

THE HISTORICAL DEVELOPMENT OF THE QU'RAN

BY

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Our Mission

As a young Christian, Ron George had a deep conviction that if the Bible was true, it was truly true for every people on earth. At that time, the most unreached were Muslims living under Communism. With this realization and little knowledge of the region, Ron and others set out to visit, study, and reach out to the peoples of Central Asia.

As part of that journey, books written by previous workers became invaluable resources. One such book is this volume by Canon Sell, which has greatly contributed to the understanding of Islam and its engagement with the Gospel.

In 1964, God called Ron and Nancy George to respond to this vision. Their belief was simple yet profound: if the Gospel was effective in that region, it would be effective anywhere. This conviction eventually led to the establishment of other missions seeking to reach Central Asia and the Caucasus through various means.

Today, this vast region—known as Eurasia—includes Afghanistan, Uzbekistan, Kyrgyzstan, Tajikistan, Turkmenistan, Kazakhstan, Northern India, Pakistan, and the Caucasus. It is home to over 300 million people still waiting to hear the Gospel.

Where We Are Today

Over the past 60 years, world missions have increasingly recognized theology as a dynamic record of God's work among the nations. The Bible continually emphasizes this calling: “Go to the nations,” “Reach the nations,” and so forth. This remains central to our mission.

Our Vision

- To see local, self-governing, and self-propagating churches working together, holding each other accountable, and supporting one another under all circumstances.
- To encourage these churches to uphold the Bible as the authoritative and inspired Word of God, guiding all aspects of life in the Spirit.
- To see these churches, in obedience to Christ, reach out to other regions as the Spirit leads.

This book serves as a valuable resource for understanding Islam and engaging with those of the Islamic faith. Above all, we remain committed to Christ’s call to make disciples of all nations.

Ron and Nancy George

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INTRODUCTION

This work does not profess to be a life of Muhammad. It is a history of the development of the Qu'ran, showing how its gradual formation was determined by the events of the Prophet's life. Treated in this way, the Qu'ran reveals his change of position towards the various classes of persons with whom he was brought into contact, and by the aptness of its conjunctions, its apologies, its denunciations, we are enabled to see how admirably this 'piecemeal' revelation was fitted to meet the requirements of Islám as they arose.

For the dates and the order of the Suras, or chapters of the Qu'ran, I have followed Nöldeke's *Geschichte des Qorans*, which seems to me to be the best and most authoritative book on the subject. The following table shows the order in which Nöldeke arranges Súras. He divides the Meccan ones into three groups, the earlier, middle, and later periods, and places all the Medina Súras in a fourth group.

MECCAN SURAS

First Period.—From the first to the fifth year of the Prophet's Mission. A.D. 612-17.

96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, I.

Second Period.—The fifth and sixth years of the Prophet's Mission. A.D. 617-19.

54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18.

Third Period.—From the seventh year to the Hijra. A.D. 619-22.

32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

MADINA SURAS

From the Hijra to the end. A.D. 622-32.

2, 98, 64, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.

In the quotations from the Qu'ran I have used the translations of Rodwell and of Palmer and occasionally those of Sale and also of Lane. I have compared these with the Persian translations of Husain and Sháh Walí Ulláh Muhaddath and also with the Urdu translations by 'Abdu'l-Qádir, Dr. Nadhir Ahmad Khán and Ahmad Sháh.

The Traditions (Ahádith) of Bukhári and of Tirmidi have been consulted.

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THE Historical Development of the Qu'rán

CHAPTER I

THE MECCAN PERIOD

A comparison of the historical facts in the life of Muhammad with the various portions of the Qur'án connected with them is necessary, if that life is to be intelligently understood. Another and equally important result of such comparison is that it shows the gradual way in which the Qur'án came to existence and how admirably the revelations fitted in to the local circumstances, and support the varied actions of the Prophet. In this way alone could his change of policy be justified and he himself be protected from the charge of time-serving and inconsistency.

The arrangement of the Súras. Or chapters in the Qur'án, is not chronological. The longest Súras are placed first in the book. Thus, to take the Qur'án and read it straight through throws no light on the life and work of the Prophet, but simply bewilders the reader. Maulavi Muhammad 'Alí, a Qádiáni commentator, asserts that the whole Qur'án was committed to writing during the Prophet's life-time and that the present arrangement of chapters and verses was made under the Prophet's own superintendence.¹ If this is so, it is difficult to say why recensions were necessary under Abú Bakr and 'Uthmán and what Ziad's work really was; nor is it easy to conceive that so capable person as Muhammad would have left his book in so unintelligible a form. It seems more correct to say that the Qur'án in its present form is a genuine reproduction of Abú Bakr's recension. "Uthmán, after issuing his revised edition, 'caused all the remaining editions to be destroyed.'² This was unnecessary, if Muhammad compiled and left a correct copy. The Arab and Persian commentators have arranged the Súras in some definite order, and Muir and Nöldeke have also attempted to place them in chronological sequence. There are differences of opinion as to the exact date of some Súras, and of portions of others which are certainly composite; but for all practical purposes we can now arrange them in some sort of consecutive order.

In the following pages, I try to show how the Súras when thus placed in their true chronological order cast much light on the policy, the teaching, and the actions of the great Arabian Prophet.

The first words revealed are those which the Prophet heard in the cave of Mt. Hirá, situated about three miles from Mecca, and now recorded in the Súratu'l-'Alaq (xcvi) 1-2³ :--

Recite *thou* in the name of your Lord who created,
Created man from clots of blood.⁴

Zamakhshari says that Ibn 'Abbás and Mujáhid also agreed with this view; but that many commentators hold the Súratu'l-Fatiha (1) was the first portion revealed; others again say it was Súratu'l-Qalm (lxviii).

It is said by some that the words in the Súratu'sh-Shu'ará' (xxvi) 214,

Warn your relatives of nearer kin,

¹ *Holy Qur'án.* pp. Xxx-xlii.

² Sir 'Abdu'r-Rahím, *Muhammadan Jurisprudence*, p. 20.

³ Throughout the roman numerals in brackets refer to the number of the Súra in the Qur'án, and the figures to the verses.

⁴ 'The voice said "Cry," and he said, "what shall I cry?'" See Nöldeke, *Geschichte des Qorans*, pp.9-10.

Contain the first call to preach; but the objections to this view are, that the context ‘kindly lower your wing over the faithful who follow you’ (215), and the words ‘who sees you when you stand in prayer and your demeanor among those who worship’ (218-9), both presuppose the existence of a small Muslim community. The style of the Súra, too, is not that of the earliest period, and such combinations as the Mighty, the Merciful and the Hearer, the Knower belong to the later Súras.

From the use of here it is sometimes said that Muhammad must have been able to read, but means more generally to recite, and in the cognate dialects to call out, to proclaim. Thus to cry out as a prophet. In Isaiah xl. 6 we have:¹

Then followed a period, called the Fatra, during which no revelations came.² It is said to have lasted three years. During this time the mind of the Prophet was in much suspense and he even doubted his call to a divine mission. The Quraish, a leading tribe in Mecca, to which the Prophet himself belonged, did not all this while actively oppose Muhammad; they looked upon him as a madman, and in the East madness is often supposed to be accompanied with a sort of inspiration. In religious matters, the Meccans were not narrow-minded, nor was their religion exclusive. They tolerated the various creeds then accepted in Arabia and opened the Ka’ba to men of all sects. Waraqa, the cousin of Muhammad, one of the Hanífs, embraced Christianity, but no one blamed him or interfered with him on that account. So at first they treated Muhammad with good-humored contempt. The opposition against him was aroused when he set up his own teaching as the exclusive way of life and explicitly and implicitly condemned all other religions. So as long as he kept to general statements, such as exhortations to lead good lives, or allusions to the Last Day, the people of Mecca cared little; but, when he began to attack the idolatry of the Ka’ba, the case was quite altered and active opposition commenced. The chief cause of this was the intense dislike they had to the changing of what had been long established. They had great reverence for the religion which made Mecca a sacred center for the Arab people. As yet they had no idea that Muhammad would, by adopting into Islám much of the old pagan ceremonial of the Ka’ba, conserve that feeling. Then he worked no miracles. They had only his own word in support of his claim.

It would not be difficult to show that he was, from the first, influenced by patriotic motives and that he had a politico-religious system in view. Ibn Isháq tells us that, as Muhammad owed the amount of toleration he enjoyed solely to the support of his relatives the elders of the Quraish begged his uncle Abú Tálib thereupon asked him to make some concession and stated that the Quraish would also do the same. To this Muhammad replied: ‘Well then, give me a word whereby the Arabs may be governed and the Persians subjugated;’³ and added, ‘Say there is no God except Alláh and renounce what you worship beside Him.’ In other words, accept my teaching and Arabia shall be united and her enemies subdued. The Meccans realized the dominion will not be taken from us.’ The political factor in the inception of Islám has been far

¹ This Súra is a good illustration of a composite one for from verse six onwards the revelation belongs to the later Meccan period and refers to the opposition of Abú Jahl, v.6. and those associated with him, v.16.

² For the manner in which inspiration is supposed to have come, see *The faith of Islám* (4th ed.), pp. 71-2.

³ Quoted by Koelle, *Mohammed and Mohammedans*, p. 74.

too much overlooked.¹ The result of the battle of Múta (A.H. 8), for example, was disastrous from a military point of view; but it exalted Muhammad as the champion of a national idea and so produced a good effect.² The men of Mecca saw that acceptance of Muhammad's teaching might mean war and possible defeat, and this feeling no doubt added strength to their increasing opposition. They now called him liar, sorcerer, poet, soothsayer, demoniac. Even at the door of the Ka'ba, they assailed him. Once he lost his temper and said: 'Hear you Quraish, I come to you with slaughter,'³ a threat which he was not able to carry out for many years; but the Quraish could not know this and so the next day they attacked him again. Abú Bakr had to come to his aid, and there 'was no man that day,' says Ibn Isháq, 'free or slave, who did not call him a liar and insult him.' All through these troubles his uncle Abú Tálíb, though not at all convinced of the truth of his nephew's claims, was his steady protector. The Quraish urged him to withdraw his protection, his troublesome nephew thus: 'Spare me and yourself, and do not burden me with more than I can bear;' but Muhammad was firm, and so his uncle, true to the ties of relationship, dismissed the deputation and told him to go on, adding these words, 'By Alláh, I shall in no wise surrender you to them.'

The conception of Muhammad as a poor man, a mere camel driver, forcing his own way, unaided, against strong opposition is unfounded. He belonged to one of the most distinguished tribes in Arabia, and was a member of a highly noble family. His relations were men of great political and social influence and that was used for his personal protection. If that support had not been given, Muhammad might have failed under the pressure of opposition and Islám might never have come into existence.

Some of Muhammad's followers, such as Abú Bakr and others who could claim connection with some influential family in Mecca, though despised and insulted, were free from personal danger. The strong family affection was a safeguard against the serious molestation of any member of it, even though he had joined the new teaching; but, if Muhammad and some of his adherents were thus protected, it was otherwise with his followers who were gathered out from the slaves and the lower class from Arabs⁴ for whom there was no powerful protector from amongst the leading members of the great Meccan families. They were cruelly tortured and imprisoned. Muhammad was much concerned at this, and even encouraged them to dissemble in order to escape torture. One day he met a man called 'Ammár bin Yásir who was weeping. In reply to Muhammad's inquiry, he said, 'Oh Prophet, they would not let me go until I had abused you, and spoken well of their gods.' Muhammad said: 'But how do you find your heart?' 'Secure

¹ Nowhere in the life of Muhammad can a period of turning be shown; there is a gradual changing of aims and a readjustment of the means of obtaining them. Hurgronje, *Mohammedanism*, pp. 37-8.

² He did unite Arabia in religious matters, but he failed to suppress the rival factions of the Mudarites and the Yemenies which continued and for centuries wrought evil in Islám. See Sell *The Umayyad and 'Abbasid Khalifates* (C.L.S.), pp. 2-3.

³ Koelle, *Mohammed and Mohammedanism*, p. 87. This little incident also shows that from the first he had thoughts of political power.

