more honourable and more humane than any warfare known on earth before his time. Cruelties were ordered—they were the language understood of his enemies—as retaliation,<sup>2</sup> but this limit was affixed to such reprisals: “If they surrender or submit, cease troubling them.” And the only sort of war the Prophet countenanced was holy war (Jehâd) begun in

<sup>1</sup> Qur-ân : Sûrah ii.

<sup>2</sup> After the battle of Ohod, when the women of the Koreysh made necklaces and bracelets of the ears and noses of the fallen Muslims—atrocities of which Muhammad was an eye-witness—similar practices were ordered against the Koreysh. “But the gentleness of the Prophet's nature conquered the bitterness of his heart,” and the command was never put in force.



self-defence. Muslims are forbidden to take part in certain kinds of war, as I judge from his saying:—

“That person is not of us who invites others to aid him in oppression, and he is not of us who fights for his tribe in injustice; and he is not of us who dies while assisting his tribe in tyranny.”

Compare this with the Quranic verse: “Why should you not fight in God’s way, on behalf of the weak? etc.,” and others to the same effect, and you will see that Muhammad viewed Islamic warfare as a Heaven-permitted instrument for good, which should never be perverted to the aims of egotism and oppression. Theoretically he was ruthless in his punishment of treachery in an ally. But, though he was betrayed many times by his allies, only once, so far as I know, did he apply contemporary rules of war in all their rigour. That was in the case of the Beni Kureydha—a Jewish tribe of El Medinah—who, after accepting his alliance and its benefits, betrayed him and attacked his rear, threatening the Muslim army with destruction at the battle of the Moat (Ghazwatu’l-Khandaq), or Battle of the Tribes (Ghazwatu’l-Ahzâb), as it is variously called—the moment of the greatest danger to Islam.<sup>1</sup> And it was an act of the blackest treachery, the cruel murder of an ambassador which led the Muslims into war with the Byzantine Empire.

In practice Muhammad inclined always toward mercy. When he conquered Mecca, in spite of the sufferings which he and his people had endured at the hands of the Koreysh, he proscribed only six men and four women who had notoriously transgressed all bounds in their behaviour to the Muslims. The wife of one of the men interceded for him and obtained his pardon. Another escaped by hiding, and came afterwards to El Medinah as a penitent. The Prophet pardoned him with the words: “El Islam obliterates what has gone before.” A third was pardoned on the intercession of his foster-brother—a Muslim; so that only three of the men proscribed can have perished. Of the women, in like manner, Hind, the wife of Abu Sufiân, who had eaten part of the liver of the Prophet’s uncle Hamzah at the battle of Ohod, mingled with the crowd of the Koreysh women and swore fealty to Muhammad. “When he recognized her she said: ‘I am Hind.

<sup>1</sup> “Abu’l-Fedâ,” chaps. xxxviii. and xxxix.

Forgive what is past.' And he forgave."<sup>1</sup> And Sâra, who had carried tidings to the enemy, was also pardoned.<sup>2</sup> Thus only two women can have been executed, and of the death of these Abu'l-Fedâ has no record. Never had so bloodless a victory been known in Arabia, or probably in the whole world. Muhammad hated cruelty, and never used it save towards men so brutal or so treacherous that they were incapable of understanding any other argument; and never in his life did he indulge in private vengeance. War he considered necessary for the survival of the righteous in the world. He did his best to mitigate its horrors.

Nothing could be more discordant with his spirit than the wholesale slaughter of non-combatants which many Christians seem to think a part of the Islamic fighting code. This is a mistake. Neither massacre nor any harshness towards non-combatants is allowed in Muslim warfare. These horrors are Byzantine, and have been practised by the unenlightened Muslims in *retaliation*, which the *letter* of the Qur-ân permits only in the event of sedition and treachery. I do not think that educated Muslim opinion has at any time approved or sanctioned them; and according to the sternest words of the Qur-ân, accepted literally, such cruelties must cease at the first cry for mercy. But the uneducated do not realize all this. A few words apart from their context and historical setting are used to sanction conduct, much as the Puritans of old in England steeled their hearts for slaughter with some massacring text from the Old Testament (*Al-fitnatu akbaru mina'l-qatli*—"Sedition<sup>3</sup> is worse than killing," says the Qur-ân). And where sedition and treachery is proven, killing is regarded as a duty.

There is no doubt but that some of the Christians of the Turkish Empire (whose fathers made a covenant with El Islam) have, in the opinion of all Muslims, been guilty of sedition and the foulest treachery; that they have attacked the Muslim army from the rear at the moment of its greatest danger; and so,

<sup>1</sup> "Abu'l-Fedâ," chap. lii.

<sup>2</sup> Shafâ'u'l-gharam.

<sup>3</sup> The sedition here specifically referred to was the attempt by the pagans to seduce the Muslims from their faith. The text therefore means: It is more wicked to destroy the soul than to destroy the body. And such attempts, made as they were upon a large scale and with force, are a just cause of war.

technically speaking, have earned the treatment given to the Beni Kureydha—the treacherous feudatories of El Medīnah. But enlightened Muslims would have limited the punishment and subsequent precautions to what was strictly necessary from a military point of view. Provincial mobs in Turkey, however, cannot yet be called enlightened. The only remedy is education—Muslim education—of a modern kind. Christian education of a modern kind combined with a detested yoke will only make things worse below the surface. If every Muslim knew his own religion there would be no more fanaticism, in the sense of cruelty, in El Islam. The religion of Muhammad is the progress of the human race in the free light of the Eternal Unity.

When Khâlid ibn el Walîd, one of his generals and a recent convert, for a private vengeance caused enemies who had laid down their arms to be butchered, Muhammad, when he heard the news, “flung up his hands to Heaven until the whiteness of his armpits was visible, and cried, ‘O God, I am innocent towards Thee of that which Khâlid has done.’” Then he sent Ali, son of Abu Tâlib, with money, and commanded him to pay the price of blood and ruined property; and Ali did so. Then he (Ali) asked them: ‘Does any property or blood remain (uncompensated)?’ They answered: ‘No!’ Ali had a little money over, and he gave it to them as a bounty and a consolation. He told the Prophet (God bless and save him) of it, and it pleased him.

“Now Abdu'r-rahmân ibn Aûf repudiated the deed of Khâlid; and Khâlid said: ‘I have avenged thy father.’ Abdu'r-rahmân made answer: ‘Thou hast avenged only thine uncle in whose company he was, and thou hast done a deed of the Ignorance<sup>1</sup> in El Islam.’ The Apostle of God, when he heard of it, cried: ‘O Khâlid, leave my companions alone! For, if thou hadst Mount Ohod all in gold and spentest it all in the cause of God, thou wouldst not attain the morning or the evening grace of one of them.’”<sup>2</sup>

Many are the deeds of the Ignorance which have since then been done in El Islam by people who have not yet realized the spirit of their faith. Of this spirit, as compared with that of Christendom, an able and learned Muslim writer, Mr. Ameer Ali, has well said:—

<sup>1</sup> The period before Muhammad in Arabia is so called.

<sup>2</sup> “Abu'l-Fedâ,” chap. liii.

“However much the various new-born Churches disagreed among themselves or from the Church of Rome regarding doctrinal and theological points, they were in perfect accord with each other in denying all community of interests and rights to nations outside the pale of Christendom.

“The spirit of Islam, on the contrary, is opposed to isolation and exclusiveness. In a comparatively rude age, when the world was immersed in darkness, moral and social, Muhammad preached those principles of equality which are only half realized in other creeds, and promulgated laws which, for their expansiveness and nobility of conception, would bear comparison with the records of any faith. ‘Islam offered its religion but never enforced it; and the acceptance of that religion conferred equal rights with the conquering body, and emancipated the vanquished States from the conditions which every conqueror, since the world existed up to the period of Muhammad, had invariably imposed.’

“By the laws of Islam liberty of conscience and freedom of worship were allowed and guaranteed to the followers of every other creed under Moslem dominion. The passage in the Qur-án, ‘Let there be no compulsion in religion,’ testifies to the principle of toleration and charity inculcated by El Islam. ‘What wilt thou force men to believe, when belief can come only from God?’ ‘Adhere to those who forsake you; speak truth to your own heart; do good to every one that does ill to you’—these are the precepts of a teacher who has been accused of fanaticism and intolerance. Let it be remembered that these are the utterances, not of a powerless enthusiast or philosophical dreamer paralysed by the weight of opposing forces. These are the utterances of a man in the plenitude of his power, of the head of a sufficiently strong and well-organized State, able to enforce his doctrines with the edge of his reputed sword. . . . In the hour of his greatest triumph, when the Arabian prophet entered the old shrine of Mecca and broke down the idols, it was not in wrath or religious rage but in pity that he said, ‘Truth is come, darkness departeth,’ announcing amnesty almost universal, commanding protection to the weak and poor, and freeing fugitive slaves.

“Muhammad did not merely preach toleration; he embodied it into a law. To all conquered nations he offered liberty of worship. A nominal tribute was the only contribution they

were required to pay for the observance and enjoyment of their faith. Once the tax or tribute was agreed upon, every interference with their religion or the liberty of conscience was regarded as a direct contravention of the laws of Islam. Could so much be said of other creeds? Proselytism by the sword was wholly contrary to the instincts of Muhammad, and wrangling over creeds his abhorrence. Repeatedly he exclaims: 'Why wrangle over that which you know not? Try to excel in good works. When you shall return to God He will tell you about that in which you have differed.'"<sup>1</sup>

And yet an Englishman of education assured me only the other day that Muslims think it meritorious to slaughter Christians! Ignorant Muslims think that wholesale slaughter is permitted by certain texts of the Qur-án in cases where Christians have been manifestly wicked in behaviour towards the Muslim brotherhood, and where such Christians, it is considered, owe allegiance to Islam and are bound to it by a compact which has been observed by Muslims, as witness the survival of so many Christian Churches and their ceremonies under Muslim rule until this day. With fuller knowledge of their own religion and of the ideas which are current in the world to-day they would think otherwise. Their hope, as I have said already, is in their own natural development by education upon Muslim lines and in a state of independence. In the time of Muhammad El Islam was far in advance of the rest of the world in this matter of clemency. With the spread of an enlightened Muslim education it can hardly fail of that advantage in the future.

It has been used as a reproach to El Islam by Christian controversialists that it is a religion of the sword, which is only to say that it regards war as one of the affairs of life, as important as it is terrible, and includes it in the purview of religion, imposing rules for the believer to observe in it. One might retort that it is not a religion of the faggot and the stake. Christianity does not acknowledge war, and this the Christian apologists reckon in its favour as a spiritual religion. But every candid person will admit that the omission is somewhat to its disadvantage as a practical rule of conduct in a world where war is the *ultima ratio regum*, and Christian nations are peculiarly aggressive. It is curious for the student in this nineteen hundred and seventeenth year of Christianity to go into an English

<sup>1</sup> "The Spirit of Islam," Part II chap. iii. pp. 173-5.

church and hear the priest intone : " Give peace in our time, O Lord ! " and the people answer : " Because there is none other that fighteth for us, but only Thou, O God "—words of the early Christians who thought it wicked to defend themselves. As a learned Arab once remarked to the author of these lines : " Christ was a dervish, and you and I are not dervishes." The confusion and the incoherence arising from this contradiction between a mystic Oriental ideal accepted grossly—i.e. literally—by materialists, and the laws of human life, are great and deplorable. Again to quote Mr. Ameer Ali :—

" Christianity did not profess to deal with international morality, and so left its followers groping in the dark. Modern thinkers, instead of admitting this to be a real deficiency in the Christian system, natural to the unfinished state in which it was left, have tried to justify it. A strange perversion of the human intellect ! Hence what is right in the individual comes to be considered wrong in the nation, and *vice versa*. Religion and morality, two convertible terms, are kept apart from the domain of law. Religion, which claims to regulate the tie of individual men, ignores the reciprocal relations of the various aggregates of humanity. Religion is thus reduced to mere sentimentalism, an object of gushing affection or mutual laudation at debating societies, albeit sometimes rising to the dignity of philosophical morality. The basis of international obligation, as has been ably observed, consists in the recognition of nations as individuals, and of the fact that there is not one standard for individuals and another for nations ; for as individuals compose a nation so nations compose humanity ; and the rights of nations and their obligations to each other in no wise differ from those existing between individuals." <sup>1</sup>

This basis of international relations, which Christendom is only now beginning faintly to perceive, has been the sacred law of El Islam for centuries. This accounts, I believe, for a good deal of the bad odour, for ill-faith and treachery, in which Christian nations have been held among Muhammadans.