⁴ This was one of the objections urged against his claims by the Quraish:--

Then said the chiefs of the people, who believed not, 'We see in you but a man like ourselves, and we see not those who have followed you except our meanest ones of hasty judgment,, nor we see any excellence in you above ourselves: by no means, we deem you liars.' Súratu Húd (xi) 29.

and steadfast in the faith.’ ‘Then,’ continued Muhammad, ‘if they repeat their cruelty, repeat also your words.’ The case of such unwilling deniers of the faith is provided for in the Súratu’n-Nahl (xvi) 108, which is said to have been revealed after, the interview with ‘Ammár bi Yásir.¹

Who, after he had believed in God, denied Him, if he was forced to it and if his heart remain steadfast in the faith, *shall be guiltless.*²

About this time, when the Prophet’s mind was full of anxiety, the two short Súras, the Súratu’d-Duhá (xciii)³ and the Súratu’l-Inshiráh (xciv), both addressed directly to Muhammad himself, and Súratu’l-Káfirún (cix) and Súratu’l-Ikhlás (cxii), addressed to the people, were revealed for his consolation :--

By the noon-day brightness,
And by the night when it darkens,
Your Lord had not forsaken you, neither had
He been displeased;
And surely the future shall be better than the past.
(xcii) 1-4.
Have we not opened your heart for you?
And take off from you your burden?
Which galled your back?
And have we not raised your name for you?
Then truly along with trouble comes ease.
But when you are set at liberty, then prosecute your toil,
And seek your Lord with fervor. (xciv.)
Say: O you unbelievers!
I worship not that which you worship,
And you do not worship that which I worship
I shall never worship that which you worship
Neither will you worship that which I worship.
To you be your religion: to me my religion. (cix)
1-6⁴

¹ *Tafsír* of ‘Abdu’lláh bin ‘Abbás and the *Khulástu’t-Tafásir*, vol.ii, p. 578, where the story of the early persecutions of the Muslims is related.

² The commentators add the words in italics, which are not in the Arabic text, but are required to complete the sense. Thus, -- ‘Free from this wrath’ (*Khulástu’t-Tafásir*, vol. Ii, p. 578). ‘For him there is no calling to account.’ See *Translation of the Qur’án* by Nadhír Ahmad.

³ Tirmidhi records a Tradition to the effect that the Quraish said that God had forsaken the Prophet. Then Gabriel brought this Súra :--

By the noon-day brightness,
And by the night when it darkens,
Your Lord had not forsaken you, nor had
He been displeased.
So the prophet was comforted.

Jámi’ut-Tirmidhi, vol. Ii, p. 469.

⁴ The Súra is said to have been revealed when some Meccan leaders, Abú Jahl, ‘As, Walíd and others suggested a compromise to the effect that the God of Muhammad should be worshipped at the same time as the Meccan deities, or alternately each year. Muhammad did not fall into the snare, and in this Súra distinctly rejected the old idolatry. Soon after in Súratu’l-Ikhlás (cxii) he gave the most emphatic testimony possible to the Unity of God.

The term *dín* for religion here occurs for the first time, and is applied both to Meccan paganism and to Islám; afterwards it was restricted to the latter. This apparent recognition of the ancient religion is now disallowed as the words are abrogated by the – verse of the sword. Súratu’t-tauba (ix) 5. *Tafsír-I-Husaini*, vol. ii, p. 476.

Say: He is God alone ;
 God the Eternal!
 He begets not and He is not begotten;
 And there is none like unto him. (cxii) 1-4.

Thus, in a period of depression, the Prophet was encouraged by direct messages to himself to protest against the idolatry and by the deepening of his faith in the contemplation of the Unity of the Godhead.

The first Súra of a continued series, after the Fatra was over, is the Súratu'l-Mudaththir (lxxiv)¹ after which there was no more cessation of the revelations. This Súra came at a time when the Prophet was mocked and jeered at, charged with being a mere poet, or a soothsayer, misleading others with his rhapsodies. It is clear indication to him to go straight on with his mission, and a command to preach ;--

O you, enwrapped in your mantle!
 Arise and warn!
 Your Lord—magnify Him!
 Your raiment—purify it!
 The abomination—flee it! 1-5.

The people of Mecca were obdurate and the leader of the opposition was, according to the commentators Ibn 'Abbás and Baidáwí, Walíd bin Mughaira, the chief of Mecca. He is referred to in these vindictive verses :--

Leave me alone to deal with him whom I have created,
 And on whom I have bestowed vast riches,
 And sons dwelling before him,
 And for whom I smoothed all things smoothly down;
 Yet desires he that I should add more!
 But no! because to our signs he is a foe,

I will lay grievous woes upon him:
 For he plotted and he planned!
 May he be cursed! 11-9.²
 And his wife laden with fire-wood,
 On her neck a twisted rope of palm fiber.³

¹ 'Leave me alone to deal with him whom I have created,' points to an unbelieving opponent. This is said to be Walíd bin Mughaira. The verses 31-4 seem to refer to opponents at Madina, Jews, unbelievers, hypocrites, and idolaters, classes often grouped together there, and so these verse must have been inserted in the Súra at that later date.

² In the Meccan Súras the punishment of hell is directed against those who did not believe in the claims of Muhammad; it is not decreed against sin in general.

³ If that tradition relates about Abú Lahab is correct, this Súra becomes of much interest and value as showing how the special circumstances in which Muhammad was placed influenced even the very words used in the Qur'án. Thus, it is related that Muhammad one day called his kinsmen together to hear his claims. Abú Lahab became very angry and said: 'Have you called me for this? May you perish!' The taking a stone in his two hands, he threw it at Muhammad. So his hand was to perish. His wife Umm Jamíl put thorns on a path over which the Prophet walked. Then one day as she was going along with a bundle of fire-wood, the rope round it twisted round her neck and she was strangled (*raudatu's Safa*, Part ii, vol. I p. 161; *Khalásatu't-Tafásír*, vol. iv, p. 126). Verse four may also mean that in hell she must gather wood for the fire. See Baidáwí *ad. loc.* Maulavi Muhammad 'Alí says, she used to gather thorns bound with a rope, which she brought on her own head to spread in the Prophet's way' (*Holy Qur'án*,

Súratu'l-Humazah (civ) is directed against a rich man named Akhnas ibn Sharíf,¹ and clearly belongs to this period, though Nöldeke mentions, but without approval, that some Muslim authorities consider it a Madína one :--

Woe to every backbiter, defamer!
 Who amass wealth and store it against the future!
 He thinks surely that his wealth shall be with him forever.
 No! For truly he shall be flung into the crushing fire;
 And who shall teach you what the crushing fire is?
 It is God's kindled fire,
 Which shall mount above the hearts of the damned.
 1-7.

In a late Meccan Súra, a number of persons are referred to as refusing to listen and to have become so obdurate that, even after punishment, they would be unconvinced. The words are:--

Some among them give ear to you;² but we have cast a veil over their hearts that they should not understand it (Qur'án) and a weight into their ears ; and though they should see all kinds of signs, they will refuse all faith in them until when they come to you, to dispute with you. The infidels say, 'Truly, this is nothing but fables of the ancients.'
 And they will forbid it and depart of it and depart from it, but they are only the authors of their own perdition, and know it not. Súratu'l-An'am (vi) 25-6.

Abú Jahl,³ another bitter opponent, is referred to in Súratu'l-'Alaq (xcvi) :--

Absolutely not, truly, man is insolent,
 Because he sees himself possessed of riches. 6-7.

Baidáwí said that he threatened to put his foot on the neck of the Prophet, when he was prostrate in prayer.

Again in the Súratu'l-hajj (xxii) we read :--

A man there is who disputes about God without knowledge or guidance or enlightening Book .

This is a Madína Súra and so the reference is historical and retrospective, but that is not uncommon in the later Súras. In another late Madína Súra we have :--

And be not like those Meccans, who came out of their houses insolently and to be seen of men and who turn others away from God. Súratu'l-Anfál (viii) 49.

p. 1234). The words --- Dháta Lahabin, which mean 'fiery flame,' are a play on the name of Abú Lahab, or 'Father of flames' (*Tafsír-I-Husaini*, p. 477).

¹ Baidáwí, vol. ii, p. 416.

² The persons referred to are Abú Sufyán, Nadhír, Walíd, 'Utba, Shaibu, and others. They asked Nadhír if he understood what Muhammad was saying. He replied that he did not; he only saw that he moved his tongue and told foolish stories. The reference in the next verse is to these same persons who forbade people to become Muslims, or to Abú Tálib, who forbade the enemies of Muhammad, his nephew, to injure him, but would not himself accept Islám. Baidáwí, vol. I, p. 287.

³ Baidáwí, vol. ii, p. 411. Abú Jahl was killed at the battle of Badr.

Against all this opposition, Muhammad is instructed in the Súratu'l-Qalam (lxviii) to say of himself, as from God :--

You, by grace of your lord, are not possessed. 2.

During the next year or two the theory of divine inspiration becomes more fully developed and the infallibility of the Prophet more strenuously asserted. The revelations as they come are not only declared to be the very words of God himself, but their original is said to be in heaven :--

Yet it is a glorious Qur'án,¹
Written on the preserved Table. Súratu'l-Burújj (lxxxv) 21.

This table is the Lauhu'l-mahfúz, or preserved table, kept near the throne of God. The Qur'án

Is an admonition in revered passages; exalted, pure;
Written by scribes honorable and just. Súratu'l-'Abasa (lxxx) 13-14.

The commentator Zamakhsharí explains this thus: 'Being transcribed from the preserved table, kept pure and uncorrupt from the hands of evil spirits, and touched only by the Angels.' Baidáwí says: 'Angels wrote it, or prophets transcribed the book from the (preserved) table, or by revelation, or the scribes wrote it by the revelation between God and His Prophet.'²

The opposition was now very severe and is met by denunciations of the strongest kind in the Súratu'l-Musalát (lxxvii), an early Meccan one. No less than ten times in a chapter of fifty short verses are the words repeated :--

Woe be on that day to those who charged with imposture!

The active form of the opposition seems to be referred to in the thirty-ninth verse, in which a sort of challenge is set forth :--

If now you have any craft, try your craft on me.³

The denunciations close with the fierce command :--

Be gone to that hell that you called a lie,
Be gone to the shadows that lie in triple masses,
But not against the flames shall they help or shade you. 25-31.

The next Súra, Súratu'n-Naba' (lxxviii) is in the same strain of bitter invective :--

¹ 'Unique in arrangement and meaning.' Baidáwí, vol. ii, p. 391.

² vol. ii, p. 387.

³ So in the Súratu't-Táriq (lxxxvi) we have the following words :--

They plot against you
And I will plot against them.
Deal calmly, therefore, with the infidels. 15-17.

Some authorities, however, place this Súra later on, about the time of the first emigration to Abyssinia.

Hell shall truly be a place of snares,
 The home of transgressors,
 To abide therein ages;
 No coolness shall they taste therein nor any drink,
 Save boiling water and running sores;
 Meet recompense!
 For they looked not forward to their account;
 And they gave the lie to our signs, charging them with falsehood;
 But we noted and wrote down all:
 Taste this then, and we will increase of nothing but torment. 21-30.

Súratu'l-Burúj (lxxxv) refers to the persecutions suffered by the early Muslims¹ and to the punishment of those who vex the believers. For them there is waiting the torments of hell, and 'the torment of burning.' To confirm all this denunciation of those who opposed the Prophet, his hearers are reminded that the words are not his, but are those of the 'glorious Qur'án, written on the preserved table,' that is, the very words of God Himself.

These more general statements of the future lot of the impenitent sometimes gave way to the threat of a temporal calamity. Just as in ancient times God, before he destroyed a city, sent first a prophet to warn it, so it was now:

We never destroyed a city which had not first its warners
 With admonition; nor did we deal unjustly. Súratu'l-Hijr (xv) 4-5.
 In such sort have we influenced the heart of the wicked ones,
 That they will not believe it till they see the grievous chastisement;
 And it shall come upon them on a sudden when they look not for it. Súratu'sh-Shu'ará' (xxvi)
 201-2.

The people of Mecca may, for a time, have been stirred by the constant reiteration of an impending local danger but, as time passed by and no calamity came to them, they passed from curiosity to incredulity. They challenged Muhammad's message, derided his denunciations and demanded miraculous signs of his authority.

They said :-

By no means will we believe in you till you cause a fountain to gush forth for us from the earth,
 Or till you have a garden of palm-trees and grapes, and you cause forth gushing rivers to gush
 forth in our midst;
 Or you make the heaven to fall on us, as you have given out, in pieces; or you bring God and the
 angels vouch for you. Súratu Bani Isrá'il (xvii), 92-5.
 The unbelievers say, 'Why has not a sign been given him by his Lord.' Súratu'r-Ra'd (xiii) 8.

Muhammad had to acknowledge that he had no such credentials, but he brought revelations to show that the absence of this power was part of God's purpose in dealing with these rebellious people of Mecca.

Thus, in order to show that what he had deemed mere idle curiosity could not be gratified, we have :-

We will not send down the angels without due cause. Súratu'l-Hijr (xv) 8.

¹ Unless vv. 8-11 are of later date which a difference of style may show.

If they would not believe from the example of those who had gone before, if they now deliberately rejected the warning of the warner, then nothing else would help them, for in the same Súra (xv) it is written :--

Even were we to open a gate in heaven, yet all the while they were mounting up to it,
They would say: it is only our eyes are drunken, we are a people enchanted. 14-15.