I cannot conclude this note upon Islamic warfare more becomingly than with a quotation from the charge which Abu Bekr (the first Caliph) gave to Yezîd when the latter was about to set out with the Muslim host against the Christian Empire

<sup>1</sup> " The Spirit of Islam," Part II. chap. iii. pp. 171-2.

of the East. Every word of it is based upon some known decision of the Prophet:—

“When you meet your enemies, bear yourselves like men, and do not turn your backs; and if you gain the victory, do not kill small children nor the aged nor women. Destroy no palm-tree, burn no field of corn. Cut down no fruit-trees nor do hurt to cattle, save only such as you kill for your own sustenance. . . .

“When you make any covenant or treaty stand to it and be as good as your word. As you proceed you will find religious persons living secluded in monasteries, who propose to themselves to serve God in that way. Let them alone; do not kill them or destroy their monasteries. . . .”

In the seventh century of our era such orders were a miracle of toleration, more especially in war of a religious character.

## V

### THE BROTHERHOOD OF ALL BELIEVERS.

“Islam consists in cherishing the most profound respect for the commandments of God and extending sympathy to His creatures.”

“Muslims are brothers in religion, and they must not oppress one another, nor refrain from assisting one another, nor hold one another in contempt. The seat of righteousness is the heart. That heart which is righteous does not hold a Muslim in contempt. And all things of one Muslim are unlawful to another—his blood, his property, and his reputation.”

“No man has believed perfectly until he desires for his brother that which he desires for himself.”

“All the Muslims are as one body. If a man complain of a pain in his head, his whole body complains; and if his eye complains, his whole body complains.”

“All Muslims are like one wall, some parts strengthening others; in such a way must they support each other.”

“Help your brother in adversity, and reclaim him if he go astray.”

“Shall I tell you who are the worst among you? They who eat alone, and flog their slaves, and give to nobody.”

“He will not enter Paradise who behaves badly to his slaves. The slaves who say their prayers are your brothers.”

"Every man who calls a Muslim infidel it will return upon him."

"To abuse a Muslim is disobedience towards God, and to fight with one is infidelity."<sup>1</sup>

There is nothing remarkable to the mind of a Christian student in such words as the above, which have their counterpart among the Scriptures of his own religion. He judges them a simple counsel of perfection, impracticable in real life. What is in truth remarkable, almost incredible to him, is to be assured that such precepts of fraternity actually govern the conduct of Muhammadans to an extent which finds no parallel in Christendom since the first century after Christ. Yet that is the case. El Islam is one vast brotherhood, in which nationality, descent, wealth, rank are accidents of small importance, in which all races and conditions meet on a footing of relationship. I do not for a moment mean to say that there are no distinctions between man and man in that community; or that no man is respected above another; but that in spite of such distinctions there exists—and has always existed, even in the times of most oppressive despotism—a real fraternity of all believers. Even the relation of master and slave in El Islam possessed this savour of fraternity since both were Muslims. In fact, the most despotic Muslim State that ever existed was in this respect more democratic than our own democracy; so that El Islam is more like one great family—composed of members rich and poor, learned and ignorant—than it is like the group of arrogant and hostile nations, each composed of rigidly divided social classes, which is Christendom to-day. The Muslim's country is not Turkey, Egypt, India or Bokhara; it is El Islamiyeh—the whole fraternity of Muslims.

This religion has succeeded, where Christianity has failed, in uniting men of different colour happily and equally in one society. White, black, brown, yellow peoples intermingle in its mosques and palaces, fraternize and intermarry without bad results. There is none of that supreme contempt of one race for another which marks the intercourse of Christian peoples. It is a matter of common remark with us—and common observation—that marriages between white men and women of a darker colour tend to produce children of inferior courage and morality, evincing generally characteristics which we deem

<sup>1</sup> "Sayings of Muhammad."



ignoble. It seems at least to be within the bounds of possibility that this degeneration may be due to the contempt and repro-bation in which such alliances are held by white Christians ; since no such deterioration is to be noticed among the offspring of similar marriages in El Islam. Is there in the world a race more thoroughly mixed than the present-day descendants of the Ottoman Turks ? Yet is there in the world a prouder race, or one with greater character of aristocracy ?

The United States of America have been called the crucible of nations, and in truth they have assimilated many peoples of one colour, but the black, the brown, the yellow races have been jealously excluded from the mixture. Their work is therefore not to be compared with that of El Islam.

"A community must give up boasting of their ancestors," said the Prophet. "Mankind are the sons of Adam, and he was made of earth." The only aristocracy of birth properly recognized in the Muslim brotherhood as apart from dignity of place and power is descent from the Prophet. Yet many of the descendants of the Prophet are to-day in poor positions ; so that it is no unheard-of thing for a wealthy merchant or a high official to address the beggar who implores his alms or the street hawker of whom he buys a handful of pistachio nuts as "Ya Emîr" (O prince), when the latter is a descendant of the Prophet recognizable by his turban. In Islam it is no insolence for a trusted servant addressing his master privately to say, "Ya akhi" (My brother); nor any derogation for the master thus to hail the servant. "All Muslimîn are brothers." Liberty and equality are ideals abstract and purely relative ; therefore, from the individual's standpoint, unattainable. Fraternity is personal, and can be realized wherever men of the like conscience and goodwill consort together.

The foundation of this brotherhood of all believers is in the charge which the Prophet—then in fact, though not in name, Emperor of Arabia—delivered to the assembled crowds from the summit of Mount Arafat on the occasion of his farewell pilgrimage (Hajjetu'l-Waddâ') to Mecca :—

"O people, listen to my words ; for I know not whether after this year I shall ever be among you in this place.

"Your lives and property are sacred and inviolable amongst one another until you appear before the Lord, even

as this day and this month is sacred for all. And (remember) you will have to appear before your Lord, who will demand from you an account of all your actions.

"The Lord has prescribed to every man the share of his inheritance; no testament to the prejudice of heirs is lawful.

"The child belongs to the parent, and the violator of wedlock shall be stoned.

"Whoever falsely claims another for his father or his master, the curse of God and of the angels and of all mankind shall be upon him.

"O people, you have rights over your wives and your wives have rights over you. It is their duty not to violate their conjugal faith, nor commit any act of manifest indecency; if they do so, you have authority to confine them in separate apartments and to beat them, but not severely. But if they refrain, clothe them and feed them properly. Treat your women with lovingkindness, for they are with you as captives and prisoners. They have not power over anything as regards themselves. Verily you have taken them on the security of God, and have made their persons lawful to you by the words of God.

"Keep always faithful to the trust reposed in you, and avoid sins.

"Usury is forbidden. The debtor shall return only the principal; and the beginning will be made with the loans of my uncle Abbâs, son of Abdul Mutallib. . . .

"Henceforth the vengeance of blood practised in the days of the Ignorance<sup>\*</sup> is prohibited, and the feud of blood abolished, beginning with the murder of my cousin Rabîa', son of Hârith son of Abdul Mutallib.

"And your slaves! See that you feed them with such food as you yourselves eat, and clothe them with the stuff you wear; and if they commit a fault which you are not inclined to forgive, then part from them, for they are the servants of the Lord, and are not to be ill-treated.

"O people, listen to my words, and understand the same. Know that all Muslims are brothers one to another. You are one fraternity. Nothing which belongs to one of you is lawful to his brother unless given out of free goodwill. Guard yourselves from committing injustice.

<sup>\*</sup> I.e. paganism.

"Let him that is present tell it to him that is absent. Haply he that shall be told may remember better than he who has heard."

Towards the end of his discourse the Prophet, moved by the sight of the intense enthusiasm of those multitudes, composed of men who a few months or years before had been conscienceless idolaters, exclaimed: "O Lord, I have delivered my message and accomplished my work." The hosts below made answer with one voice: "Aye, truly, that thou hast." He cried: "O Lord, I beseech Thee, bear Thou witness to it."<sup>1</sup>

Of those words of the Prophet to the concourse of the tribes an English author, with no partiality for Muslims, has declared: "They are the living things of Islam, and until they are neglected Islam will be a force in the world. Faults in the Muhammadan body are not difficult to find; but this at least may be said, that in no part of the world does there exist a Muhammadan society in which men are cruel to those whom they employ, indifferent to their parents, systematically dishonest to one another, or socially oppressive to the poor, all of which odious vices are practised as common customs in the land whence come those persons who sally forth to regenerate the East. It is not Muhammadan law that we should admire, but the observance by Muslims of their own freewill of those social duties which Christians will not perform save at the end of a policeman's truncheon."<sup>2</sup>

El Islam has triumphed in fraternity, which is a strong foundation for whatever structure Muslim progress may evolve.

<sup>1</sup> "The Spirit of Islam," Part I, chap. ix, p. 107.

<sup>2</sup> "The Caliph's Last Heritage," by Sir Mark Sykes, chap. x, p. 93.

## PROGRESSIVE MINDS AND ISLAM

AN English lady who visited our last Eid Festival remarked that, while Christianity appealed chiefly to the aged, Islam obviously appealed to young and old both. She said she was struck by this contrast. But she did not know the reason why. This feature of Islam's appealing even to young and progressive minds has puzzled many Europeans. Some time ago an Anglo-Indian paper in India called the *Civil and Military Gazette* also remarked that while the influence of modern education on the minds of the Hindus was the same as upon the minds of English young men, i.e. it created an indifference towards religion, upon the minds of Muslims it was that of strengthening them towards their faith.

In our Eid Festival the majority of those present were of those who had come from British universities; some had come from the educational centre of scientific teachings—Cambridge. Some of them had received even their school education in public schools of this country, and had come away from their Muslim homes while very young. Most of these young students had had to study even such books as "Paley's Evidences of Christianity" to get through their examination.

On one side they had had associations with scientific men and scientific books and literature, on the other with Christian teachings, yet they stood fast to that sublime faith of Islam which they had learnt only when young. I can relate a personal incident in this connection. I brought my own nephew and son in this country for education while they were very young—only eleven and ten years old respectively. I left them in a well-known public school in this country. For their holidays they went to a very religious Christian home which, thanks to the kindness of the lady of the house, they have come to think of as their own second home. When I was leaving my young boys thus, some Christian friends of mine reminded me that the boys were very young, and asked if I was not afraid of their becoming Christians because of the Christian influence upon their young minds. I told them that my confidence in Islam was great. No sensible man could forsake Islam after he had known it. My boys will never forsake it if they grow up to

be sensible men. But if they do not grow up as sensible men it will not matter at all which faith they acknowledge.