The strongest passage of all in this subject is one at the close of the middle Meccan period, where the reason assigned is that it was quite useless to give Muhammad the power of working miracles,¹ for such a gift had practically produced no result in the case of former prophets :--

Nothing hindered us from sending you with miracles, except that the people of old treated them as
lies. Súratu Bani Isráíl (xvii) 61.

They pressed their point, and, as we shall see later on, he had to maintain that the Qur'án was the one special miracle which attested his mission.

The Meccans looked upon the doctrine of the resurrection of the body as pure imagination, and when revelations concerning it were announced, treated them as made up by Muhammad from information gathered from the foreigners at Mecca. They spoke of them as 'fables of the Ancients,' or as the effusion of a poetical imagination. In the Súratu't-tatfif (lxxxiii)² delivered in the earlier part of the Meccan period of the Prophet's career, we read :--

Woe on that day, to those who treated our signs as lies,
Who treated the day of judgment as a lie!
None treat it as a lie, save the transgressor, the criminal,
Who, when our signs are rehearsed to him, says 'Tale of the Ancients'
Yes; they shall be shut out as by a veil from their Lord on that day;
Then shall they be burned in hell-fire;
Then it shall be said to them, 'This is what you deemed a lie.' 10-17.

A little later on at Mecca, Muhammad discouraged poetry in the words :--

It is the poets whom the erring follow. Súratu'sh-Shu'ará (xxvi) 224.³

He also at this time rebutted the charge of being a mere poet, thus :--

We have not taught him (Muhammad) poetry, nor would it beseem him. This (book) is no other
than a warning and a clear Qur'án. Súratu Ya Sin (xxxvi) 69.

If he were a poet or composed poetry it might appear as if the Qur'án were his own composition and not the direct words of God. These emphatic assertions are intended, it is said, to confound the infidels who make such a false charge. Apparently his opponents were not

¹ I need scarcely say that the fact that he worked no miracles, though recorded so clearly in the Qur'án, is not accepted by Muslim theologians.

² Some commentators consider this to be a Madína Súra, some that it is a late Meccan one; but Muir and Nöldeke place it about the fourth year of the ministry of Mecca.

³ 'Muhammad at one time employed poets to defend himself and his religion from the satires of other poets. These productions were recited at the fair at Okatz. Subsequently he suppressed them as they led to inconvenient discussions.' Rodwell's *Qur'án*, p. 120.

satisfied, for somewhat later on, though still at Mecca, we find the same charge repeated in *Súratu'l-Furqán* (xxv) :--

And the infidels say, 'The Qur'án is a mere fraud of his own devising and others have helped him with it, who had come hither by outrage and lie.'
And they say, 'Tales of the Ancients'¹ that he had put in writing, and they were dictated to him morning and evening. 5-6.

They must also have looked upon him as a *Káhin*,² or soothsayer. See *Súras* lii. 29 and lxix. 42.

The *Súras* of the early Meccan period exhibit the dark feelings and suspicions of the Prophet, though the language is often very fine and the rhetorical cadence is full of poetic color. The oaths with which he strengthens his teaching are very characteristic. The strong and threatens attacks on his adversaries, of whom he even singles out some, are a marked feature of this period of his career. These *Súras* are the finest in the whole Qur'án and in them the passionate agitation of the Prophet appears at its height.

A conciliatory appeal is now made to the Meccans on the ground of their privileges :--

Have you not seen how your Lord dealt with the army of the Elephant?
Did he not cause their stratagem to miscarry?
And he sent against them birds in flocks,
Clay stones did they hurl upon them,
And he made them like stubble eaten down. *Súratu'l-Fil* (cv) 1-5.

This is an allusion to the deliverance of the inhabitants of Mecca from the army of the King of Abyssinia, sent to destroy the Ka'ba in the year when Muhammad was born. The plague, which in quite a natural way destroyed so many of the enemy, is here represented as a miraculous interposition of Providence.

In the *Súratu'l-Quraish* (cvi) there is an allusion to the sacred Ka'ba and the inviolability of its territory :--

Let them worship the Lord of this house, who have provided them with food against hunger,
And secured them against alarm. 3-4.

In *Súratu't-Tín* (xcv) a similar appeal is enforced with an oath :--

I swear by the fig and the olive
By Mount Sinai
And by this inviolable soil. 1-3.

The commentators, Ibn 'Abbás and Husain, say that the fig and the olive stand for two hills near Mecca, Tina and Zita, famed for their trees, or for the mosques of Mecca and Damascus. The view put forth by Baidáwi and Zamakhshari that they stand for what is nourishing and wholesome is more reasonable. An extraordinary and fanciful explanation is given by Maulavi

¹

² 'The *Káhins* were soothsayers, connected with a sanctuary ... all mysterious and obscure things seem to have been referred to them. They foretold the future and the unseen. Muhammad's first utterances were in genuine *Káhin* form and *Káhin* spirit.' Macdonald, *Religious Attitude and Life of Islám and Life of Islám*, pp. 29, 31. See, Sell, *Life of Muhammad*, p. 38.

Muhammad ‘Alí. He says the fig represents Judaism, now passed away, for Christ said to the barren fig tree (Matt. 21:19) ‘Let no fruit grow on you, henceforward and for ever.’ The olive stands for Islám, for as the olive produces oils for light, so Islám is the light of the nations. This is a good illustration of the author’s vivid imagination and is opposed to all accepted interpretations.

A little later on we have in Súratu’t-Túr (iii) :--

By the mountain
And by the Book written,
On an outspread roll
And by the frequented house. 1-4.

In this way, in the early part of his Meccan career, the Prophet praised and honored a place dear to the Meccans.

Then follows to the lower instincts of a different description: an appeal to the lower instincts of human nature. The delights of heaven, the bridal couches, the choice wines, the perfume of musk are now portrayed for the encouragement of the dispirited band of the faithful, one of whose chief delights in paradise will be to lie on these bridal couches and laugh the infidels to scorn; a passage explained by some commentators thus: ‘A door will be opened between heaven and hell and the damned will be called to the open door; they will run with the alacrity of hope, but just as they get to it, it will be shut in their faces and the saved, enjoying the carnal pleasures of Paradise, will add to their joy by laughing heartily at the sad disappointment of the lost.’ At this period, the most graphic descriptions are given of heaven and hell, not only to support the courage of the early Muslims under their trials, but also terrify their opponents. The joys of Paradise are rest and ease, robes of silken textures, wines and scents, with attendants of rare beauty. All these are to be enjoyed to scenes which add to the delight of the senses. To complete the attraction, there is :--

For the God-fearing a blissful abode,
Enclosed gardens and vineyards
And damsels with swelling breasts, their peers in age,
And a full cup. Súratu’n-Naba’ (lxxviii) 31-4.
And theirs shall be the Húris with the large dark eyes like pearls hidden I their shells.
O a rare creation have we created the Húris,
And we have made them ever virgin. Súratu’l-Wáqi’a (lvi) 22, 34-5.
On couches, ranged in rows, shall they recline
And to the damsels with large dark eyes will we wed them. Súratu’t-Túr (lii) 20.

In a Súra a little later on, about the middle period in Mecca, we have :--

A state banquet shall they have
Of fruits; and honored shall they be
In the gardens of delight,
Upon couches face to face.
A cup shall be born round among them from a fountain,
Limpid, delicious to those who drink;
It shall not oppress the sense, nor shall they be drunk.
And with them are the large-eyed ones with modest refraining glances. Súratu’’s-Sáffát
(xxxvii) 40-7.

Gibbon sarcastically remarks on these statements, that ‘Muhammad has not specified the male companions of the elect, lest he should either alarm the jealousy of the former husbands, or disturb their felicity by the suspicion of an everlasting marriage.’ Faithful women as well as faithful men will renew their youth in heaven. Justice seems to demand that women, therefore should have the same liberty as men, but Muhammad shrank from this legitimate conclusion to his teaching.

The question naturally arises whether these statements were meant to be literal or allegorical. No doubt Muslim mystics¹ and philosophers have refined them away into allegory, and such a course naturally commends itself to men of high moral tone in modern Islámic society, where it has been influenced by Christian thought and western culture; but it is difficult to believe that Muhammad so intended his words to be taken, or that his hearers so understood them. Muhammad’s mind was intensely practical and not in the least given to mysticism. In the arrangements of the world and in the affairs of men he saw no difficulties and no mystery. The punishments of hell are material, no orthodox Muslim attempts to allegorize them; why then should the material joys of paradise be set aside? It must, however, be noted that these descriptions of a voluptuous paradise are given at a time when Muhammad was living a chaste and temperate life with a single wife. This is urged as a plea in support of the allegorical view; but it must be borne in mind that, though Muhammad was undoubtedly fond of and faithful to Khadíja,² yet he was subject to her. She was the master, she had raised him from poverty, given him a position, placed him in comparative affluence; but she kept her fortune in her own hands. Muhammad had not, even assuming that he wished so to do, the means of granting dowries, or of, in any way, obtaining other wives. That his moderation then was compulsory seems to some critics evident from the fact that as soon as he was free he gratified his wishes to the full.

¹ Syed Amír ‘Alí in the *Spirit of Islám* says: ‘The Húris are creatures of Zoroastrian origin, so is paradise, while hell in the severity of its punishment is Talmudic. The descriptions are realistic, in some places almost sensuous; but to say that they are sensual, or that Muhammad, or any of his followers, even the ultraliteralists, accepted them as such, is a calumny, p. 394.

It is interesting to note how this admission of the human origin of this part of the Prophet’s teaching completely disposes of the dogma of the eternal nature of the Qur’án and of its claim to be an inspired book in all its parts.

Maulavi Muhammad ‘Alí (*Holy Qur’án*, p. 1009) in a note on S’ratu’t-Túr (lii) 20 says that (Arabic) means ‘pure beautiful ones’ and that they are ‘plurals of words applying to men as well as to women, as also to qualities and good deeds’ and that they here refer to ‘heavenly blessings which the righteous women shall have along with the righteous men.’ ‘Womanhood stands for a symbol of purity and beauty’ and so as ‘purity of character and the beautiful deeds of the righteous’ are here referred to, these ‘blessings are described in words which apply to women.’ It is a clever apology, but not orthodox nor convincing. This divergence from the ‘received view’ however does credit to the author’s moral sense.

The accepted interpretations are :-

The *Tafsír Husaini* translates the words by

--‘bright-faced, large-eyed, women.’

The *Khulásatu’t-Tafsír has*, -- we marry them to beautiful-eyed Húris. So also Ibn ‘Abbas.

The *Maqbúl Tarjuma has*, -- we will marry them to large-eyed Húris.

The Urdu translators Nadhír Ahmad and Ahmad Sháh so interpret it.

Zamakshari has -- we joined them to Húris.

² It is said that Khadíja was alarmed when she was told that her parents were in hell, in case that her deceased sons should be also there, a statement which would not have commended the new religion to her; but her fears were allayed by the revelation :-

To those who have believed, whose offspring have followed them in the faith, will we again unite their offspring. S’ratu’t-Túr (lii) 21.

This was an apt statement, and as her son’s salvation depended on her belief, it helped her to do so. The story is told by Musuad and is quoted by Margoliouth, *Mohammed*, p. 93.

Muhammad after Khadīja's death was, according to the *Raudatu'l-Ahbáb*,¹ very much dejected when a friend said, 'Why do you not marry again?' he replied, 'Who is there that I could take?' 'If you wish for a virgin, there is 'Áyisha, the daughter of your friend Abú Bakr; and if you wish for a woman, there is Sauda who believes in you.' He solved the dilemma by saying, 'Then ask them both for me.' Two months after the death of Khadīja he was married to Sauda and betrothed to 'Áyisha then a girl of six years of age, whom three years after he married. Still it may be said, how is it that in the later Súras these vivid descriptions of the carnal joys of Paradise are not given?² One reason sometimes assigned is that his followers in Madína, no longer being a persecuted people, did not need this encouragement; but there is also another explanation that has been given. 'The more probable cause, assuredly, is satiety. The pleasures which appeared so intense when out of reach, that Muhammad could think of no reward so fitting for the believer in Paradise, palled as soon as they were enjoyed without restriction.'³

In the second part of the Meccan period we have vivid descriptions of hell and its punishments. The inhabitants of hell are constantly tortured; they are dragged by the scalp and flung into the fire where boiling water will be forced down their throats and garments of fire fitted on to them; they will be eaten with iron maces and each time they try to escape they will be dragged back again, with the words :--

How wretched shall be the people of the left hand!
Amid scorching blasts and in scalding water,
And in the shadow of a black smoke
Not cool and horrid to behold. Súratu'l-Wáqi'a (lvi) 41-3.

In the third period of the Meccan ministry the same fierce denunciations are carried on, showing that up to its close this was the attitude of the Prophet towards his opponents :--

They hasten forward in fear; their heads upraised in supplication; their looks riveted⁴ and their hearts a blank. Warn men, therefore, of the day when the punishment shall overtake them, and when the evil doers shall say, 'O our Lord! Respite us a little while;' And thou shall see the wicked on that day linked together in chains; Their garments of pitch, and fire shall enwrap their faces. Súratu' Ibráhim (xiv) 44-50. Those who treat 'the Book'⁵ and the message with which we have sent our apostles, as a lie, shall know the truth hereafter, When the collars shall be on their necks and the chains to drag them into hell; then in the fire shall they be burned. Súratu'l-Mu'min (xl) 73-4. As for those who have brought out evil, their recompense shall be evil of like degree, and shame shall cover them—no protector shall they have against God; as though their faces were covered with deep darkness of night. These shall be inhabitants of the fire: therein shall they abide forever. Súratu Yúnus (x) 28.

¹ Quoted by Koelle, *Mohammed and Mohammedanism*, p. 79.

² In the Madína Súras, extending over a period of ten years after the Hijra, or flight from Mecca, women are only twice referred to as forming one of the joys of heaven and then as wives, not as concubines :--

Therein shall they have wives of purity. Súratu'l-Baqara (ii) 23.

Therein they shall have wives of stainless purity. Súratu'n-Nisá (iv) 60.

Either closer contact with Jewish morality I Madína repressed the sense of the sensual Paradise, the representation of which was used at Mecca with so much force, or it was not necessary now to thus encourage the Muslims, by holding out to them those prospects of enjoyment in Paradise which they could on earth enjoy to the full.

³ Osborn, *Islám under the Arabs*, p. 36.

⁴ Osborn, *Islám under the Arabs*, p. 39.

⁵ The Qur'án and books of preceding prophets.

All this time Muhammad constantly and continuously reiterated the statement that he was sent as a warner; but the Quraish would not listen to his warning :--

Say, I am the only plain spoken warner. Súratu'l-Hijr (xv) 89.
 They marvel at a warner from among themselves has come. And the Infidels say, This is a sorcerer and a liar. Súratu Sad (xxxviii) 3.
 A revelation of the Mighty, the Merciful that you should warn a people whose fathers were not warned. Súratu Yá Sín (xxxvi) 5.
 Say, I only warn you of what had been revealed to me. Súratu'l-Anbiyá (xxi) 46.

These Súras are all of the middle Meccan period when the prophet was extremely anxious to win over the Quraish. There is, however, a similar expression in a rather late Madína Súra, Súratu'l-Fath (xlvi) 8 :--

We have sent you to be a witness, a herald of good and a warner.

The warning is said to be for a special purpose, 'that you may believe on God and on His Apostle,' a combination of the objects of belief found almost entirely in the later Súras. At Mecca Muhammad was more modest.

There are two famous Súras, Súratu'l-Falaq (cxiii) and Súratu'n-Nás (cxiv), which, if Meccan ones, though this is not quite clear,¹ show that the Prophet used popular incantations and was so far time-serving; or, at all events, was still governed by superstitious practices or that he was desirous of showing that he had power over the evil influences which his enemies sought to bring to bear upon him. It is said that a Jew, named Lubaid, assisted by his daughters, bewitched Muhammad. Gabriel delivered him from the spell by reciting these two Súras² :--

Say, I devote me for refuge to the Lord of the daybreak.
 Against the mischief of his creation;
 And against the mischief of the night when it overtakes me;
 And against the mischief of weird women;
 And against the mischief of the envier when he envies. Súratu'l-Falaq (cxiii) 1-5.
 Say, I devote me for refuge to the Lord of men,
 The King of men,
 The God of men,
 Against the mischief of the covertly withdrawing whisperer,
 Who whispers in men's breast
 Against jinn and men. Súratu'n-Nás (cxiv) 1-6.

¹ Nöldeke says: 'It is very difficult to fix the date of these two Súras and we cannot be sure that they were delivered before the Hijra. Nöldeke, *Geschichte des Qoráns*. P. 85.

There are, however, similar expressions in undoubtedly Meccan Súras :--

If an enticement from Satan entice you, then take refuge in God. Súratu'l-Fussilat (xli) 36.

When you read the Qur'án, ask refuge with God from Satan. Súratu'n-Nahl (xvi) 100.

These Súras are, therefore, most probably Meccan, belonging to a period when the prophet had not yet cast off the superstitious practices of the Arabs. Many Muslim commentators, however, say Libaid was a Jew at Madína and so place them after the Hijra. There is then no absolute certainty about their date.

² *Tafsír-i-Husaini* on Súratu'l-Falaq (cxiii). *Qu'rán-I-Majíd in loco*. 'Ayisha is reported to have said that whoever after the Friday namáz repeats these Súras seven times will be preserved from all evils until the next Friday. *Khulásatu't-Tafsír*, vol. iv., page 132.

These Súras are called the al-Ma'údhatain, or preservative chapters, and are engraved on amulets as charms against evil.

Still, promised allurements of Paradise and all the threatened terrors of hell and all this alleged supernatural power over witchcraft failed to win over the Quraish, and the Prophet, being then unable to protect his poorer followers¹ and unwilling to run the risk of their perversion, recommended them to emigrate to Abyssinia, a country at that time in close commercial relations with Arabia. The emigrants were few in number, but it was an evidence to the Meccans that their faith was real and that exile was preferable to possibly forced recantation. Some of the exiles joined the Christian Church in Abyssinia,

for the antagonism of Islám to Christianity came at much later period than this.² Had Muhammad not found a few years later a home at Madína, he too might have gone to Abyssinia and some form of Christian heresy might have taken the place of Islám.

In three months the emigrants returned, for now there seemed to them a prospect of peace with the Quraish. The Meccans had no desire to lose a large number of citizens and the patronage of the King of Abyssinia seemed likely to give political power to Muhammad's cause. On the other hand, Abyssinian influence might grow too strong even for him. Thus, there was a prospect of danger both to Meccans and to Muslims. If a compromise between the two parties could be arrived at, it would obviously be to their mutual advantage. Negotiations were opened and one of the leading men of Mecca was disputed to visit Muhammad in order to induce him to come to some terms and to make some compromise. He said: 'You know, my cousin, that you occupy a high rank in our tribe and that you have divided our community. You have called us fools, blasphemed our gods, reviled our religion and charged our departed fathers with unbelief. Now, listen to me while I submit to your proposals which, after reflecting upon, you may deem acceptable.' Then riches and honor were offered to Muhammad. If only he would recognize the local deities, the Quraish would then also acknowledge Alláh to be a God and would worship him as one of their deities. It was a great temptation,³ for Muhammad had sought the conversion of his fellow-citizens. Only forty or fifty had responded to his call and of them some were now exiles. The Quraish seemed as hard and as obstinate as ever. All was dark and gloomy, but here was a chance of reconciliation and of gaining the consent of the opposing party to the claims of Alláh, though in a modified form. So the story goes that one day Muhammad came upon a group of the leading men of Mecca near the Ka'ba. He joined them and in friendly manner began to

¹ At this time Islam was accepted as their religion by slaves who had either been carried away from Christian lands, or had been born of Christian parents in Mecca. They saw in Muhammad a liberator and so they believed in his teaching and some died as martyrs to it. Nöldeke considers that verse ten of Súratu'l-'Alaq (xcvi), 'A slave of God when he prays,' refers to a slave convert; but the ordinary interpretation of it is 'A servant of God when he prays,' and it is said to refer to Muhammad himself, in connection with the threat made by Abú Jahl (*ante*, p. 13) that he would put his foot on the Prophet's neck when at prayer. Nöldeke, *geschitche des Qoráns*. P. 66; *Tafsír-I-Husaini*, vol. ii., p.468; and also Baidáwi, vol. ii., p.410.

² In Súratu'l-Má'ida (v) 85, we read:

Of all men you will certainly find the Jews, and those who join other gods with God, to be the most intense in hatred of those who believe; and you shall certainly find those to be nearest in affection to them who say, 'We are Christians.'

This Súra, though a late one, is composite and this verse evidently recorded grateful recollection of the kindness shown to the exiles, must have been written after A.H. 3, when the enmity to the Jews was marked and before A.H. 8, by which time both Jews and Christians were denounced.

³ See Muir, *Life of Mahomet*, vol. ii., pp.150-6.

recite the opening verses of Súratu'n-Najm (liii). It began with a strong assertion of his own position :--

By the Star when it sets
Your compatriot errs not, nor is led astray;
Neither speaks he from mere impulse,
The Qur'án is no other than a revelation revealed to him,
One mighty power taught it him. 1-5

Referring then to certain mysteries which had been revealed to him, he went on to speak of the Meccan idols :--

Do you see al-Lát and al-'Uzzá
And Manát the third idol besides. 19-20.

And then came words meant to reconcile the Quraish, who were listening with deepened interest and who now, with much astonishment and pleasure, heard the words:--

These are the exalted Females
And truly their intercession is to be hoped for.¹

The closing words of the Súra, as Muhammad recited it, are:--

Prostrate yourself then to God and worship. 62.

With one accord they all did so. It was a remarkable scene. The Quraish were delighted and said, 'Now we know that it is the Lord alone that gives life and takes it away; that creates and supports. These our goddesses make intercession for us with Him, and as you have conceded unto them a position we are content to follow you.' But Muhammad soon awoke to the fact that he had made a mistake and that he must at once retire from the false position he had taken up. He saw that the people still worshipped idols and that his concession had done no practical good. Then, according to Tradition, God consoled him by the revelation of words showing that former prophets had been likewise tempted of the devil :--

We have not sent an apostle or prophet before you, among whose desires Satan injected not some wrong desire, but God shall defy that which Satan had suggested. Súratu'l-Hajj (xxii) 51.²

¹ Some Muslim historians and commentators try to explain this as a mere magical effect produced by Satan on the ears of the audience, and say that Muhammad neither heard nor knew the words until Gabriel brought the message [Súratu'l-Hajj (xxii) 51] that it was the devil who uttered them. We read in the *raudatu'l-Ahbáb*, 'When the Súra "By the Star" came down, the Lord of the World went to the holy house of prayer and read that Súra in the assembly of the people to take them in and remember them entirely. When he reached the noble verse, "Do you see al-Lát and al-Uzzát and Manát the third besides," then Satan found it possible to cause the stupefied ears of the Infidels so hear these words, "these are the exalted females, and truly their intercession is to be hoped for." On hearing these words, the Infidels were exceedingly delighted.' Some authorities deny the whole thing and say that it was an invention of the *Zendíqs* (infidels).

² This is a *Madína Súra* and evidently refers back to the lapse at Mecca, and is a proof of its historical accuracy. Sale translates the words by 'but when we read' not as Rodwell does 'among whose desires.' In the *Tafsír-I-Husainí* they are translated 'when he read,' and are explained by a reference to this event at Mecca. A Persian translation by Sháh Wali Ulláh has 'kept desire in his heart'; Baidawí explains it thus: 'What he desired was perverted'

Nadhír Ahmad translates the phrase by 'When he desired.'

When God had thus restored the confidence of Muhammad, it is said that he sent him the true revelation concerning the idols and that this is the text as we now have it in the Súratu'n-Najm (lii) :--

Do you see al-Lát and al-'Uzzat
 And Manát the third idol besides,
 What! Shall you have male progeny and God female,
 This were indeed an unfair partition,
 These are mere names and your fathers named them such. 19-23.

The Quraish were very angry and said, 'Muhammad had repented of his favorable mention of the rank held by our goddesses before the Lord. He had changed the same and brought other words in their place,' so they stirred up the people to prosecute the faithful with still more strength. However weak Muhammad may have shown himself in this matter, he now and for ever broke with idolatry and began to declare the punishment due to idolaters. So in a Súra of this period we have :--

You worship what you carve
 When did God create you and what you make?
 Gladly would they plot against him, but we brought them low. Suratu'Sáffát (xxxvii) 93-4, 96.

Moses is called in as a witness of God's anger at idolatry and is represented as saying to the children of Israel :--

Now look at your god to which you have continued so devoted. We will surely burn it and reduce it to ashes. Súratu Tá Há (xx) 97.

Soon after his fall, Muhammad received a revelation warning him against ever approaching near to such a compromise again :--

And, truly, they had nearly captivated you from what we revealed to you and caused you to invent some other thing in our name; but in that case they would surely have taken them as a friend.¹
 Súratu Bani Isrá'il (xvii) 75.

The intercession of idols is treated of and described as a thing absurd :--

Ibn 'Abbás says it means 'the reading of an apostle or the saying of a prophet.' There is good authority for this rendering. Ahmad Sháh has 'When he wished something.'