The secret of the success of Islam in appealing to educated minds is its rationalism. The secret of its appealing to young minds is its own vitality, its vigour and practicability. Islam is not a dream like Christianity. It is not based on any myths, like Christianity. It is a practical faith. It rests upon facts. Everybody can live by it. It is a blessing to young as well as to old. It is a guide for this life as well as for the life to come. It does not confine its teachings to passive virtues only. It does not ask men and women to lead the life of ascetics, to rest the hope of salvation upon mere beliefs and dreams. It does not expect people to wait for the Kingdom of Heaven. It wants them to make their heaven now. It teaches men and women to live the life of men and women—to look to their human needs, to the needs of their neighbours, of all their brothers and sisters who inhabit this one large country—the world. It teaches men and women to rest the hope of salvation upon their own actions.

Christianity appeals to the old and to those who do not care to bear responsibility because it throws their burdens on the back of Christ. Islam appeals to young and old alike because it increases individual responsibility. "No soul can carry the burden of others" is the teaching of the Qur-án. A young and vigorous mind would naturally feel ashamed of himself if he was taught that he should look to somebody else—a son of man or son of God—to carry his burden. A Muslim poet has beautifully said :—

*Hagga ki ba ugubate' dozakh baraberast*  
*Raftan ba paeymardiey hamsaya der behisht.*

Verily it is equal to the torture in hell to be carried by the courtesy of my neighbour into paradise.

Before a Muslim's eyes is always that heroic personality who defied all possible enemies in nature, elements, and men, and carried his message of truth victoriously to heaven and earth. Before the eyes of Christians is the personality of a person, whom they are taught to believe to be more than man—the only begotten son of God—yet who is presented to them in a miserable and helpless condition on a cross with his head

stooping and his ribs broken, whose human wail of suffering and despondency—" *Eli, Eli, lama sabakhthani?* " "O God, O God, why hast thou forsaken me"—reminds them every moment of human weakness and incapability of achieving grand objects. Even Christ, the only son of God though he is believed to be, could not, according to his own acknowledgment, accomplish the mission he was entrusted with, and had to leave his work, through the murderous enmity of a certain people, to a coming COMFORTER. How can such a person, such a belief appeal to young and vigorous minds as is presented by Christianity? It is no wonder that belief in Christianity has become now synonymous with a sort of mental imbecility. Christian priests and parsons tell their flock, to be actual sheep—never to think themselves, never to put questions, and to humbly accept the guidance of their shepherds. Islam, on the other hand, encourages research and personal investigation, and makes every person a shepherd. Muhammad has said :

"Every one of you (whether male or female, master or servant) is a shepherd, and every one of you will have to give an account."

It is not strange at all that vigorous minds prefer to be shepherds than sheep, and there is no wonder that progressive minds do not relish Christian passivity and Christian dogmatism, which tries to stun reason. Children do like Christianity. Its miracles and myths appeal to them. They appeal to unthinking minds of old people. They appealed to woman before she began to think. But they never could appeal to a progressive mind, and now they appeal to it still less. Nor can a mind which has any self-respect relish the domineering autocracy of priesthood in Christianity. A man much prefers to stand face to face with his God, to hold direct communion with Him, to approach Him personally for forgiveness and guidance. Islam does not recognize any priesthood. It does not believe in saviours. It secures direct communion with God. And it goes hand in hand with philosophy and science. In all the brilliant history of Islam, although it produced great giants in philosophy and science, yet it did not produce any noted atheist and materialist. It successfully stood up against atheism and materialism. All other religions declare science and philosophy as their enemies ; Islam encourages science. The Holy Qur-án itself appeals to natural phenomena. It

prompts men to understand natural laws and to investigate the truth. Therefore Islam appeals to young and progressive minds more than any other religion. Therefore Muslim congregations are faithfully attended by students from British universities. Therefore thoughtful English persons are being attracted towards Islam. And I think that Christian clergymen should themselves welcome the advent of Islam in this country, as Islam alone can fight against the growing scepticism and materialism. Islam combines rationalism and spiritualism.

AL-QIDWAI.

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## HIGH-WAYS AND BY-WAYS

By J. PARKINSON.

IT is not to be supposed that changes of the weather alone are the only natural phenomena affecting the pulse of a man's soul. Every movement taking place in the universe has an effect on every other movement and on every particle of matter over the whole realm of nature. A stone thrown into the ocean sends vibrations outwards, gradually undulating in every direction from the centre, and carried onward to the shore on every side. Man, therefore, is affected by movements minute in volume and of which objectively he has no cognizance. He is affected by many movements whose activities and relationship are so commonplace and familiar that they do not appear to him as exerting an influence on either his thoughts or his conduct. Yet it is always some outward movement, an attraction or a repulsion acting on the feelings inherited from his progenitors, that determines the direction of his thoughts and activities and is responsible for his conduct. By such subtle movements is the character moulded and formed, and the soul turned to the pulsation of the universe.

Things are determined by their conditions.

Passing along the coast of Portugal one August evening, when all was quiet, save the beating of the engine—the sea smooth as polished glass, not even a ripple on the surface, save where here and there a porpoise or a dolphin tossed a moment in the fading sunlight and was gone; the air was still and

warm ; the soul calm, tranquil, contemplative—I wrote as follows :—

What a wonderful world we live in,  
With its stars and its planets and suns ;  
We are part of the changeable cosmos,  
Our life through the core of it runs.

As the cumulus piled o'er the skyline,  
The ripples that darken the seas,  
Or the nebulous fabric of cloudland  
Adrift on the eastern breeze,

Are transient and fleeting in texture,  
And thro' forms eternally range ;  
From point unto point in our lifetime  
We are borne on the bosom of change.

Thro' growth and decay we are passing,  
As a wave on the ocean appears,  
To glitter a moment in sunlight,  
Then vanish in track of the years ;

Not wholly to perish for ever,  
Our soul thro' the æons shall range  
And live on immortal ; for never  
The changeless be broken in change.

It was a place and a time for dreaming, for building those airy castles of thought, those gorgeous mansions stored with ideas which too often dissolve into nothingness, and leave "not a wrack behind." Yet I think it is good to have those dreams, to see those visions ; to be borne for a time from the realm of the sordid into the realm of the ideal. Good, even although it prove fantasy and delusion, a crumbling fabric that dissolves away almost as soon as formed, melts like a mist at the kiss of the morning sun. It points the way to a higher and better region, where the flowers may sometime blossom and the tree of knowledge bring forth fruit. The mystic and the idealist have a place in the history of the world, and the most materialistic among us have Utopian ideals and periods of dreams. As I wrote one day in the waning sunshine and approaching shades of night :—

I have fashioned wondrous sunsets,  
Strewing heaven with rainbow bands ;  
Pictured shores with crystal streamlets  
Running over golden sands ;  
Where subtle-fingered fate was  
Interweaving soul and soul,  
And I drank life's sweetest nectar  
Out of Love's enchanted bowl,



But the gorgeous fabric crumbled  
In an instant, then was not ;  
Fairy fancies of the morning  
Woven out of transient thought.  
Still the question ever rises,  
And the spirits wax and wane,  
Will the eyelash wet with anguish,  
And the bosom heave with pain ?  
Will the hopes of all the future  
See the lasting garlands won ?  
They, too, pass away for ever,  
As the cycles of the sun.

Ideals are all in all. We are our ideals. They are the sum and substance of our experience woven together into a single fabric called character, and form the goal of all our efforts. They are the purpose and the value of our life. They make life worth living. As they are a continuation in life, so they become a starting-point of the future. On them depends the progress and civilization of mankind. It behoves us to see that our ideals are holy, true, noble, and worthy, for they determine the direction of the flow of the vast ocean of thought.

We are all striving for some goal, with an aim either selfish or humanitarian. Some with a narrow outlook, others, the smaller number, taking a broad survey, labouring for the benefit of all in the field they assume to be the best suited for the purpose. Working for glory to attain a splendid achievement. Splendid cavaliers in the van of the battle of mind.

The fields are many—religious, social, scientific and artistic. Our ideals possess us : we live for their advancement, even though we never hope to see their fulfilment.

That literature which approaches nearest in tone to our own ideals has the most interest for us. The glory of a literature is the ideals it expounds—the truths it maintains for the acceptance of mankind. So it is the value of a book, whether it is a work of fiction, of science, philosophy, art, or religion. A book should be rich in ideas. Ideas are the first essential. Art is valuable, but of secondary consequence. In taking out books from public libraries I notice frequently, more especially in novels, marginal remarks by readers. They are always corrections of lapses in grammar, technical flaws in the formation of a sentence. I have never seen in any marginal note in a library book a criticism of an idea expressed therein. It has

left me with the impression that those marginal criticisms are generally made by schoolmen, teachers of grammar whose minds are barren so far as ideas of value are concerned. Leaving out books devoted purely to observations and results, facts on which all ideas are founded, I would class books according to the following system :—

High ideas and high art.

High ideas and weak art.

High art and weak ideas.

Weak art and weak ideas.

In practice there is of course no strict dividing line, the one division overlapping or dovetailing into the other. The judging of place is not an easy one. An individual studying two books about equal from both points will naturally incline in favour of that expounding ideas similar to his own ; while a consensus of opinion is never a safe guide to the value of a book, no more than it would be to a work on a special subject. If a man's literary ability and power of intellect were estimated solely by the amount of sales of his books, the number of his writings, or the standing of the papers in which they were published, there would be different names on the Roll of the Order of Merit. One generation would often rescind the verdict of another. Writers rise in favour, flourish for a time, and then—the public forgets them, they “are as they never had been.”

Every variation brings with it a fresh experience, new thoughts to enrich our knowledge. The lights and shadows of life are good for us. They are our teachers and keep us ever striving for the roses and the sunshine, fair valleys, laughing brooks, and golden sands. In the realm of the material, atom strives with atom for a place in the sun and organism struggles with organism for survival in the battle of life. So in the realm of mind idea fights with idea for supremacy when they are inconsistent one with the other. The different systems of thought built up by man in his endeavour to attain to certainty in knowledge clash with each other—systems social, scientific, philosophical, artistic, and religious. In the clash and the controversy the wheat is sifted from the chaff, error is exposed, and truth gradually emerges, gaining more and more from generation to generation. So man climbs ever upward from the false to the true, from the

shadows into the sunshine, and his knowledge widens with the process of the suns. Mind is a whole, thought is continuous.

Although upon its swelling roll  
 A myriad chequered units start ;  
 It still remains a single whole,  
 Harmonious in every part ;  
 As numerous streamlets mingling run,  
 And in a common river end,  
 Or many rivers one by one  
 Their currents in the ocean blend.

## A MUSLIM'S PRAYER

By H. A. NOUREDDIN, of California

OH, blest assurance that out there—beyond,  
 A fairer realm the weary soul awaits,  
 And heavenly joys that to our hearts respond  
 Enjoin obedience unto God's mandates.

How bright the radiance that from Hira's cave  
 Upon a world of sordid ignorance  
 A sunrise flashed ! And in its light the slave,  
 Enfranchised, free, joins Allah's supplicants.

As kindles eager flame the tinder dry,  
 Or ardent sun's bright rays dark mists dispel,  
 So Error's hosts before our banners fly,  
 While grateful hearts our Prophet's praises swell.

From Eastern China unto Moorish hearth  
 Proud Islam's holy light now sheds its rays.  
 God grant that yet again the great of earth  
 The sacred standards of the Prophet raise !

Fair Turk of northern blood, and swarthy Moor,  
 As one, submissive to the Will Divine,  
 Black, yellow, white, and brown, the rich, the poor,  
 Together bow before God's holy Shrine.

Spread on, O Faith of Islam, flourish best,  
 Until, the earth encircled, thy embrace  
 Together all enfolds—nor East, nor West,  
 But one—all Allah's. Unity in grace.