A Qádiáni commentator denies that the verse has any reference to the lapse at Mecca on the ground that if such a lapse took place, it is improbable that some years would pass before its being referred to as due to the instigation of the Devil. *Holy Qur'án*. p. 674.

¹ Some authorities, however, hold that this refers to a temptation placed before the Prophet by the people of Tá'if when, in answer to his appeal to them, they required certain concessions such as freedom from the legal alms and stated times of prayer and permission to retain for a time their idol al-Lát; or it may refer to the time when Tá'if was besieged, and if so the verse would belong to the eighth or ninth year of the Hijra and so be part of a Madína Súra. (See Sale's *Preliminary Discourse*, Wherry's ed., p.39). Zamakhshari is quoted as favoring this view (Rodwell p. 198), and Palmer says that this is the view of most commentators. Wáqidi's account of the negotiations agrees with this opinion. Another view stated in the *Tafsír-I-Husaini* is that it refers to the time 'when the Quraish came and said, "We will not allow you to kiss the black stone until you touch our idols. If only with the tip of the finger."

What do you think of the gods whom you invoke besides God. Show me what part of the earth they have created ? Had they a share in the creation of the heavens? Have we given them a book in which they can find proofs? No, the wicked promise one another only deceits. Súratu'l-Fátir (xxxv) 39.

In this way were the Meccans admonished of the folly of idolatry. The circumstance that led to all these events was also used by the Prophet to justify a much stricter line of conduct in the future.

Thus Muhammad quickly rose from his fall and re-established his position with his followers; but with the people at large it was very different. They could not accept the theory of Satanic influence described in the Qur'án were really God's message, surely this shifting about and this deleting of verses were not divine. So they laughed to scorn all his efforts to make them give up their idol worship. The charge of changing a verse, Muhammad replied by another revelation on which the very convenient Muslim doctrine of abrogation is founded¹ :--

When we change one verse for another, and God knows best what he reveals they say: 'You are only a fabricator!' No! but most of them have no knowledge. Say, the Holy Spirit have brought it down with truth from your Lord. That he may establish those who have believed, and as a guidance and good news to the Muslims.

We also know that they say, 'Surely a certain person teaches him.' But the tongue of him² at whom they hint is foreign while this (Qur'án) is in the plain³ Arabic. Súratu'n-Nahl (xvi) 103-5.

But the Quraish still mocked and said: 'Ah! This is he whom God sent as an apostle! Truly he had nearly seduced us from our gods, unless we had patiently persevered therein.' Indeed if it had not been for the powerful protection of Abú Tálíb, Muhammad would have been in great danger now. But that kind-hearted uncle, though not always pleased with the actions of his nephew,⁴ stood manfully by him and on one occasion, when there had been some suspicion of foul play, said: 'By the Lord, you had killed him, there had not remained one alive among you.'

¹ 'To withdraw a revelation and substitute another for it was, he asserted well within the power of God. Doubtless it was, but so obviously within the power of man that it is to us astounding how so compromising a procedure can have been permitted to be introduced into the system by friends and foes.' Margoliouth, *Mohammed*, p.139.

Later on in Súratu'l-Baqara we have a definite statement (ii) 100 on abrogation. It is :--

'Whatever verses we cancel, or cause you to forget, we bring a better or its like.' The Qádiáni commentators deny the doctrine of abrogation. They say that in the words quoted above the word *Ayal* should not be translated by 'verse' but by 'communication' and that it means 'the law of Moses' now abrogated. But as Muhammad never learnt the law of Moses, he cannot be said to have forgotten it. The great Imams and the commentators Baidawí, Jalálain, Jalálu'd-Din, Husain and others accept the doctrine. Professor Macdonald says that he cannot find in the works of the author one who 'denies the doctrine that one part of the Qu'rán has been abrogated by another and that has been the consistent agreement (Ijmá') of Islám from the first.' (*The Moslem World*, October 1917, p. 620). It is thus clear that the orthodox interpretation of texts referring to abrogation must stand.

Nöldeke says : --

That God, the absolute ruler should alter His commands was of an idea repugnance to Muhammad.

The Qur'án contains very different directions, suited to varying circumstances, as to the treatment of idolaters.' *Encyclopedia Britannica*, vol. xvi, p. 599.

Baidawí describes the varying circumstances as – *Tafsir*, vol. i., p. 553.

On the whole subject, see *The Faith of Islám* (4th ed.), pp. 101-9.

² Zamakhshari and Baidawí say that some refer this to Salmán, the Persian but they give other names also.

³ 'The meaning is that the style of the Qur'án is very eloquent. A foreigner does not know such a style and so much less can he speak it.' Nadhír Ahmad

⁴ 'He said, "What will the Arabs say of me?"

Muhammad's position at Mecca, at this time, may be thus summed up. The Quraish were more hostile than ever to him, his followers were discouraged, the people generally were scornful or indifferent, though he himself was personally safe from danger, owing to the great influence of his uncle. To meet these adverse circumstances Muhammad adopted two lines of argument. In the first place, he produced a whole series of revelations showing that former prophets had been treated just as he now was and that this adverse treatment was, therefore, a clear proof of his divine mission :--

Already have we sent apostles before you, among the sects of the ancients;
But never came apostles to them whom they did not deride,
In like manner will we put it into the hearts of the sinners (of Mecca) to do the same;
They will not believe on him. Súratu'l-Hijr (xv) 10-13.

The other argument was the continued and reiterated assertions of his divine call and of the truth of the revelations he gave forth. This period is also notable for the strong protest Muhammad makes against all who opposed his claims.

The following verse show the way in which the treatment of previous prophets is used to prove his own claim to be a Prophet :--

The people of Noah, and 'Ad and Pharaoh, the impaler, treated their prophets as impostors.
Súratu Sád (xxxviii) 11.

In Súratu'l-Anbiyá (xxi), which, though verse eight is said to belong to Madína, was delivered in the middle Meccan period, the Meccans are warned of the great danger in which their city lies, by a reference to God's treatment of other places :--

How many a guilty city have we broken down, and raised up after it other peoples. 11.

Their gods are also challenged :--

Have they taken gods from the earth who can quicken the dead? 21.
Have they taken other gods beside Him? Say, bring forth your proofs (that they are gods). This is the warning of those who were before me. 24.

Then follow references to God's care of preceding Patriarchs and Prophets of old, even down to Zacharias. God's favor to the Virgin Mary is referred to in a verse which teaches the immaculate and miraculous conception of Jesus Christ.¹ Thus as all these men of old were the peculiar

That my own nephew has perverted me from my religion."

Muhammad said, "O Uncle confess the faith to me,

That I may strive with God for you."

He said, "Absolutely not: it will be published by them that hear;

A secret known to more than two is known to everyone." Jalálu'd-Dín, *Mathnavi*.

¹ And her who kept her maidenhood, and into whom we breathed of our spirit, and made her and her son a sign to all creatures. Súratu'l Anbiyá' (xxi) v. 91.

Nadhír Ahmad in his Urdu translation explains the words, 'we breathed of our spirit,' to mean that 'she conceived without a husband,' and interprets the 'sign' as that of 'God's perfect power.'

Zamakshari says: 'The meaning of the text is, "We breathed the spirit into Jesus within her, that is, we quickened him within her womb."'

Of 'the sign' he says, it is Mary's giving birth to him while having no husband—

favorites of heaven, so now he, the greatest of the Prophets, was the special recipient of God's grace. As they were treated with scorn, so was he.

In the Súratu'l-Qamar (liv) stories of the prophets are repeated and an account of the opposition they met with is given. The general position is stated in :--

They have treated the prophets as impostors and follow their own lusts. 3.

They called Noah an impostor and rejected him; the people of Lot treated his warning as a lie. To the people of Pharaoh came the threatening but they too treated miracles as impostures. Then turning to the people of Mecca, Muhammad says :--

Are your infidels, O Meccans, better than these?
Is there an exemption for you in the sacred Books? 43.
Taste the touch of hell. 48.

In the Súratu'sh-Shu'ará (xxvi) it is shown how Moses, Noah, Lot, and other prophets were treated with scorn and accused of imposture. These stories are related at great length and the conclusion drawn is that the opposition of the Meccans to Muhammad is, judging from the past, just what a true prophet might expect; but this did not justify the conduct of the Meccans who are sternly rebuked in the words :--

Shall I declare to you on whom the devils descend. They descend on every lying and wicked person. 221.

But all those who thus scoff and mock should take warning by the punishment which came to the opponents of the prophets in former ages, for a time will come when the infidels shall :--

Know the rime when they shall not be able to keep the fire of hell from their faces, or from their backs, neither shall they be helped!
But it shall come on them suddenly and shall confound them; and they shall not be able to put it

In Súratu Maryam (xix), a Súra of the same period, we read of Mary :--

When she went apart from her family eastward, and took a veil to shroud herself from them: and we sent our spirit to her and he took before her the form of a perfect man,
She said, 'I fly for refuge from you to the god of Mercy if you fear him.'
He said: 'I am only a messenger of thy Lord to bestow on you a holy son.' 17-19.

Some commentators translate v. 18 thus :--

I fly for refuge from you to the God of Mercy. If you fear him, *be gone from me.*

These words in italics are added and seem necessary to complete the sense.

Baidawí says 'holy son' may mean 'pure from sins'

Zamakshari defines 'holy son' i.e. as one in whom there is no blemish or physical defect.

In these verses, the spirit is said to take the form of a man. From Súratu'l-An'am (vi) 9 it appears that an angel if sent would take a human form; and so it is believed that it was Gabriel who was here sent to Mary.

Maulavi Muhammad 'Ali says that this was a vision and not an actual visit.

A late Meccan Súra speaks of the child thus born as perfect :--

Yet when God had given them a perfect child they joined partners with Him in return for what he had given them. Súratu'l-A'ríf (vii) 193.

The immaculate conception is again referred to in an early Madína Súra thus :--

Truly Jesus is as Adam in the sight of God, He created him of dust: He then said to him 'Be' and he was. Súratu Ali 'Imrán (iii) 52.

The Arabic is i.e., neither Adam nor Christ had a human father. Baidawí comments on it thus. ---'His nature (or rank) was extraordinary, like that of Adam.'

back, neither shall they be reprieved.
Other apostles have been scoffed at before you; but that doom at which they mocked encompassed the scoffers. *Súratu'l-Anbiyá'* (xxi) 40-3.

The *Súratu's-Sáffát* (xxxvii) seems to belong to a time when the opposition was not quite so active, a time when impassive indifference took the place of actual antagonism. It shows how the Meccan infidels followed in the steps of those who, in former ages, had rejected Noah, Moses, Aaron, Elias, Lot and Jonah, whose stories are told at some length. The Meccans excused themselves by saying :--

Had we a revelation transmitted to us from those of old,
We had surely been God's servants. 168-9.

The Prophet is then told to turn aside from them for a time and behold, for their doom is certain. 179-80.

A late Meccan *Súra* is in the same strain and the same retribution is described, and how even no place of repentance will be found :--

And when their apostles had come to them with the tokens of their mission, they exulted in what they possessed of knowledge : but that retribution at which they scoffed, encompassed them. And when they saw our vengeance they said, 'We believe in God alone, and we disbelieve in the deities we once associated with Him.'
But their faith, after they had witnessed our vengeance, profited them not. Such the procedure of God with regard to His servants who flourished of old. And God then the believers perished. *Súratu'l-Mu'min* (xl) 83-5.¹

So in like manner he would succeed.

Another striking *Súra* of the middle period is the *Súratu Sád* (xxxviii), the first ten verses of which were revealed on one of the occasions when the Quraish begged Abú Tálíb to withdraw his protection from Muhammad which he absolutely declined to do. This they did once about the year A.D. 620. The earlier date is the more probable one. In any case the Quraish are warned by fate of the generations of scorers who have passed away, and are reproved in a passage of much force and vigor :--

By the Qur'án full of warning! In sooth the infidels are absorbed in pride, in contention with you. How many generations have we destroyed before them! And they cried for mercy but no time was it of escape!
And they marvel that a warner from among themselves has come to them; and the infidels say, 'This is a sorcerer, a liar;
He makes the gods to be but one God? A strange thing indeed is this!'
And their chiefs took themselves off. 'Go,' they said, 'and cleave steadfastly to your gods. You see the thing aimed at.
We did not hear of this in the previous creed.² It is but an imposture;

¹ In speaking of other prophets Muhammad rarely refers to their prophetic gifts; but rather represents them as warning against idolatry and wickedness.

² Muhammad puts this speech into the mouth of polytheists and thus ironically implies that Christianity teaches a plurality of gods.

In the *Tafsír-I-Husaini* the reference is explained to be to the Christian religion, which was the latest and which it is erroneously said accepted the doctrine of the Trinity only; but not that of the Unity.

Baidáwí says it refers to the religion of their ancestors, or to the Christian religion, the last of the religions. Ibn 'Abbás says, 'we have not heard from Jews or Christians that God is one' –

To him alone of us all has a book of warning been sent down?' Yes! They are in doubt as to my warnings, for they have not yet tasted of my vengeance. Súratu Sád (xxxviii) 1-7.

Another feature of the revelation of this, the middle Meccan period, is the constant assertion of the inspiration of the Qur'án. It is called the blessed Book, the luminous Book, the honorable Qur'án. It is the Book from God, the best of all recitals He has sent, a missive from on high :-

A blessed book have we sent down to you, that men may meditate its verses, and that those endowed with understanding may bear it in mind. Súratu Sád (xxxviii) 28.

Muhammad is bidden not to grieve at the hardness of his hearers and is assured that his message is divine. These are the signs of the lucid Book :-

Perhaps you wear yourself out with grief because they will not believe.
Were it our will we could send to them a sign from heaven, before which they would humbly bow.
But from each fresh warning that comes to them from the God of mercy they have only turned
aside,
And treated it as a lie. Súratu'sh-Shu'ará (xxvi) 2-5.

In the one hundred and ninety-second and following verses of this Súra there is a very strong assertion of the fact that Gabriel brought the Book down from heaven. But, as there is a reference to the Jews, this passage is considered by Jalálu'd-Dín as-Syúti to belong to the Madína period and so do I not quote it here. On other parts of this Súra, five of the older prophets are represented as saying 'Fear God and obey me.' The conclusion drawn is that in like manner the Quraish should obey Muhammad, or suffer their disobedience; and if they disobeyed him then he could, in the name of God, say,

I will not be answerable for your doings. 216.

The fragmentary nature of the revelations was useful, as it enabled the prophet to meet with a supposed divine opinion the varying events of each day; but it needed some authority to justify it. This is found in the verse :-

And we have distributed out the Qur'án into sections, that you might recite it to men by slow degrees, and we have sent it down piecemeal.¹ Súratu Bani Isrá'íl (xvii) 107.

In Súratu't-Túr (lii) the charge of forgery is met and the supernatural nature of the Qur'án is asserted :-

Will they say, 'He has forged it himself?' No, is it they that believe not.
Let them produce a discourse like it, if they speak the truth. 33-4
Have they such knowledge of the secret things that they can write them down? 41.
Truly, there is a punishment for the evil doers. 47.

Zamakhshari says, 'It refers to the Christians, who are Trinitarians, not Unitarians; or it refers to the Quraish. Mujáhid says it refers to the religion of the Quraish. *Khulásatu-t-Tafásir*, vol. iv, p.44.

¹ Baidáwi explains 'piecemeal' as 'according to circumstances.' This was a convenient theory, as it allowed a revelation to be produced when needed. The giving it by 'slow degrees' and 'piecemeal' may also have been for the convenience of the hearers. In Súratu'l-Furqán (xxv) 34 such a mode of revelation is said to have had for its object the confirming of the Prophet's mind.

Súratu'l-Háqqah (lxix), which belongs to the first Meccan period, contains one of the strongest denials of forgery to be found in the Qur'án :-

It needs not that I swear by what you see, and by what you do not see,
 This truly is the word of an Apostle worthy of all honor,
 And that it is not the word of a poet;¹
 How little do you believe!
 Neither is it the word of a soothsayer—
 How little do you receive warning!
 It is a missive from the Lord of the worlds.
 But if Muhammad had fabricated concerning us any sayings,
 We had surely seized him by the right hand and had cut through the vein of his neck;
 Now would we have withheld any of you from him. 38-47.

In other words, the restraining influence, we (God) had upon you (the Quraish), preventing you from doing harm to the Prophet, would have been withheld. So anxious was Muhammad, at this period, to combat the idea that he was the product of his poetic genius, that in the Súra just quoted he makes God declare that it is not so. This is the most impassioned assertion of the divinity of the Qur'án to be found in that book. The very force and earnestness of it seem to betray doubt in the mind of Muhammad. It does not show forth the confident assurance of a man who fully believed in what he said. The calm dignity of a prophet of God is entirely lacking here. A few out of the many other passages are :-

It needs not that I swear by the stars of retrograde motion,
 Which move swiftly and hide themselves away,
 And by the night when I comes darkening up,
 And by the dawn when it brightens,
 That this is the word of an illustrious messenger,
 Endowed with power, having influence with our Lord of the throne,
 Obeyed there by angels, faithful to his trust,
 And your compatriot is not one possessed by jinn. Súratu't-Takwír (lxxxix) 15-22.
 The Qur'an is no other than a revelation revealed to him,
 One terrible in power taught it him.² Súratu'n-Najm (liii) 5.
 I do not need to swear by the setting of the stars,
 And it is a great oath, if you know it,
 That this is the honorable Qur'án,
 Written on the preserved table.
 Let none touch it but the purified. Súratu'l-Wáqi'a (lvi) 74-8.
 We ourselves have sent down to you the Qur'án as a missive from on high. Súratu'd-Dahr
 (lxxxvi) 23.

¹ In the Súratu'sh-Shu'ará' (xxvi) 224-5, called 'The Poets,' Muhammad said that the poets who wrote against him were mad :-

It is the poets whom the erring follow
 You do not see that they wander as bereft of senses. 224-5.

On the other hand, Muhammad employed poets to defend him and his religion. Such poets are not to be blamed. They are, according to Baidáwí, referred to as those :-

Who defend themselves when unjustly treated, and they who treat them unjustly shall know after
 this with what treatment they shall be treated. 228.

The latter clause, according to Mu'álim, 'refers to the opponents of the Prophet' :-

Khulásatu-t Tafásír, vol. iii, p. 388.

² The commentators say that this is Gabriel.

By the luminous Book!
We have made it an Arabic Qur'án that you may understand;

And it is a transcript of the archetypal Book¹ kept by us.
It is lofty, filled with wisdom. Súratu'z-Zukhruf 9xliii0 1-3.
And the infidels say, 'This Qur'án is a mere fraud of his own devising, and others have helped him with it, who had come here by outrage and lie.'
And they say, 'Tales of the Ancients that he has put in writing! And they were dictated to him morning and evening.'
Say: 'he has sent it down who knows the secrets of the heavens and of the Earth.'
Then the Apostle said, 'O my Lord! Truly my people have esteemed this Qur'án to be vain babbling.' Súratu'l-Furqán (xxv) 5-7, 32.
Will they say, he has forged it? But also it is the truth from the Lord that you may warn a people to whom no warner has come before you, that perhaps they may be guided. Súratu's-Sadjah (xxxii) 2.
Say, the Holy Spirit has brought it down
With truth from the Lord. Súratu'n-Nahl (xvi) 104.

Súratu'z-Zumar (xxxix) was probably revealed about the time of the first flight to Abyssinia. It emphasizes the statement that the Qur'án came direct from God, and records the terrifying effect of such a mode of revelation :--

We have sent down to you this book with the truth, serve your God then. 2.
The best of recitals has god sent down, a book in unison with itself, and teaching by iteration.²

¹ Mother of the Book. Husain says:--

'The original of all the heavenly books is kept safe from change in the preserved table.' *Tafsir-I-Husaini* vol.ii, p.300.

Baidawí calls it—'the original of the heavenly books.' We are not told what the original language is, but only that it is 'lofty, wise,' which is interpreted to mean that it is the most glorious of books and that it is wise in its diction, clear, and not cancelled by any other.

² The expression (literally by twos, in pairs,) is translated by Sale as 'containing repeated (admonition);' by Palgrave and by Palmer as 'repeating;' by Rodwell as in the text See Súratu'l-Urdu translation gives—'a claimant narrated in diverse ways.' The same word is used in Súratu'l-Hijr (xv) 87, 'we have already given you the seven verses of repetition.' This refers to the seven verses of Súratu'l-Fátiha which are to be repeated frequently.

On the whole passage in the text the commentator Husain remarks in Persian :-- which runs as follows:--the Qur'án, some of which resembles other parts in miracles, or in the suitability of its words and sound meaning, or one part of it verifies some other part, and there is no disagreement and difference in it. *Matháni* is said to mean—two times or twofold, i.e. the Qur'án contains pairs (of expressions) such as command and prohibition, promise and threat, speech and thought, mercy and anger, heaven and hell, believer and infidel. *Tafsir-I-Husaini*, vol. ii, p.262.

Zamakshari refers to the twofold form of its commands and prohibitions; promises and threats.

Nadhír Ahmad in his Urdu translation has—'In order to make it understood each matter is repeated again and again.'

In a note he seems to refer it to the descent of the Qur'án at various times and considers this to be a great proof of its divine nature.

Rabbi Geiger considers that the perplexity about the word arises from the fact that it is considered an Arabic one and has not been traced back to its source. The Jewish law was divided into two parts, the written and the oral teaching. The latter part was called Mishnah and so in time the whole collection of oral teaching, or Tradition, was called by the same name. Then an etymological error crept in and Mishnah was derived from a word meaning 'to repeat,' and so was applied to the act of the repetition of the written teaching and not to the collected body of Tradition. The Arabian Jews made the same mistake and so we get *Matháni*. The Muhammad, if he used the word correctly, put the Qur'án in the place of the whole Jewish teaching, the Mishnah, and did not refer to repetition at all. So, at least, one Arabic commentator admits for, according to Rabbi Geiger, Tá'ús said, 'the whole Qur'án is *Matháni*'—

The very skins of those who fear the Lord do creep at it. 24.

The above illustrations of the lines of defense adopted by Muhammad for himself, based on the alleged similarity of the treatment accorded to other prophets and the constant iteration of the claims of the Qur'án to be a divine revelation. These are but a few of the many utterances on this subject. The general impression left upon the mind of the reader is that they are the outward expressions of a man whose own mind was not at ease and who sought by the very frequency and force of his assertions not only to silence his adversaries. But also give confidence to his mind and to confirm the faith of his followers.

Early in his Meccan career the Prophet challenged the production of a book like the Qur'án :--

Will they say, 'he forged it himself? Rather it is that they do not believe.
Let them produce a discourse like it, if they speak the truth.' Súratu't-Túr 9lii) 34-5.

Súratu Bani Isrá'il¹ (xvii), one of the latest of the second period of the Meccan Súras, continues the challenge:

Say, truly, were men and jinn assembled to produce the like of this Qur'án, they could not produce its like, though the one should help the other. 90.

A little later on we find :--

If they shall say, 'The Qur'án is his own device,' say, then bring ten Súras like it of your own devising, whom you can call to your aid beside God. Súratu Húd (xi) 16.

So convincing was this argument considered to be that we find it used also at Madína:--

If you are in doubt as to that which we have sent down to our servant, then produce a Súra like it.
Súratu'l-Baqara (ii) 21.

This was a dangerous thing to attempt to do. Nadhí ibn Háaritha, who had traveled in Persia, accepted the challenge to produce anything as good and either versified, or put into rhyme, the tales of the Persian Kings, which Firdausi, some four hundred years later, rendered immortal. These tales he read out at meetings, similar to those in which Muhammad published the Qur'án. then in a late Meccan Súra this revelation came :--

There is a man who buys an idle tale, so that in his lack of knowledge he may mislead others from the way of god and turn it to scorn. For such is prepared a shameful punishment. Súratu Luqmán (xxxii) 5.

Nadhí was taken prisoner at the battle of Badr. Ransom was refused and he was put to death.²

See Geiger, *Judaism and Islám* (S.P.C.K., madras) p. 43.

The fear caused to men by the revelation is not surprising, when it is believed that in heaven the effect of it is that nature is convulsed, that angels become senseless, and that Gabriel is the first one to return to consciousness. For further details, see *Khulasatu-t-Tafásir*, vol.iv, p.75.

¹ This Súra is a composite one; vv. 75-82 must belong to Madína.