## THE FIRST ENGLISH TRANSLATION AND COMMENTARY OF THE HOLY QUR-ÁN BY A MUSLIM THEOLOGIAN

THE Maulvi Muhammad Ali, M.A., LL.B., has prepared, after a labour of about nine years, an English translation, with necessary notes and commentary, of the Holy Qur-án, which has been printed in England and has just come out after unavoidable delays caused by the war. Each copy contains about 1,400 pages, and includes a comprehensive preface showing the special features of Islam as preached in the Holy Book, and an exhaustive discussion of the authenticity of the Holy Book, its original purity and incorruptibility, in which the Maulvi definitely proves that the Holy Book as it stands to-day is exactly as it was arranged by the Holy Prophet Muhammad himself. Elaborate indexes are also given. The whole cost has come up to £1,500. The price of a leather-bound, gilt-edged copy on good India paper is 20s., to be had of the ISLAMIC REVIEW Office, The Mosque, Woking, Surrey.

Although it has increased the expense greatly, it was thought very necessary that the original text in Arabic, written by expert calligraphists in India, should also accompany the translation of each verse, as can be seen on the sample pages.

The translation is very faithful. The notes and commentary are fully comprehensive and explanatory, and every objection of Western critics has been met and answered. The mistakes of European translators and commentators have been corrected on the authority of old commentators as well as expert Arabic scholars. The relation of one chapter to the other and the connected context of the verses of each chapter have been fully established. An abstract of both chapters and sections is also given.

To those who know the learned translator his very name would be a guarantee to them that the translation is scholarly, and the commentary is based on the authentic traditions of the Great Prophet as interpreted by the authentic Muslim *savants*. For the benefit of strangers the selection of the sample pages has been such as to give out the characteristics of the translation of the whole, so that the reader of these pages should be able to form some idea of the nature of the whole volume.

It would but be superfluous to dilate upon the need of an English translation by a person who has not only a command over the English language but also over the original (i.e. Arabic) text of a book which holds the most unique position in the world of literature.

We appeal to our Muslim brothers to purchase as many copies as possible and to enable the translator to publish other Islamic literature in the West. We also appeal to those non-Muslims who are interested in comparative theology and who would like to possess from its very source a good knowledge of that great faith which claims 400,000,000 souls scattered all the

world over, and of a book which is considered by such a great mass of humanity to be the Final Word of God as revealed to His Last Prophet—a book of moral, social, and religious guidance, of undoubted authenticity, purity, and sublimity.

## THE EXCELLENCE OF THE HOLY AL-QUR-ÂN

### THE TESTIMONY OF WESTERN WRITERS

"WHEN once you get this Qur-ân fairly off, the essential type of it begins to disclose itself, and in this there is a merit quite other than the literary one. If a book come from the heart, it will contrive to reach all other hearts; all art and authorcraft are of small amount to that. One would say the primary character of the Qur-ân is that of its *genuineness* of its being a *bona-fide* book. Sincerity, in all senses, seems to me the merit of the Qur-ân; it is, after all, the first and last merit in a book; gives rise to merits of all kinds—nay, at bottom, it alone can give rise to merit of any kind."—CARLYLE.

"The Mohammedan law is binding upon all, from the crowned head to the meanest subject; it is a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world."—EDMUND BURKE (*Impeachment of Warren Hastings*).

"The Qur-ân contains pure, elevated, and benignant precepts."—WASHINGTON IRVING'S *Life of Mohammad*.

"The creed of Mohammad is free from the suspicion of ambiguity, and the Qur-ân is a glorious testimony to the unity of God."—GIBBON.

"The Qur-ân abounds with arguments drawn from Nature and Providence: with a view to prove the existence of God, as the Supreme Ruler, and to enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the life to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such-like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations, and especially by the analogy, so striking in southern climes, of the earth, long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven."—WILLIAM MUIR.

"Within a confined circle the code of the Qur-ân makes doubtless a deeper impression than has been made on Christianity by the code of the Bible."—DEAN STANLEY.

"We may well say the Qur-ân is one of the grandest books ever written. . . . Such a work is a problem of the highest interest to every thoughtful observer of the destinies of mankind."—DR. STEINGOSS.

"That part of Islam . . . which most distinctly reveals the mind of its author is also its most complete and its most shining part. We mean the Ethics of the Qur-ân. They are not found,

any more than the other laws, brought together in one, or two, or three Surats, but 'like golden threads' they are woven into the huge fabric of the religious constitution of Muhammad. Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust, and suspicion are inveighed against as ungodly and wicked: while benevolence, liberality, modesty, forbearance, patience, and endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth, and above all trusting in one God and submitting to His will, are considered as the pillars of true piety and the principal signs of a true believer."—CHAMBERS'S *Encyclopædia*.

"At a later period of his (the Prophet's) career, no one would venture to doubt the Divine origin of his whole Book."—RODWELL.

"By a fortune absolutely unique in history, Mohammed is the threefold founder of a nation, of an empire, and of a religion. Illiterate himself, scarcely able to read or write, he was yet the author of a book which is a poem, a code of laws, a book of common prayer, and a bible in one, and is revered to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom, and of truth. It is the one miracle claimed by Mohammed—'his standing miracle,' he called it—and a miracle, indeed, it is."—BOSWORTH SMITH'S *Life of Mohammad*.

"The morals of the Qur-ân have not been less unjustly attacked than its dogmas. It condemns debauchery and excesses of every kind, usury, avarice, and pride, slander and calumny, covetousness, hypocrisy, the thirsting after worldly goods; it ordains, on the contrary, almsgiving, filial piety, gratitude towards God, fidelity to engagements, justice, specially towards orphans and without respect of persons, chastity and decency, even in words, the ransoming of captives, patience, submission, benevolence, forgiveness of injuries, the returning of good for evil, and the walking in the path of virtue, not with the view of obtaining the approbation of the world, but for being acceptable to God."—J. DAVENPORT.

"Among the many excellencies of the Qur-ân are two eminently conspicuous—one being the tone of awe and reverence which it always observes when speaking or referring to the Deity, to whom it never attributes either human frailties or passions; the other, the total absence throughout it of all impure, immoral, and indecent ideas, expressions, narratives, etc., blemishes which, it is much to be regretted, are of frequent occurrence in what Christians style the 'Old Testament.' So exempt, indeed, is the Qur-ân from these undeniable defects that it needs not the slightest castration, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself."

"The Qur-ân is the general code of the Moslem world: a social, civil, commercial, military, judicial, criminal, penal, and yet religious code. By it everything is regulated—from the ceremonies of religion to those of daily life, from the salvation of the soul to the health of the body, from the rights of the general community to those of each individual, from the

interests of man to those of society, from morality to crime, from punishment here to that of the life to come."—DEVONPORT (*Mohammet and Qur-án*).

#### STYLE AND LANGUAGE OF AL-QUR-ÁN.

"The Qur-án is universally allowed to be written with the utmost elegance and purity of language. . . . It is confessedly the standard of the Arabic tongue."—GEORGE SALE.

"Such-like topics of the Qur-án are set forth in language of beauty and vigour, abounding often in real poetry. There can be no introduction to the noble tongue other than the eloquent lessons of the Prophet himself, couched as they are in language of singular force and beauty. The language of the Qur-án is considered the purest Arabic and contains such charming style and poetic beauties that it remains inimitable."—*The Popular Encyclopædia*.

"That the best of Arab witnesses has never succeeded in producing anything equal to the merits in Qur-án. . . . To compose such revelations at will was beyond the power of the most expert literary artist."—*Encyclopædia Britannica*.

"The contents of the different parts of the Qur-án are extremely varied. Many passages consist of theological and moral reflections. We are reminded of the greatness, the goodness, the righteousness of God, as manifested in Nature, in History, and in Revelations through the Prophets; especially through Muhammad, God is manifested as the One, the All-powerful. Idolatry and all deifications of created beings, such as the worship of Christ as the son of God, are unsparingly condemned."—*Encyclopædia Britannica*, vol. xvi. p. 599.

" . . . The Qur-án, the miracle to which Muhammad himself so often appealed as proof of his Divine mission, and a miracle indeed it seems. For the Prophet, though cultured, was illiterate, and there is no reasonable room for doubt that a large part at any rate of that strange flood of eloquence so purely seen came to him in states of trance. The book is like no other book on earth. Explanations of the mystery of its existence have been suggested by the sceptical, but none explains it. It remains a wonder of the world."—MARMA-DUKE PICKTHALL.

"The Qur-án is but little read by Europeans; it is ignorantly supposed to contain many things that it does not contain; there is much confusion in people's minds between its text and ancient Semitic traditions and usages retained by its followers; in places it may seem formless and barbaric; but what it has chiefly to tell of is the leadership of one individualized militant God, who claims the rule of the whole world, who favours neither rank nor race, who would lead men to righteousness. It is much more free from sacramentalism, from vestiges of the ancient blood sacrifice and its associated sacerdotalism, than Christianity."—H. G. WELLS.

"However often we turn to it (Qur-án) . . . it soon attracts, astounds, and in the end enforces our reverence. . . . Thus this Book will go on exercising through all ages a most potent influence."—GOETHE.



## PART I

### CHAPTER I

#### THE OPENING

(*Al-Fatihah*)

REVEALED AT MECCA

(7 verses)

#### Abstract:

1. ALLAH, the Lord of the whole creation, brings the creation to its goal of completion. 2. His loving beneficence and mercy are exercised both before and after man makes himself deserving of them. 3. His dealing with man is as that of a master with his servants, and therefore His law of requital is characterized by forgiveness. 4. Man's dependence on Him and His assistance of man. 5-7. Prayer for being kept always on the right or the middle path and not to be diverted to either side.

#### General Remarks.

The *Fatihah* or *the Opening* is known under various other names. It is spoken of as *Sab'an minal Masani* or *the Seven Oft-repeated Verses* in the Qur-an itself (15 : 87) because its seven verses are constantly repeated by every Muslim in his prayers at least thirty-two times a day. It is spoken of as the *Fatihah-ul-Kitab* or *the Opening of the Book* in a saying of the Holy Prophet in which it is said that "No prayer is complete without the recitation of *Fatihah-ul-Kitab*" (AD, Tr.). Hence it is also called *Surat us Salat*, i.e. *the chapter of Prayer*, being essential to every prayer whether performed in congregation or in private. It is also called *Surat-ul-Du'd*, i.e. *the chapter of Supplication*, because the entire chapter is a supplication or a prayer to the Great Master, and because as a prayer it not only occupies the highest place among the prayers of other sacred books, but also among those taught by the Holy Qur-an itself. It is also called *Ummul-Kitab*, i.e. *the Basis of the Book*, because it contains the whole of the Qur-an as it were in a nutshell. Some of the other names given to this chapter are *the Praise*, *the Thanksgiving*, *the Foundation*, *the Treasure*, *the Whole*, *the Sufficient*, *the Healer*, and *the Healing*.

*Al-Fatihah* or *Fatihah-ul-Kitab* contains seven verses in a single section, and was revealed at Mecca, being without doubt one of the earliest revelations. Muir, who divides the whole of the Meccan revelation into five periods, places the *Fatihah* in the first period—though he is mistaken in placing it before even the 96th chapter, for which there is overwhelming evidence as being the first revelation. It is, of course, impossible to give the exact date or even the exact order in which the various chapters were revealed, but there is not the least doubt that the *Fatihah* must be placed among the earliest revelations. It is referred to in 15 : 87 as *the Seven Oft-repeated Verses*, a name by which this chapter is generally known, and the 15th chapter, which is undoubtedly Meccan, can by no means be placed among the latest Meccan revelations. Again, it is a fact that the *Fatihah* formed an essential part of the Muslim prayers from the earliest days when prayer was



made obligatory for the Muslims, and there is a vast mass of evidence showing that this happened very early after the Prophet's call. For not only is the fact referred to in the earliest revelations, such as the 73rd chapter, but there are also other historical incidents showing that prayer was observed by the earliest Muslim converts. The Holy Prophet's removal to the house of Arqam is a historical fact of undoubted truth, and it occurred at the latest in the fourth year of his preaching, and this removal was necessitated by the troubles caused to the Muslims on account of their saying prayers in places which were not safe from the interference of the unbelievers. Thus the story of Sa'd, who "retired for prayer with a group of believers to a valley near Mecca," and the occurrence of an affray with some of his neighbours, as narrated by Muir, may be taken as a preliminary to the choice of Arqam's house so as to avoid interruption.

The chapter is headed by the words *Bismillāh-ir-Rahmān-ir-Rahīm*, which also head every one of the other 114 chapters of the Holy Qur-ān with the exception of one only, the ninth, while the same sentence occurs once in the middle of a chapter, viz. in 27:30, thus occurring 114 times in the Holy Qur-ān. The phrase has besides acquired such a wide usage among the Muslims that it is the first thing which a Muslim child learns, and in his everyday affairs the *Bismillāh* is the first word which a Muslim utters.

The *Bismillāh* is the quintessence of the chapter *Fatiḥah*, in the same manner as the latter is the quintessence of the Qur-ān itself. By commencing every important affair with the *Bismillāh* the Muslim in fact shows in the midst of his everyday life affairs that the right attitude of the human mind towards the Great Mind of the universe is that it should always seek a support in the Mighty One who is the source of all strength, and thus Divine Unity finds expression in the practical life of man in a manner unapproached anywhere else in the history of religion.

The revelation of the *Bismillāh* seems to have soon followed the first revelation of the opening verses of Chapter 96, for it forms a part of even the shortest chapter revealed to the Holy Prophet. Moreover, the words of the *Bismillāh* show a deep connection with the account of the first revelation as given by the Holy Prophet himself. He was in the well-known cave of Hira when the first message came to him. This message was brought by an angel, who asked the Holy Prophet to read. "I am not one who can read," was the reply. The request and the answer were repeated thrice, when the angel said: "Read in the name of your Lord Who created, He created man from a clot; read and your Lord is most Honourable" (Bkh). And as the Prophet, who on the most trustworthy testimony did not know either reading or writing, was able to read with the help of the Lord, even so is every Muslim taught to seek the help of Allah, the Beneficent, the Merciful, in everything that he seeks to do. The *Bismillāh* must thus have immediately followed the very first revelation.

Besides the word *Allāh*, which in the Arabic language is the proper name of the Divine Being, there occur in the *Bismillāh* the two chief attributive names *Ar-Rahmān* and *Ar-Rahīm*, which signify respectively the Beneficent One Who exercises His love towards all His creatures in providing for them before they come into existence, and the Merciful One Who deals mercifully with His servants in making their humble deeds bear fruit. Thus, in addition to the dependence of man on his Divine Maker, the *Bismillāh* teaches the absolute and transcendental Unity of the Divine Being in the use of the word *Allāh*, which was never applied to any other object of worship by the Arabs, and His great and unbounded love and mercy for His creatures in the use of the two words *Ar-Rahmān* and *Ar-Rahīm*. So great is His love that He requires no compensation for its exercise, as the Christian doctrine of atonement teaches, and so great is His mercy that He can make the deeds of man bear an unbounded fruit, and the gift of His salvation is therefore permanent and not temporary, as taught by the Vedic religion.

Rodwell's suggestion that the *Bismillāh* in the form in which it appears in the Holy Qur-ān was first taught to the Quraish by the poet Umayya of Tāif seems to have been due to some misconception, for there is unimpeachable testimony to show that the Quraish not only did not know the name *Ar-Rahmān* of the Divine Being, to which they asserted themselves to be utter strangers (25:60), but that they were averse to the use of

the *Bismillāh* itself in the form in which it was taught by the Holy Prophet. For so late as the sixth year of Hejira, when a truce was drawn up between the Muslims and the Quraish, Suhail ibn-i-'Amru, on behalf of the Quraish, refused to prefix *Bismillāh-ir-Rahmān-ir-Rahīm* to the agreement, saying "I do not know this," and the agreement was therefore headed by *Bismika Allāhumma*, the form in common use among the Quraish (Tb). That some nations had some such form which they prefixed to their writings cannot be denied, but the mere existence among any other people, as the Jews or the Sabæans or the Zoroastrians, of any expression which they prefixed to their writings does not show that the Holy Prophet had borrowed the idea from here or there. It is in the choice of the words that the real beauty lies, for the real message of Islam was the perfection of religion, and this perfection is made clear in its *Bismillāh*, in the very first words with which it opens. Islam has never claimed that what it preached was never preached to the world before; on the other hand, it lays claim to purifying and making perfect the old doctrines (5:3). Even the words *Bakhshāshgar* and *Dādār*, meaning respectively the *Pardoner* and the *Just*, make no approach to the beauty of the two fundamental attributes of love and mercy made manifest in the words *Ar-Rahmān* and *Ar-Rahīm*. The choice of these two attributes of love and mercy as the prime attributes of the Divine Being is sufficient comment on the misstatements of the carpenters at Islam, who misrepresent the God of Islam as a Cruel and Wrathful Being.

The *Fātiḥah* has a special importance as a prayer, being an essential part of every prayer, whether offered in congregation or in private. Its *Of-peated Seven Verses* constitute the prayer for guidance of every Muslim at least thirty-two times a day, and therefore it has a much greater importance for him than the Lord's prayer for a Christian. And there is another difference too. The latter is instructed to pray for the coming of the kingdom of God, whereas the Muslim is instructed to seek for his right place in that kingdom, which had already come, the hint no doubt being that the coming of the Holy Prophet was really the advent of the kingdom of God about whose approach Jesus preached to his followers (Mark 1:15). Thus the prayer is a model prayer taught to the Muslims, and the objection as to the inconsistency of the form of address adopted here with the Divine authorship of the Book vanishes in the light of these facts. The numerous prayers contained in the Holy Qur-ān follow the same rule and are never preceded by the word "say" or any other word to that effect. For instance, compare the prayer contained in the concluding verse of the 2nd chapter, and also the prayer contained in 3: 7, 8 and 3: 190-193 and elsewhere. That a form of prayer or supplication is meant for the supplicant is so clear that any introductory word commanding men to pray in that form would have been superfluous.

Some hostile critics have suggested that such a prayer is suited only for blind and sinful men groping in the dark to find out the way. Surely it is a very distorted view of the sublime words, which express the natural yearning of the sincere soul to be kept on the right way and to be saved from stumbling. The prayer contained in this chapter is the sublimest of all the prayers that exist in any religion, and occupies the first place among all the prayers contained in the Qur-ān itself. A chorus of praise has gone forth for it from the greatest detractors of the Holy Qur-ān, and they have been compelled to "admire its spirit." The entire chapter is composed of seven verses, the first three of which speak of the four chief Divine attributes, viz. providence, beneficence, mercy, and requital, thus giving expression to the grandeur and praise of the Divine Being, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness without stumbling on either side, while the middle one is expressive of man's entire dependence on Allah. The attributes referred to are those which disclose Allah's all-encompassing beneficence and care, and His unbounded love for all of His creatures, and the ideal to which the soul is made to aspire is the highest to which man can rise, the path of righteousness, the path of grace, and the path in which there is no stumbling. If, on the one hand, the narrow views which addressed the Divine Being as the Lord of a particular nation are swept off before the mention of His equal providence and equal love for all mankind, nay for all the creatures that exist in all the worlds, and the idea of

paternal care and affection contained in the word *Father* dwindles into insignificance before the all-embracing beneficence and love of the *Rabb* of all existence Who provides and regulates the means of existence, nourishment, and perfection of the creatures long before they come into existence, there is, on the other, the high aspiration of the soul for an unbounded spiritual rise unhampered by all considerations of cares of the body which craves for the "daily bread," and even of solicitude for forgiveness of wrongs done and injuries inflicted, for the soul seeks to rise to a place where wrongs and injuries are not known. It makes the soul aspire to the great spiritual eminence to which arose those to whom Allah was gracious, the prophets, the truthful, the faithful, and the righteous (4:71). It sets before the eye that high goal, the goal of Divine grace wherein is no displeasure and which is beyond the reach of error. With all its beauty, even the Lord's prayer sinks into insignificance before the all-comprehensiveness and majestic glory of the *Fātiḥah*, and one would in vain turn over the pages of sacred books to find anything approaching the grand and sublime ideas contained in this chapter of the Holy Qur-ān.

The four attributes of the Divine Being mentioned here are, moreover, a refutation of the wrong conceptions of the fundamental principles of faith met with in some of the prominent religions of the world. The name *Rabb*, for instance, which signifies Divine providence, indicates that all things in creation are so made as to attain gradually to a state of perfection within their spheres of capacity, and thus points out the erroneousness of the doctrine of the "Fall of man," which upholds that an original state of perfection has given place to degeneration. The designation of the Divine Being as *Lord of the worlds* gives a death-blow to all narrow views of the spiritual blessings and their limitation to certain territorial bounds, racial distinctions, or particular times, and thus makes clear that the highest of these blessings, the gift of Divine revelation, could neither be limited to a particular country nor to a particular nation, nor yet to a particular age. The attribute of loving beneficence in *Ar-Raḥmān* is a refutation of the doctrines of atonement and sonship, as it directs attention to the fact that benefits are conferred on man by the Divine Being without exacting any compensation from him, *Ar-Raḥmān* being the Beneficent Lord whose manifold blessings are conferred on man without his ever having done anything to deserve them. The attribute of mercy in *Ar-Raḥīm* points out the error of the Vedic doctrine which teaches that the Divine Being is unable to give manifold and unlimited reward for limited acts of man and that therefore his salvation, even when it has been earned after going through innumerable states of life, must be shortlived, for *Ar-Raḥīm* signifies the Merciful Being Who multiplies rewards to an unlimited extent. And the last attribute, *mastership of the day of requital*, is directed against those doctrines which deny the quality of forgiveness in the Divine Being, the most prominent of these being the doctrine of the transmigration of souls, for *Mālik* is not the king or the judge whose duty is to hold the balance equally between two parties, but He is the Master, and those that are guilty are only His creatures, whom He can wholly forgive without any idea of injustice or favouritism being attributed to Him.

I have also said that the seven verses of the *Fātiḥah* contain the whole of the Qur-ān in them. It is for this reason that in 15:87, already quoted, it is spoken of as the *Great Qur-ān* (Bkh). And so in fact it is, as the name *Umm-ul-Qur-ān*, a name given to it by the Holy Prophet himself, shows (Bkh). For the Qur-ān is a Book which declares the glory of Allah and teaches the right way to man, and both these themes find expression in the *Fātiḥah*. The fundamental principles of faith, the prime attributes of the Divine Being, which are the basis of all other attributes, the relations which ought to hold between man and his Creator, are all contained in their essence in the seven short sentences of which this wonderful chapter is made up. And to crown all, this chapter opens with the broadest possible conception of the Lordship (this word is intentionally adopted in the place of *Fatherhood*) of the Divine Being and the brotherhood of man, nay of the oneness of all creation, for the unity of the creation necessarily follows the unity of the Creator.

In<sup>1</sup> the name of Allah,<sup>2</sup> the  
Beneficent, the Merciful.<sup>3</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

1 (All)<sup>4</sup> Praise is due to  
Allah, the Lord<sup>5</sup> of the Worlds.<sup>6</sup>

1 I retain the ordinary translation of the particle *bā*, but I must warn the reader that the sense of this particle is not the same in Arabic as the sense of the word *in* in the equivalent phrase *in the name of God*, *in* in the latter case signifying *on account of*, whereas the *bā* in Arabic signifies *by*, or *through*, or, to be more exact, *with the assistance of*. The phrase is in fact equivalent to: *I seek the assistance of Allah, the Beneficent, the Merciful* (AH).