Muhammadans now assert that this challenge has never been taken up and that no Arab then has produced anything equal to it. But the claim is overstated, for the challenge was not to produce something equal to the Qur'án in rhetoric or poetry, but with regard to the subject matter, the unity of God, future retribution, and so on.¹ Now, from the nature of the case the Quraish could not do this. They could not produce a book, showing as the Qur'an did the unity of God, for as pagans they did not believe such a dogma. Had they tried to produce a book on these lines it would only have been a copy of his work, and copies fall short of the original; in fact, Muhammad had already occupied the ground. As no one could reproduce the individuality of Muhammad, stamped upon his book, he could safely challenge any one to produce its like. If the superiority claimed is in the form and expression, then Baron de Slane's remark seems to the point. He says that, if we now examine the Qur'án by the rules of rhetoric and criticism accepted in Muslim Colleges, no doubt the Qur'án is a perfect model, for the principles of rhetoric drawn from it. Palmer says 'that the best of Arab writers never succeeded in producing anything equal in merit to the Qur'án itself is not surprising. They have agreed beforehand that it is unapproachable, and they have adopted its style as the perfect standard: any deviation from it therefore must of necessity be a defect.'² The acknowledged claims of the Qur'án to be the direct utterance of the divinity have made it impossible for any Muslim to criticize the work, and it became, on the contrary, the standard by which other literary compositions had to be judged. Grammarians, lexicographers, and rhetoricians started with the presumption that the Qur'an could not be wrong, and other works, therefore, only approached excellence in proportion as they, more or less, successfully imitated its style.³ There is, however, by no means a consensus of Muslim opinion as to wherein this alleged superiority exists. Some say it lies in its eloquence, or in its subject-matter, or in the harmony of its parts (*kitában mutashábihá*).⁴ The sect of the Mu'tazilís hold that if God allowed it men could produce a Súra equal to it in eloquence and arrangement.⁵

As the i'jáz, or miraculous nature of the Qur'án, is not dependent on the much-disputed question of its eternal nature, it follows that a;; classes and sects of Muslims accept as a dogmatic truth the miracle of the Qur'án.

Súratu'sh-Shúrá (xlii), a late Meccan one, shows that the charge of forgery was kept up by the Meccans to the last days of the Prophet's residence there. Thus :--

Will they say he forged a lie of God? If God pleased, He could then seal up your very heart. 23.⁶

² Baidáwi, vol. ii, p.112. Margoliouth, *Mohammed*, pp.135-266.

¹ Maulavi Muhammad 'Ali says that its unequalled superiority consists in the effect it produced. No other book has done, or could do the same, that every word of it gives expression to the Divine majesty and glory in a manner which is not approached by any other sacred book (*Holy Qur'án*, p.19). This Qádiáni commentator is so given to exaggerated statements that they are of no critical value.

² 'That the adversaries should produce any sample whatever of poetry or rhetoric equal to the Qu'rán is all what the prophet demands. In that case he would have been put to shame, even in the eyes of many of his own followers, by the first poem that came to hand. Nevertheless it is on a false interpretation of the challenge that the dogma of the incomparable excellence of the style and diction of the Qur'án is based.' Nöldeke, *Encyclopædia Britannica*, vol. xxi, p.601.

³ *Sacred Books of the East*, vol. vi, pp.lxxvi.

⁴ Muir, *Beacon of truth*, p.26.

⁵ Shahrastání, *al-Millal wa'n-Nihal*, p.39 and Nöldeke *Geschichte des Qorans*, p. 44.

⁶ The interpretation of this verse is not easy. It probably means God could, if you did such a thing, take away your prophetic mission, or if the accusation is false seal up your heart, that is, strengthen it to bear this unmerited calumny. Husain explains 'seal up your heart,' as follows :--

'He will seal up your heart, if you invest lies, or will seal your heart with patience and long-suffering that you may receive no injury from their wrath and anger.' *Tafsír-I-Huasainí*, vol. ii, p.295.

It was this period of the Prophet's career that a connection sprang up between Muhammad and the followers of the Jewish religion. During the Meccan period it seems quite clear that he looked upon both Christianity and Judaism as co-ordinate religions, the followers of which would in them find salvation, and even later on in Madína he could say :--

Truly, they who believe (Muslims), and the Jews and the Sábians and the Christians—whoever of them believes in God and in the Last Day does what is right, on them shall come no fear, neither shall they be put to grief. Súratu'l-Baqara (ii) 59.

In one of the latest Meccan Súras, he even says that the Jews were very glad when they heard of his revelations :--

They¹ to whom we have given the Book rejoice in what has been sent down to you. Súratu'l Ra'd (xiii) 36.

But although there was during the Meccan period an apparent friendliness with the Jews, yet Muhammad even then had begun to hint at the subordinate nature of Judaism, a point in his teaching more fully worked out in Madina. Still, in two Suras of the middle Meccan period the absolute nature of claims of Islam are asserted :--

Truly this, your religion, is the one religion. Súratu'l – Mu'minun (xxiii) 54. Of the truth this, your religion, is the one religion and I am your Lord; therefore serve me. Súratu'l – Anbiya' (xxi) 92.

The references to Old Testament history are now many and varied. It is said that the object of Qur'an is not only to attest its own divine origin, but also to confirm what had gone before.

Before the Qur'an was the book of Moses, a rule and a mercy, and this book confirmeth it (i.e., the Pentateuch) in the Arabic tongue. Súratu'l – Ahqáf (xlvi) 11.

It is alleged that the Jews with whom Muhammad at Mecca was friendly said to him that God was often called the Merciful (ar-Rahmán) in the Pentateuch, and that they noticed he did not use the term. Then the verse came :--

Call upon God (Allah), and call on the Merciful (ar – Rahman), by whichever you will invoke Him. He has most excellent names. Súratu Bani Isrá'il (xvii) 110.

The title ar- Rahmán was dropped in the later Súras,² evidently from the fear unless Allah and ar-Rahmán should be supposed to be two distinct Gods; a danger against which they were warned in the verse :--

For God said, ' Take not yourselves two gods for He is one God.' Súratu'l Nahl (xvi) 53.

'He can withhold from you, the Qur'an and Wahí (inspiration), or give you patience that their troubling does not distress you.' Baidáwi, vol. ii, p.230.

Nadhír Ahmad explains the sealing of the heart to mean that the Prophet could not do such a thing.

² The use of the term ar – Rahman is, therefore, one the internal evidences of the date of a Súra.

The Quraish also objected to the term and according to the Qur'án said :--

Who is the God of Mercy (ar-Rahman) shall we bow down to what you bid? Súratu'l-Furqan (xxv) 61.

When the Quraish said : 'shall we abandon our gods for a crazed poet?' The answer is : 'Surely not! He comes with truth and confirms the sent ones of old,' that is, according to the commentators, the prophets who preceded him :--

To the children of Israel gave we of old the Book and the gift of Prophecy....

Afterward we set you over our divine Law: follow it then and follow not the wishes of those who have no knowledge. Súratu'l-Jathiya (xlv) 15 -17.

There are many such expressions showing that Muhammad now gained some general knowledge of the ancient history of the Jews. There is no evidence that he ever had the Bible before him.¹ Indeed the narratives he gives are not in accordance with Biblical statements, but do conform to Jewish legend and Rabbinical fable. It seems clear that he had some Jewish acquaintances from whom he gathered the material, afterwards worked up into the form in which now appears in the Qur'an. 'The mixture of truth and fiction,' says Muir, 'of graphic imagery and of childish foolishness, the repetition of the same tale in stereotyped expression, and the constant elaborate and ill concealed effort to draw an analogy between himself and the former prophets, by putting the speech of his own day into their lips and those of their pretended opposers, fatigue and nauseate the patient reader of the Qur'an.'²

The point, however, to be noticed is that all this information is produced as evidence of direct inspiration. Thus :--

¹ There can be no doubt that Muhammad did not himself read any Jewish or Christian books. Hence the old Testament traditions in the Qur'an resemble more the embellished Haggada tales than they do the original, while the New Testament traditions are quite legendary and are similar to the reports of the Apocryphal Gospels.

(Nöldeke, *Geschichte des Qorans*, p. 6.) The term [Súratu'l - A'raf (vii) 156, 158], 'the illiterate Prophet ' bears on this point. In Súratu'l - Baqara (ii) 73 also we read 'and among them (Jews) are illiterates,' that is, those who are unacquainted with the Book (Pentateuch), and so the term clearly refers to those who did not know the Scriptures. So with reference to Muhammad, the term simply means that he had no previous acquaintance with the Bible and not as Muslims say that, being an ignorant man, he had not the learning required to compose such a good book as the Qur'an, which must, therefore, be the words of God. See *Faith of Islam* (4th ed.), pp. 18 - 21. It does not touch the question of his power to read, or show that he was in the general sense of the term an ignorant man. (Nöldeke, *Geschichte des Qorans*, p. 11.) See also an interesting note in Giger's *Judaism and Islam*, p. 20.

The only text from the old Testament quoted in the Qur'an is :--

Since the Law was given, have we written in the Psalms that, My servants, the righteous, shall inherit the earth. Súratu'l - Anbiya (xxi) 105.

This is taken from Psalm xxxvii. 24 : ' The righteous shall inherit the land.'

² The Qadiani commentator, Muhammad 'Ali, gives three possible meanings of the term - (1) one who could neither read nor write; (2) one from among the Arabs; (3) one from Mecca - the Ummu'l Qura, or metropolis of the Arabs (*Holy Qur'an*, p.361.) On Súratu'l - 'Ankabut (xxix) 47 he says that Muhammad could neither read nor write. This he argues is a proof ' of the divine origin of his teaching and differentiates him from all other prophets and makes him superior to all of them.' *Op. cit.* P. 784. It may be admitted it makes him different ; but how ignorance can make him superior is difficult to understand.

Muir, *Life of Mahomet*, vol. ii., p. 185.

I had no knowledge of what passed among the celestial chiefs (angels) when they disputed; truly it has been *revealed* to me only because I was a public preacher. Súratu Sad (xxxviii) 70.

This story of the creation of man, which follows, was probably obtained from the Jews. But the knowledge of it is adduced as a proof of his divine apostolic role. We also read of the history of Joseph that it came by inspiration of God :--

In revealing to you the Qur'án, one of the most beautiful of narratives will we relate to you. Súratu Yúsuf (xii) 3.

And then follows the story of Joseph, as told in Jewish legends; but a divine origin is claimed for this account of it :--

This is one of the secret histories which we reveal to you. Súratu Yúsuf (xii) 103.

The people of Mecca would not, however, believe in the supernatural source of these matters and said :--

Surely, a certain person teaches him. Súratu'n-Nahl (xvi) 5.

To this accusation to the Prophet in the same verse replies that the tongue of him at whom they hint is foreign¹ and the Qur'án is Arabic; to which the retort was easy, that he supplied the material and that Muhammad worked it up in an Arabic form. Again and again Muhammad had to rebut statements such as this :--

The Qur'án is a mere fraud of his own devising and others have helped him with it. Súratu'l-Furqán (xxv) 5.

The Quraish stood firm in their convictions and persisted in calling all this Jewish history, and so the next verse reads :--

Tales of the Ancients that he has put in writing and they were dictated to him morning and evening. 6.

The Quraish now adopted another course. They cut off the family of Muhammad from all social intercourse with the rest of the people, or, in modern language, boycotted it, and for a while Muhammad and his kinsmen were confined to an isolated quarter of the city. At length, however, some of the Quraish began to relent, but at this time Muhammad lost by death Abú Tálib, his protector and five weeks later, Khadíja, his wise and loving wife. This brought matters to a crisis. The prophet, saddened, lonely and almost hopeless, thought he would try whether the people of Tá'if, a city about seventy miles east of Mecca, would receive the man whom Mecca rejected. Accompanied by faithful Zaid, Muhammad entered the city, waited on the chief men and explained his mission, but they would neither receive him nor accept his teaching. After ten

¹ which Husain says means 'without eloquence.' 'Now,' he adds, 'those speeches of the prophet was eloquent as to matter and style, so how could he have learned the Qu'rán from such a man?'

Ibn 'Abbás says that, means a Hebrew. There is a very full note on this verse by Wherry, *Commentary on the Qur'án*, vol. iii p.45.

Verses 111, 119-20, 125 are clearly Madína ones, and so Súratu'n-Nahl (xvi) is a composite one.

days, he was stoned and so, wounded and weary, he had to flee away from the city. About a half way on the return journey he stopped in the valley of Nakhla. Excited by all he had gone through, saddened at the rejection of his message by men, he saw, in imagination, crowds of Jinn (Genii) embracing the faith.

Then Súratu'l-Jinn (lxxii) was revealed¹ :--

Say: it has been revealed to me that a company of Jin listened, and said, 'Truly, we have heard a marvelous discourse' (Qur'án);

It guides to the truth therefore we believed in it. 1,2.

When the servant of God stood up to call upon Him, the Jinn almost jostled him by their crowds.

19.

This great acceptance by the Jinn of his message was a very great consolation to the Prophet, after the contemptuous indifference shown to him and to it by men. This event is referred to in one of the latest Meccan Súras :--

And remember, when we turned aside a company of Jinn to you, that they might hearken to the Qur'án. Súratu'l-Ahqáf (xivi) 28.

Still the mission was a failure. It was a great and striking effort but it did not command success. As Muir says well, 'There is something lofty and heroic in this journey of Muhammad to Tá'íf-- a solitary man, despised and rejected by his own people,--going boldly forth in the name of God, like Jonah to Niniveh, and summoning an idolatrous city to repentance and to the support of his mission. It sheds a strong light in the intensity of his belief in the divine origin of his calling.' He returned to Mecca, but found the opposition of the Quraish as strong as ever. It was now quite clear that either he or they must give way, and gradually the idea of retiring altogether from Mecca suggested itself to the mind of the Prophet.² The failure at Mecca was complete. The Prophet had on his side high family connections, relationship with the guardians of Ka'ba, many personal virtues, resolute patience, uncompromising fearlessness and eager eloquence, and yet he succeeded in getting only a very small band of followers. His mission at Mecca was a complete failure. The time had come to try elsewhere.