2 *Allāh*, according to the most correct of the opinions respecting it, is a proper name applied to the *Being Who exists necessarily by Himself, comprising all the attributes of perfection* (TA-LL), the *al* being inseparable from it, not derived (Msb-LL). *Al-ilāh* is a different word, and there is nothing to show that *Allāh* is a contraction of *Al-ilāh*. The word *Allāh* is not applied to any being except the only true God, and comprises all the excellent names (TA-LL), and the Arabs never gave the name *Allāh* to any of their numerous idols. Hence, as being the proper name of the Divine Being, and not having any equivalent in any other language, I have adopted the original word in this translation.

3 *Ar-Raḥmān* and *Ar-Raḥīm* are both derived from *raḥmat*, signifying *tenderness requiring the exercise of beneficence* (Rgh), and thus comprising the idea of *love and mercy*. *Ar-Raḥmān* and *Ar-Raḥīm* are both active participle nouns of different measures denoting intensiveness of significance, the former being of the measure of *fa'lān* and indicating the greatest preponderance of the quality of mercy, and the latter being of the measure of *fa'il* and being expressive of a constant repetition and manifestation of the attribute (AH). The two words have been explained by the Holy Prophet himself, and though the words are different, the ultimate significance is the same as that which is the result of the grammatical consideration. He is reported to have said: "*Ar-Raḥmān* is the Beneficent God Whose love and mercy are manifested in the creation of this world, and *Ar-Raḥīm* is the Merciful God Whose love and mercy are manifested in the state that comes after" (AH), i.e. in the consequences of the deeds of men. Thus the attribute of mercy in *Ar-Raḥmān* is manifested before man comes into existence in the creation of things that are necessary for his life here, and therefore without his having deserved them, while the same attribute in *Ar-Raḥīm* is manifested when man has done something to deserve it. Thus the former is expressive of the utmost degree of love and generosity, the latter of unbounded and constant favour and mercy. Lexicologists agree in holding that the former includes both the believer and the unbeliever for its objects, while the latter particularizes more the believer (LL, Rgh, Lā, TA). Hence I render *Ar-Raḥmān* as meaning *the Beneficent God*, because the idea of doing good is predominant in it, though I must admit that the English language lacks an equivalent of *Ar-Raḥmān* even making an approach to giving expression to the all-comprehensive love and goodness manifested in that word.

It may also be noted that *Ar-Raḥmān*, though manifesting an attribute, is like a proper name and applicable only to the Divine Being. The word is, in fact, used as an alternative with *Allāh*, very clearly so in 17: 110. Hence it is not applied to denote the quality of mercy in man, though *Ar-Raḥīm* is so applied. The only exception mentioned by the lexicologists is that *Musailma the Liar* was called the *Raḥmān of Yamamah* by his followers, but such a use of a proper name has always been considered allowable. As the word *Raḥmān* as a name of the Divine Being was quite new to the Arabs (25: 60), the followers of the Liar may have applied it to him as a retort to the Muslims.

4 The *al* in *al-ḥamd-u* is for *istighrāq-ul-jins*, i.e. the universal inclusion of the genus (AH), showing that all kinds of praise are included.

5 The Arabic word *Rabb* conveys not only the idea of *fostering, bringing-up, or nourish-*  
6, see next page.

2 The Beneficent, the Merciful,

3 Master<sup>7</sup> of the day<sup>8</sup> of requital.

4 Thee do we serve and Thee do we beseech for help.

5 Guide us on the right path,

6 The path of those upon whom Thou hast bestowed favours,<sup>9</sup>

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

ing, but also that of regulating, completing, and accomplishing (TA-LL), i.e. of the evolution of things from the crudest state to that of the highest perfection. According to Rgh, *Rabb* signifies the *fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion*. Hence *Rabb* is the Author of all existence, Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. It will thus be seen that the word *Rabb*, which, for want of a better word, I render as *Lord*, conveys a far nobler and grander idea than the word *ab* or *father*, which has comparatively a very limited significance. The Muslim prayer therefore prefers the use of the word *Rabb* or *Lord* to that of *ab* or *father* in addressing the Divine Being.

6 The word translated as *worlds* is *'ālamīn*, which is pl. of *'ālam* (from the root *'ilm*, meaning to *know*), indicating literally *that by means of which one knows a thing*, and hence it signifies *world* or *creation*, because by it the Creator is known. In a restricted sense it is applied to *any class or division of created beings or of mankind* (LL). Hence *'ālamīn* has been translated as "nations" in 2:7 and elsewhere. The all-comprehensiveness of the Lordship of Allah in the very first words of the Qur-ān is quite in consonance with the cosmopolitan nature of the religion of Islam, which requires an admission of the truth of the prophets of all nations and thus subverts all narrow views of religion and of Godhead.

7 English translations have usually adopted *King* as the translation of the word *Malik*, which is not strictly correct. *Malik* and *malik* are two different words from the same root, the former signifying *master* and the latter *king*. According to the rule of forming derivations in Arabic, an additional letter (as the *alif* in *Malik*) gives the meaning a greater intensity (AH), and hence a master is more than a king. The adoption of the word *malik* or *master* is to show that Allah is not guilty of injustice if He forgives His servants, because He is not a mere king or a mere judge, but more properly a *Master*.

8 The word *yaum* is applied in the Holy Qur-ān to any period of time, from a moment (55: 29) to fifty thousand years (70: 4), and may therefore indicate an indefinitely small or indefinitely large space of time. According to LL *yaum* is *a time, whether day or night* (Msb); *time absolutely, whether night or not, little or not*; also a day, meaning the period from the rising of the sun to its setting. According to Rgh the word *yaum* indicates *a period of time, whatever period it may be*, and this is the proper signification. As there are ample indications in the Qur-ān that the Divine law of requital is working every moment, and there is nothing to support the idea that it will not come into force before a particular day, the law of requital referred to in this verse is therefore a law which is constantly at work.

9 Those upon whom favours are bestowed are according to I'Ab the four classes mentioned in 4: 69, viz. the prophets, the truthful, the faithful, and the righteous (AH). This shows that according to the Holy Qur-ān, the favours that were bestowed upon the prophets, the gift of Divine revelation being one of the chief of them, can still be bestowed upon the righteous who follow the right way.

Or, other  
than.

7 Not those upon whom  
wrath is brought down, nor  
those who go astray.<sup>10</sup>

④ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

10 The Holy Prophet is reported to have said: Those upon whom wrath is brought down are the Jews and those who go astray are the Christians (A.H.). Of course the words are only explanatory and do not limit the significance of the original words used. The Holy Prophet made the Arabs realize by the case of the two peoples whom they knew well how men sometimes desert the right or the middle path, leaning to either extreme, the Jews rejecting Jesus Christ, a righteous servant of God, as a liar, while the Christians went to the other extreme and raised that same mortal to the dignity of Godhead. Islam inculcated that the middle path was to be followed, neither leaning to the side of hatred nor being excessive in love, because the former brings down Divine wrath as it did in the case of the Jews and the latter leads a man astray as it led the Christians.

## CHAPTER II

### THE COW

(*Al-Baqarah*)

REVEALED AT MEDINA

(40 sections and 286 verses)

#### Abstract :

- Sec. 1. Fundamental principles of Islam.
- Sec. 2. Lip-profession.
- Sec. 3. Divine Unity.
- Sec. 4. Man's vast capabilities.
- Sec. 5. Fulfilment of Israelite prophecies in the Holy Prophet.
- Sec. 6, 7. Divine favours on Israel and their stubbornness.
- Sec. 8. Israelites' degeneration.
- Sec. 9. They grow in hard-heartedness.
- Sec. 10. Their covenant and its violation.
- Sec. 11. Their rejection of the Prophet.
- Sec. 12. Their enmity towards the Prophet.
- Sec. 13. Former scriptures are abrogated.
- Sec. 14. Perfect guidance is only in Islam.
- Sec. 15. Covenant with Abraham.
- Sec. 16. The religion of Abraham.
- Sec. 17. Ka'ba as the centre.
- Sec. 18. Grounds for making the Ka'ba the Muslim centre.
- Sec. 19. Hard trials necessary to establish that centre.
- Sec. 20. Unity must prevail ultimately.
- Sec. 21. Certain changes in old laws : prohibited foods.
- Sec. 22. Retaliation and bequests.
- Sec. 23. Fasting.
- Sec. 24. Fighting in defence.
- Sec. 25. The pilgrimage and the mischief-makers.
- Sec. 26. Trials and tribulations.
- Sec. 27. Miscellaneous questions.
- Sec. 28, 29. Divorce.
- Sec. 30. Remarriage of divorced women and widows.
- Sec. 31. Additional provisions for divorced women and widows.
- Sec. 32, 33. The necessity of fighting in the cause of truth : illustrations from Jewish history.
- Sec. 34. There should be no compulsion in religion.
- Sec. 35. How dead nations are raised to life.
- Sec. 36, 37. Spending money in the cause of truth.
- Sec. 38. Usury prohibited.
- Sec. 39. Contracts and evidence.
- Sec. 40. The Muslims shall be made victorious.

**Title and Subject-matter.**

THE name of this chapter is taken from the story narrated in vv. 67-71 regarding the slaughter of a *cow*. As this chapter deals chiefly with the Jews, and as cow-worship, as shown in foot-notes 84 and 108, was the particular form of idolatry which took a hold among the Jews, the importance of that incident seems to have been rightly estimated in giving this chapter the name that it bears.

This chapter deals mainly with the Jews and their contentions against Islam, and hence it is that much of the legislation, details of which necessarily differ from the Jewish law, and most of the Jewish objections to the prophethood of Muhammad—may peace and the blessings of Allah be upon him—are dealt with in this chapter. A perusal of the analysis of the chapter will show how the various sections fit into each other, the allegation of confusedness in the arrangement being simply due to want of reflection. The chapter opens with a brief statement of the fundamental principles of Islam, and, after mentioning the consequences of their acceptance or rejection in the first section, and dealing with lip-professions in the second, draws an inference of the truth of those principles, and more particularly of Divine Unity, by referring to the work of God in nature in the third. The fourth section proceeds to show that man is endowed with vast capabilities, but suffers the consequences of wasting his opportunity, and this is illustrated in the story of Adam. Then in the fifth section the case of the Israelite nation is introduced, and they are told how the Qur-án fulfils the prophecies met with in their books, and the next two sections are devoted to Divine favours on them and their stubbornness, being followed by three others which speak of their degeneration, their hard-heartedness, and their violation of covenants. The eleventh section speaks of their objections to the Holy Prophet, and the twelfth refers to their great enmity and to their plans against him. The thirteenth states that former scriptures are abrogated and a better and more advanced code is given in the form of Islam, the religion of entire submission. The next section points out that partial good is met with in all religions, but it is only in Islam that religion attains to perfection. The fifteenth reminds the Israelites of the covenant with Abraham, which required the raising of a prophet from among the Ishmaelites, being followed by another dealing with the religion of the great patriarch. The subject of *Qiblah* being transferred to the Ka'ba, the house rebuilt by Abraham, is thus introduced, and the next two sections, while declaring the Ka'ba to be the new centre of spiritual activity, also give reasons for the change. The nineteenth warns the Muslims that they must undergo hard trials before they obtain mastery of the Sacred House, which was henceforth to be the centre of the Muslims, though the idolatry prevailing there was certainly destined to disappear, while Unity must ultimately obtain the triumph, this being made clear in the twentieth section. Certain minor differences with the Jewish law are then introduced as against the common principle of the doctrine of Unity, and thus the laws relating to foods, retaliation, transfer of property on decease, fasting, fighting, pilgrimage, wine, gambling, orphans, marital obligations, divorce, and widowhood are discussed in the eleven sections that follow. The next two make a reversion to the subject of fighting, which was necessary if the Muslims would escape national death, and illustrations are given from the Israelite history. We are then told in the thirty-fourth section of the mighty power of Allah to give life to the dead, and the Muslims are told that they should not use compulsion in the matter of religion, as their opponents had done. Two instances are then quoted in the following section, one from the history of Abraham and the other from the Israelitish history, showing how dead nations are raised to life. But national growth and prosperity, we are immediately told in the thirty-sixth and thirty-seventh sections, depends on acts of sacrifice, and every penny spent in the cause of truth yields seven hundredfold and even much more fruit. The Muslims, being thus promised abundance of wealth as the result of their sacrifices, are warned in the following section against usurious dealings which breed an inordinate love for wealth, for the amassing of wealth was not the goal of a Muslim's life. They are at the same time told, in the thirty-ninth section, to guard their property rights by the employment of writing in their transactions and securing evidence. In conclusion they are taught a prayer for the ultimate triumph



of the truth. Thus we find no break in the continuity of the subject, and the change, whenever necessary, is introduced quite naturally.

### Connection with the preceding Chapter.

There is a clear connection between this chapter and the last one. There in the concluding words is a prayer for being guided on the right path (1:5), while here that guidance is afforded in the opening words: "This book, there is no doubt in it, is a guide" (v. 2). Again, that prayer seeks to establish us in the path of those who have received Divine favours (1:6), and here we are told in v. 5 who are they on the right direction and who shall be successful. Similarly, while that prayer creates in us the yearning to avoid the path of those upon whom wrath has been brought down and those who go astray (1:7), this one hastens to point out that those who do not care for the Prophet's warning, neither reflecting upon it nor lending ear to it (v. 6), have ultimately their very hearts and ears closed against the truth, this grievous punishment being the form in which wrath is brought down upon them (v. 7), and that those who consider faith to be only a lip-profession are really they who go astray, because they buy error at the price of right direction (v. 16). Any one who has read the Holy Qur-ân will easily see that no other chapter could have so fittingly followed the *Fâtîhah*, and as in the beginning, so in the end, there is a clear connection with the opening chapter.

But though this chapter follows the *Fâtîhah* it is really the first chapter, because the *Fâtîhah* is placed at the head, being the essence of the whole of the Qur-ân. This affords very clear evidence of the wisdom displayed in the arrangement of the chapters of the Holy Book. For this chapter fittingly opens with a prelude as to the object which is aimed at in the revelation of the Holy Qur-ân, and contains in its very opening verses the fundamental principles of the Islamic religion, which are also in fact the fundamental principles which can form the basis of the natural religion of man. These principles are five in number, three of them containing theoretical ordinances or articles of belief and two containing practical ordinances or principles of action. The theoretical ordinances are a belief in the Unseen, i.e. Allah, in Divine revelation to the Holy Prophet as well as to the prophets before him, and in the life to come, while on the practical side is mentioned prayer, the outpouring of the human heart before the Great Divine Mind, which is the source from which springs true Divine love, and charity in its broadest sense. The result of the acceptance of these fundamental principles is mentioned in v. 5, being guidance in the right direction and success. Similarly, it is with a reiteration of the broad principles of the Islamic faith and with a prayer for the triumph of the truth that the chapter ends, and the whole of the chapter is really an illustration of the truth of the principles enunciated in its beginning. If this chapter were removed from its place, there is not a single other chapter in the whole of the Qur-ân that could take its place and serve the purpose of a prelude to the Holy Book.

### Date of Revelation.

There is little doubt that this chapter was revealed at Medina, and belongs to the earliest Medinian revelations. Doubt has been entertained as to vv. 21-39 and 161-172, but the reasons given are very poor. That all those verses in which the words "O men" occur belong to the Meccan revelation, and those in which the words "O you who believe" occur belong to Medinian revelation, is the unwarranted generalization of some exegetists; and European students of the Holy Qur-ân have taken it from the *Itqân*, without caring to see that even the *Itqân* does not rely on this test, and without giving any consideration to facts. For the 4th chapter, *the Women*, undoubtedly belongs wholly to the Medinian revelation, and it opens with the words "O men." Similarly, the 22nd chapter, which is unanimously accepted as belonging to the Meccan period, begins with the words "O you who believe." Hence the criterion on which vv. 21-39 are regarded as belonging to Meccan revelation fails altogether. As regards the testimony of the subject matter in these verses, as well as in 164-172 and 256-258, doubt being also entertained as to the Medinian origin of the latter, it seems to me to be a mere fancy of the critics, for no hard-

## SECTION 1

## Fundamental Principles of Islam

1. Omniscience of Allah. 2. Qur-án a perfect guidance. 3, 4. Fundamental principles. 5-7. Consequences of their acceptance and rejection.

In the name of Allah, the  
Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْمَرَّةِ

I I am Allah, the best  
Knower.<sup>11</sup>

and-fast line can be drawn as to the subjects which are treated in Meccan or Medinian revelations. The latest European criticism on this point inclines more to a right view than the hasty opinion of earlier critics. In his "New Researches" Hirschfeld observes: "If we had no other critical aid, it would frequently be quite impossible to distinguish between Medinian and later Meccan revelations. . . . Medinian addresses, like the Meccan ones, abound in declamatory, narrative, and parabolical passages." But I must add that many of the unwarranted conclusions of European critics are based on the rash generalizations of Oriental exegetes.

The doubt regarding vv. 285, 286, the concluding verses of the chapter, is equally groundless. V. 285 only reiterates the cosmopolitan nature of the religion of Islam, which has already been established in the very beginning in v. 4, and then in the middle of the chapter in v. 136, a belief in the truth of all the prophets being mentioned as the very basis of the religion of Islam in all the three places. V. 286 teaches a prayer, about the Medinian origin of which it is rather strange that a doubt should have been entertained.

I do not find any reliable report as to the Meccan origin of any portion of this chapter. Even if there were any such report, I would warn the reader to receive it with caution. The whole of the 2nd chapter thus belongs to earlier Medinian revelation, and I very much doubt the reports which refer the injunctions regarding the prohibition of usury in the concluding sections to about the closing period of the Holy Prophet's life. That portion may have been revealed at a later period than the rest of the chapter, but in view of the same prohibition having been revealed in 3:129 it could not be so late. An analysis of the chapter leads one to the conclusion that almost the whole of it was revealed previous to the revelation of the next or the 3rd chapter.

<sup>11</sup> The original words are *alif, lám, mím*. Translations of the Holy Qur-án generally leave abbreviations, like the one occurring here, untranslated. The combinations of letters or single letters occurring at the commencement of several chapters of the Holy Qur-án, 29 in all, are called *الحروف المقطعة* or simply *muqatta'ât*, and according to the best received opinion these letters are abbreviations standing for words. The Arabs used similar letters in their verses, as in *قلت لها فنى فتالت قات* where the letter *qáf* stands for *waqfa'u*, i.e. *I stop* (AH). Another instance of the same is contained in the verse, *بالخير خيرات وان شرفاً . . . ولا اريد ان تاف* where *fá'* stands for *fasharrun*, meaning *then evil let there be*, and *tá'* for *tashá'*, meaning *thou pleasest* (AH). And in ordinary conversation you hear a man saying *fá'* in answer to one who says, *Wilt thou come?* The *fá'* in this case means *فأذهب بنا* i.e. *then go thou with us* (LL). Abbreviations are known to all languages, the only peculiarity of their use in Arabic literature being that the letters carry different meanings in different

2 This<sup>12</sup> book,<sup>13</sup> there is no doubt in it, is a guide to those who guard (against evil),<sup>14</sup>

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝

places, and the meaning is decided in each case by the context. Such is the opinion of I'Ab (AH). Both he and IMsd agree in interpreting the combination **لَا** (read *alif, lām, mīm*) occurring here, as well as at the commencement of the 3rd, 29th, 30th, 31st, and 32nd chapters of the Holy Qur-ān, as standing for **اَنَا اللَّهُ اعْلَمُ** i.e. *I am Allah, the best Knower*, *alif* standing for *ana*, *lām* for *Allāh*, and *mīm* for *a'lamu* (AH. IJ), being respectively the first, the middle, and the last letter of the words for which they stand. Others regard them as contractions for some Divine attribute. That they may also serve as the names of chapters is no ground for supposing that they carry no significance. The strange suggestion of Golius that *alif, lām, mīm* stands for *amr-li-Muhammad*, which is said to mean *at the command of Muhammad*, is not only devoid of authority but is also grammatically incorrect, and the correct Arabic equivalent would be *bi-amr-i-Muhammad*, which, however, does not give us the actual letters. Rodwell's statement, made in his comment on the significance of the letter *nūn* occurring in the beginning of chapter 68, that "the meaning of this and of the similar symbols, throughout the Qur-ān, was unknown to the Muhammadans themselves even in the first century," is equally devoid of truth, for the significance of these letters can in most cases be traced to the companions of the Holy Prophet, and hence the suggestion that these were "private marks or initial letters attached by their proprietor to the copies furnished to Zaid, when effecting his rescension of the text under 'Uṣmān" is not even worth consideration, and it is further opposed to the surest historical testimony, which proves beyond all doubt that these letters were recited as parts of these chapters in the time of the Holy Prophet himself.

12 Palmer translates the word *zālika* as *that*, and thinks that its rendering as *this* is an error, but as LL says: "Like as a person held in mean estimation is indicated by *hūzī*, which denotes a thing that is near, so, on account of its high degree of estimation, a thing that is approved is indicated by *zālika*, whereby one indicates a thing that is remote." In other words, *zālika* does refer here to a remote thing, and should not be rendered as *that*, but it indicates the *high estimation* in which the Qur-ān is held.

13 The Qur-ān is here called *al-kitāb*, or *the Book*. The root-word *Kataba* means *he wrote* and also *he brought together* (LL) and *kitāb*, or *book*, is a writing which is complete in itself. Thus a letter may also be called a *kitāb*, and in this sense the word occurs in 27: 28, 29. The application of the word *kitāb* to the Holy Qur-ān occurs in very early revelations, and the use of the word shows clearly that the Qur-ān was from the first meant to be a *complete book*, and one that existed not only in the memory of men but also in visible characters on writing material, for otherwise it could not be called *al-kitāb*. Thus there is conclusive internal evidence in the use of this word that its arrangement, without which it could not be called a book, was effected by the Holy Prophet for himself, and the copy prepared by Zaid in the time of Abū Bakr followed that arrangement. For the explanation of the word *Qur-ān* see foot-note 228.

14 I make a departure here from the rendering of the word *muttaqī*, which English translators generally render into *God-fearing* or *pious*. The root is *waqā*, and conveys the sense of *saving, guarding, or preserving* (LL). According to Rgh, *waqāyah* signifies *the guarding of a thing from that which harms or injures it*. The verb of which *muttaqī* is the nominative form is *ittaqa*, which means, *he preserved or guarded himself exceedingly*. "In the conventional language of the law," according to LL, "*he preserved or guarded himself exceedingly from sin or what would harm him in the world to come*." Hence the word *muttaqī* may properly be translated only as *one who guards himself (against evil), or one who is careful (of his duty)*.

	3 Those who believe in the unseen <sup>15</sup> and keep up prayer <sup>16</sup> and spend out of what We have given them: <sup>17</sup>	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
Ar. thee,	4 And who believe in that which has been revealed to <i>you</i> and that which was revealed before <i>you</i> , <sup>18</sup> and they are sure of the hereafter. <sup>19</sup>	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَيَا لَآخِرَةَ هُمْ يُؤْمِنُونَ
Ar. thee.		

15 *Al-ghaib* is that *which is unseen or unperceivable by the ordinary senses*, such as the existence of Allah, the certainty of which is obtained through Divine revelation. To render it as *mysteries of faith*, as Sale has done, is to introduce the Christian formulas of mysteries into the clear principles of Islam. As regards the acceptance of the unseen, it must be borne in mind that every science is based on certain fundamental principles, the truth of which is actually witnessed only in the result.

16 *Ṣalāt* among the Arabs stood for *supplication or prayer*, as A'shā says, speaking of wine: وقابلها الريح في دثها .: وصى على دثها وارتسم i.e. and he exposed it to the wind in its jar, and he prayed over its jar and petitioned for it (IJ). Similarly in another verse the same poet says,

لها حارس لا يبرح الدهر بيتها      وان دثحت صلي عليها وزمما

The phrase *صلى عليها* is here equivalent to *دعائها* i.e. he prayed for her (IJ). In Islam *Ṣalāt* assumed a regularity and a form, and became an established institution of religion, for details of which see Preface. The verb used to indicate the observance of *ṣalāt* is throughout the Holy Qur-ān *aqāma*, from *اقام الامر* i.e. he kept a thing or an affair in a right state (LL), and hence it is not the mere observance of the form that the Qur-ān requires, but the keeping of it in a right state, i.e. being true to the spirit of the prayer. It should, however, be borne in mind that besides the regular service, which is performed five times a day and which is obligatory, there is ample room for the individual in the Muslim *ṣalāt* for the outpouring of the heart's sentiments. It may also be added that prayer, according to the Holy Qur-ān, is the true means of the purification of the heart, for "prayer keeps one away from indecency and evil" (29:45).

17 Spending out of what one has been given stands here for charity in its broadest sense, or the doing of good to all creatures. Like its other institutions useful to humanity, Islam has given a regularity and a permanence to the institution of charity. No one can enter into the brotherhood of Islam unless and until he is willing to give annually a part of his wealth for the support of the poorer members of the brotherhood. The part thus required to be paid into the public funds is called *Zakāt*, which is a kind of tax, amounting generally to a fortieth portion of certain possessions—a tax which is levied on the rich for the benefit of the poor. The conditions subject to which it is made obligatory, and other details, will be found in the Appendix. Besides the obligatory payment, however, the expression used here includes voluntary charitable acts of every kind, from a complete devotion of oneself to the cause of humanity to a smile to one's fellow-being; the last is included in the definition of charity according to an express saying of the Holy Prophet.

18 Of all the religions of the world Islam is the only one that laid down the broad basis of faith in all the prophets of the world, and the recognition of truth in all religions is its distinctive characteristic. The words *that which was revealed before you* include revelations to all the nations of the world, for we are elsewhere told that "there is not a people but a warner has gone among them" (35:24). The Qur-ān does not, however,

19, see next page.

5 These are on a right course from their Lord, and these it is that shall be successful.

Ar. thou.

6 Surely those who disbelieve, it being alike to them whether you warn them or do not warn them,<sup>20</sup> will not believe.

7 Allah has set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and there is a great chastisement for them.<sup>21</sup>

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ○  
خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

mention all the prophets by their names, for "there are some of them that We have mentioned to you, and there are others whom We have not mentioned to you" (40:78). It should also be noted that the word *anzala* (inf. n. *inzal*), which occurs here in connection with revelation, is frequently used in the Qur-ān in the simple sense of *isāl* or *iblaḡh*, i.e. *the making a thing attain or arrive at or come to a certain place*, and does not necessarily imply *sending down*. Hence, wherever the word is used in connection with Divine messages, I have translated it as *revealed*, because revelation is the form in which Divine messages are communicated to men. It should also be noted that the singular personal pronoun *kay* has been translated as *you*, while the exact sense of the original is given in the margin invariably.

19 A belief in a life after death is the last of the five fundamental principles of Islam that are stated here. It is only this belief that can make the generality of men conscious of the responsibility of human actions. A life after death, according to Islam, implies a state of existence which begins with death, but a complete manifestation of which takes place later, when the fruits of the actions done in this life take their final shape. It should be borne in mind that a belief in Allah and a belief in the hereafter, being respectively the first and the last of the fundamental principles of Islam as mentioned here, often stand for a belief in all the fundamental principles of Islam, as in vv. 8, 62, etc. That the word *akhirat* does not signify the later revelation is made clear by a comparison with a similar use of the word elsewhere, as, for instance, in 12:37, where Joseph is made to say: "Surely I have forsaken the religion of a people who do not believe in Allah and they are deniers of the hereafter"; or in 27:3: "Who keep up prayer and pay the poor-rate, and of the hereafter they are sure." In fact, it is quite unwarranted to take *al-akhirat* as meaning some particular revelation to be granted after the Holy Prophet, for the door to revelation is open to all the followers of the Holy Prophet, and thousands have been made to drink deep at this source.

20 The passage *سواء عليهم أأنذرتهم أم لم تنذرهم* is parenthetical (AH), and should be translated as such. The ordinary rendering of the passage, which makes the parenthetical passage an enunciative one, makes the verse meaningless, for it would then run thus: "Surely those who disbelieve, it is alike to them whether you warn them or do not warn them: they will not believe." Now this amounts to saying that no one who has once disbelieved would ever believe, a statement which is absurd on the face of it. Treating the portion quoted above as parenthetical, the meaning is quite clear, viz. disbelievers of a particular type, i.e. those who pay no heed at all to the Prophet's warning, cannot benefit by his preaching. This interpretation makes the passage agree with the spirit of the Holy Qur-ān. Otherwise the preaching of the Qur-ān would be meaningless, for as a matter of fact it was from among those who disbelieved first that the converts to Islam were continually gained.

21 It should be noted that only those disbelievers are spoken of here who so hardened their hearts as not to pay any heed to the Prophet's preaching and warning, as clearly indicated in the previous verse. It is not on every heart that the seal is set, but only on

## SECTION 2

## Lip-profession

8-16. The hypocrites and their indulgence in mischief and mockery.  
17-20. Two parables.

8 And there are some people who say: We believe in Allah and the last day<sup>22</sup>; and they are not at all believers.

9 They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.<sup>23</sup>

10 There is a disease in their hearts, so Allah added to their disease, and they shall have a painful chastisement because they lied.<sup>24</sup>

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ  
بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ  
يُخَذُّونَ اللَّهَ وَالدِّينَ آمْنًا وَمَا  
يُخَذُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ  
فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ  
عَذَابًا لِّئَلَّا يُكَلِّمُنَا

that of the reprobate, the hardened sinners who pay no heed to the call of the reformer. They refuse to open their hearts to receive the truth, and do not lend their ears to listen to it nor use their eyes to distinguish the truth from the falsehood. This is stated clearly in 7: 179: "They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear: they are as cattle." And in 41: 5 we have: "And they say, Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears and a veil hangs between us and you." A comparison with these two verses is sufficient to show that what is indicated by "the setting of the seal on the hearts and hearing" in the first case is indicated in the second by "the possession of hearts with which they do not understand, and ears with which they do not hear," and in the third by "their hearts being under coverings and their ears having a heaviness in them." Thus the significance of "their hearts being sealed" is simply this, that they pay no heed to the Prophet's warning, and refuse to understand and hear what he says, and so their very refusal becomes the sealing of their hearts and ears. And as Allah made them taste the consequences of their heedlessness, He is spoken of as having sealed their hearts and ears.

22 Belief in Allah and the last day is here equivalent to the profession of the faith of Islam. See foot-note 19. The persons spoken of in this verse are the hypocrites, who were a source of constant trouble to the Holy Prophet at Medina. Before he came to that city, Abdulla bin Ubayy was a person of note there, and he expected to become the leader. But the Holy Prophet's advent, and his recognition by all the communities of that city as the head of the republic there, robbed Abdulla of those dearly cherished hopes, and he along with his followers adopted an attitude of hypocrisy towards the Holy Prophet and his companions. The case of the hypocrites is dealt with at length here, in 3: 148-180, 4: 60-152, 9: 38-127, and in the 63rd chapter, and occasionally elsewhere.

23 *Khāda'a-hū* signifies *he strove, endeavoured or desired to deceive him* (LL). . . . One says this of a man when he has not attained his desire, for many a verb of the measure of *fa'ala* relates to one only as in the instance of *عاقبت اللص* i.e. *I pursued the thief* (LA-LL). *Khāda'a* also indicates, when used concerning the Divine Being, *He requited to him his deceit* (TA-LL). See further foot-notes 27 and 637. But note that *khāda'a* also means *taraka* (Q), i.e. *he forsook*, as in *خادع الجِد* i.e. *he forsook glory*  
24, see next page.

11 And when it is said to them, Do not make mischief in the land, they say: We are but peacemakers.

12 Now surely they themselves are the mischief-makers, but they do not perceive.<sup>25</sup>

13 And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

14 And when they meet those who believe, they say, We believe; and when they are alone with their *devils*,<sup>26</sup> they say: Surely we are with you, we were only mocking.

15 Allah shall *pay them back their mockery*,<sup>27</sup> and He leaves them alone in their inordinacy, blindly wandering on.

Or ring-leaders.

Or bring disgrace upon them.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○

إِلَّا أَنَّهُمْ هُمُ الْفٰسِدُونَ وَلٰكِنْ لَا يَشْعُرُونَ ○

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمُ الَّذِينَ آمَنَ الشُّقَقَاءُ ○

إِنَّهُمْ هُمُ السُّقَقَاءُ وَلٰكِنْ لَا يَعْلَمُونَ ○

وَإِذَا قَالُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ ○

إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ○

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

(TA-LL), and similarly *khada'a* means *he refrained*, as in *ع* (S-LL).

24 The disease is the pain in their hearts due to the advent of the Holy Prophet, for it deprived them of leadership. Allah's adding to this disease signifies that their pain became greater as they witnessed the triumphant progress of Islam. As for attributing this addition to Allah, compare 71:5, where Noah is made to say: "But my call has only made them fly the more." The increase in the disease or the aversion was the result of their own act in each case, but as Allah's raising the Prophet and the triumph of his cause or the invitation of the Prophet became the respective occasions of that act, Allah or the invitation is spoken of as the effective cause. Similarly in 95:5 it is said: "Then we render him the lowest of the low"; whereas the degradation is the result of man's own action and the Divine Being only brings about the consequences of the evil that man does. Or the *disease* here stands for the weakness of their hearts (AH), for they had not the courage to deny Islam openly, and this weakness only became the greater as the cause of Islam became more and more triumphant.

25 Their idea of making peace was only this, that they mixed with both parties, but they were really taking advantage of this opportunity to sow the seeds of dissension and mischief among the various parties. In fact, they were a constant source of mischief, for whereas outwardly they were with the Muslims, they always plotted against them and gave help to their enemies.

26 By their *shayāṭīn* or *devils* are meant their *evil companions*, as plainly stated in v. 76: "And when they meet those who believe they say, We believe; and when they are alone with one another they say," etc.; where, instead of being alone with their *devils*, they are spoken of as being alone with *others from among themselves*. IMsd says that by their *devils* are meant *their leaders in unbelief* (IJ). This significance is given in the margin. Kf and Bq say by their *shayāṭīn* or *devils* are meant *those men who made themselves like the devils in their insolence and rebellion*. In fact, in the Arabic language the word *shaiṭān* (devil) signifies, as A'Ub puts it, "*every insolent or rebellious one from among the jinn and the men and the beasts* (Rgh). Hence the word is freely used to indicate *insolent men, serpents*," etc.

27 The word *istihzā* occurring in this verse is thus explained by Kf: *The meaning is*..

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