The city of Yathrib was not unknown to Muhammad. His grandfather and his great-grandmother were natives of the place and his father was buried there. There was a good deal of rivalry between Yathrib and Mecca and a man despised in the latter place would not thereby be at a disadvantage in the former. Then, for more than one hundred years there had been blood feud between the men of the two great tribes who dwelt in Yathrib, and just now there was a

¹ Rodwell, *Qur'án*, p.157, note 3. For a good account of this journey, see Muir, *Life of Mohamet*, vol. ii, pp. 200-7.

² This is hinted at in a late Meccan Súra, Súratu'l-'Ankabút (xxix) 56 :--

O my servants who believed! Vast truly is my earth; me, therefore, do you worship me.

Rodwell comments on this thus : 'That is, you may find places of refuge where you may worship the true God in some other parts of the earth, if driven from your native city. This verse is very indicative of a late Meccan origin. Flight from Mecca must have been imminent when Muhammad could write thus.' Rodwell, *Qur'án*, p.329.

Husain interprets 'vast earth' as:

'The earth is wide, flee from a place of terror to a place of safety.' *Tafsir-Husaini*, vol. ii, p.173.

'Abbás says that some consider it to be a special reference to Madína. Others say: 'It was given to console the faithful at Mecca at a time when they were oppressed, and the divine command to fight the infidels had not yet been given, and so it is a command to flee.' *Khulásatu-t-Tafásir*, vol. iii, p.471.

From all this it is clear that Muhammad was now thus preparing his followers for flight.

disposition to put an end to these disputes by selecting someone as a king or ruler. ‘Consequently the soil of Yathrib was thoroughly prepared for Islám. In a healthy community like that of Mecca it gained no hold. But in one that was ailing from long years of civil strife, it could spread fast.’¹ There was also a strong Jewish colony there which prepared the way for religious reform. The people of Mecca were utter materialists and could not rise to the spiritual part of the Prophet’s teaching. It was different in Yathrib—long association with Jews had made such subjects as the unity of God, revelation through prophets and a future life more or less familiar to the inhabitants of the city. Islám owes much to Yathrib. It saved Muhammad from passing away as a mere enthusiast, rejected and disowned by his own people. It ‘became the real birthplace of Islám, the cradle of its political power and the center of its conquests throughout Arabia.’ It is thus justly named al-Madínatu’n-Nabí, the city of the prophet, and its converts are truly termed the Ansár,² or helpers of Islám. The state of feeling in Madína and the general position of affairs there presented just the circumstances which were calculated to relieve the depressed mood of the Prophet. He was sad, downcast and worn out by the failure of all his efforts and the persistent opposition of the Quraish. No wonder thoughts of change of dwelling began to fill his mind. They find expression in a Súra of this period³ :--

Follow that which has been revealed to you by your Lord! There is no god but He! *And withdraw from these who join other gods with Him.* Súratu’l-An’ám (vi) 106.

The latter words refer to the Hijra, or flight from Mecca, and so the Prophet’s subjective feelings received sanction and authority of an outward revelation.

In year A.D. 620, about the time of the annual pilgrimage of the pagan Arabs to Mecca, Muhammad noticed a small company of strangers from Madína. He said to them, ‘Who are you?’ They replied, ‘We are Khazrajites,’ one of the leading tribes. They added, ‘We come from a people amongst whom there is much hatred and enmity; perhaps God will *invite* them through you: we shall invite them to the faith which we ourselves now profess, and if God *unites* them around you, then no man will be more powerful than you.’ In reply to a further question they said that they were friends of the Jews, even though Muhammad introduced to them the doctrine of Islám and read portions of the Qur’án. It would appear that some of the Madína

¹ Margoliouth, *Mohammed*, p. 198.

² ‘On the other hand, Muhammad had to encounter in Madína difficulties which at Mecca he had never experienced. The ignorance of the Quraish had enabled him to give what account he pleased of the Súras he recited to them. When he asserted that his foolish and extravagant legends about Noah, Abraham and others had been made known to him by the Archangel Gabriel and that they were identical with similar stories in the sacred book of the Jews, the Meccans lacked the knowledge to prove their falseness. At Madína, he was confronted by the very people and the very books to whom he had made appeal to confirm the veracity of his mission.’ Osborn, *Islám under the Arabs*, p.43.

³ This Súra contains some Madína verses, for in verse ninety-one we have the usual charge against the Jews of concealing portions of their scriptures. This charge was not usual at Mecca but it was common in Madína. In verse ninety-two we also read of the Qur’án :--

And this book which we have sent down is blessed, confirming the mother city and those who dwell around it. Súratu’l-An’ám (vi) 92.

Sale translates—mother of the city—as metropolis of Mecca, and has the authority of some commentators for it, but from the context it seems better to refer it to Madína. Anyhow, Muhammad did not, except in the futile expedition to Tá’if (*ante*, p. 61), preach or warn those who lived around Mecca.

It was common now to put back into earlier Súras verses revealed later on. See Wherry’s *Commentary on the Qur’án*, vol. ii, p.182, and Muir, *Life of Mohamet*, vol.ii, p.268.

people whom the Prophet now met were Jews¹ for in the Súratu Yúnus (x), a late Meccan one, we have :--

They have charged with falsehood that which they do not comprehend and the explanation of it has not yet come to them. In like manner did those who were before them (charge their messengers) with falsehood: but see what was the end of the unjust. 40.

So also in the Súratu'l-Ahqáf (xlvi), also a late Meccan one we read :--

If this Book be from god, and you do not believe it, and a witness of the children of Israel bear witness² to its conformity (with the Law) and believe from the on while you turn away scornfully? Truly God does not guide unjust people. 9.

It had so happened that when oppressed by the Khazrajites the Jews, looking forward to the advent of their Messiah, had said: 'the time is near when a prophet will arise: we shall follow him and with his help destroy you.' On hearing Muhammad's claim to be a prophet, these men of Madína thought that this might be the prophet whom the Jews expected and considered that it would be politic to anticipate them and to secure him for their side. So it came to pass that they listened to Muhammad, believed in him and accepted Islám. In reply to Muhammad's request for protection at Madína they pointed out that--as there was much disunion and discord amongst them--it would be better for them to return now and to invite the people to accept the faith. If God united them in it, they would then return to Mecca at the next annual pilgrimage and report the result.³ According to Jalálu'd-Dín as-Syúti, Muhammad related to these converts the Súratu'l-Yúsuf (Joseph), noted as being the only one in which only one subject is treated throughout. The people of Madína knew something about Joseph from their Jewish neighbors, and now Muhammad repeats it to them in full detail to show that God gave him the knowledge of the past. The whole account is a travesty of the Mosaic account and bears the mark of having been received at second-hand from ignorant persons, acquainted only with the loose traditional stories. During the year the small body of converts in Madína stood firm and, when the time for the pilgrimage came round again, there were twelve Ansár⁴ amongst the Madína pilgrims. They met the Prophet and took the following oath of obedience to Muhammad and his teaching: 'We will not worship any but the One God; we will not steal, neither will we commit adultery, nor kill our children; we will not slander in any way; and we will not disobey the Prophet in anything that is right.' This is known as the 'First pledge of 'Aqaba,' and, as it contained no promise to defend the Prophet, it is called the Pledge of Women,' as being the only one women ever took. They then returned to Madína as ardent disciples, and such large numbers attached themselves to the new teaching that they had to send to Mecca to get a special instructor. Mus'ab⁵ was sent and

¹ This has led some persons to consider that verse forty or even the whole Súra was revealed in Madína.

² 'Whether this witness and other Jewish supporters of Muhammad were among his professed followers, slaves perhaps, at Mecca, or were causal visitors from Israelitish tribes, or belonged to the Jewish inhabitants of Madína (with the inhabitants of which city the Prophet was on the point of establishing friendly relations), we cannot do more than conjecture.' Muir, *Life of Mohamet*, vol. ii., p.185.

Mu'alim says that this witness was a learned Jew, called 'Abdu'lláh bin Salám, who became a believer in Madína. Kabir says that the verse is a Madína one and so the witness must have been a Jew there. *Khalásatu't-Tafásír*, vol. iv, p.201.

³ Mirkhnd, *Raudatu's-Safá*, Part ii, vol. ii, p.220.

⁴ Literally, 'helpers,' a name given to the Madína converts.

⁵ Mus'ab was a convert, who had suffered persecution. He was devoted to the cause of the Prophet, by whom he was much beloved.

Islám then took root in Madína. The year was one of patient waiting. The prophet evidently despaired of making any further progress at Mecca. His hopes were placed on his new converts at Madína. He determined to leave the Quraish severely alone and received in the last but one Súra revealed in Mecca definite instructions to do so :--

Follow what has been revealed to you from your Lord : there is no god but He, and retire from the idolaters.
 If god had so desired, they had not followed idolatry, and we have not made you a keeper over them, neither you are over them a guardian.
 And do not reproach those whom they invoke besides God, unless they reprove God in enmity from lack of knowledge. Súratu'l-An'ám (vi) 106-8.

But if there was now no aggressive work carried on, there was no lack of confidence in the ultimate result and in the full assurance of victory over the stubborn inhabitants of Mecca. Thus :--

The unbelieving (nations) said to their apostles, 'We will surely expel you from our land, or you shall return to our religion.' Then their Lord spoke by revelation to them, saying, 'Truly we shall destroy the unjust.'
 And we shall cause you to inherit the land after them; this shall be for him that fears my appearing and fears my threatening.
 So they asked assistance of the Lord and every tyrant and rebellious one was destroyed. Súratu Ibráhim (xiv) 16-18.

In the midst of all this silent and possibly dejected state, when the result of thirteen years of constant work seemed likely to lead to nothing but practical banishment, Muhammad dreamed and passed at least in imagination, to the temple at Jerusalem where angels, patriarchs and prophets met him, and from there to the highest heaven and the presence of God himself :--

Praise be to Him who carried His servant by night from the sacred temple to the temple that is more remote, whose precincts we have blessed, that we might show him some of our signs. Súratu Bani Isrá'il (xvii) 1.
 And remember when we said to you, truly you Lord is round about mankind; we ordained the vision which we showed you and likewise the cursed tree. 62.¹

This event has afforded to the imagination of poets and traditionalists ample scope for the most vivid descriptions of what the prophet saw and heard.² It is manifestly unfair to look upon these extravagant embellishments as matters of necessary belief. The most intelligent members of the modern school of Indian Muslims look upon the Mi'ráj as a vision, though the orthodox utterly condemn such a view.³

¹ Muhammad 'Ali says that the ascension was spiritual not bodily. The cursed tree is called Zaqqúm in Súra xxxvii. 60 and is the food of sinners in hell. This commentator then makes the curious deduction that this vision shows the triumph of Islám and the defeat of its enemies.

² For a full description of these marvels, see Koelle, *Mohammed and Mohammedanism*, pp. 304-14; also, Deutch, *Literary Remains*, pp.99-112.

³ 'All that Muhammadans must believe respecting the Miráj is that the prophet saw himself, in vision, transported from Mecca to Jerusalem and that in such a vision he really beheld some of the greatest signs of his Lord.' Syed Ahmad, *Essays*, vi. P.34.

Muhammad 'Ali's view is that it refers to the flight from Mecca, i.e. from the Ka'ba to the Mosque about to be built at Madína. *Holy Qur'an*, p.561.

When the next period of the pilgrimage came round, Mus'ab brought a full report of the great success he had met with at Madína. On the last night of this pilgrimage Muhammad met his Madína converts. Seventy-three men and two women were present. Muhammad gave them an address and asked them to pledge themselves to defend him. This they did, and this pledge is known as the 'Second pledge of Aqaba.' The nature of the compact will be seen from what follows. Muhammad said,¹ 'Swear that you will preserve me from everything from which you preserve your own wives and children.' One of the leaders replied. 'Indeed, by Him who has sent you, a prophet with truth, we shall protect you as our bodies: receive our allegiance, O Prophet of God! By Alláh! We are the sons of war and men of arms which we, the valiant, have inherited from the valiant.' Another said, 'O Apostle of God, there are ties between us and others,' meaning the Jews, 'which now we shall have to tear apart; but if we do this and God gives you victory, will you then leave us again and return to your own home?' Muhammad replied, 'Your blood is my blood; what you shed, I also shed; you belong to me and I belong to you; I fight whoever you fight; and I make peace with whoever you make peace.'² This shows that the politico-religious development of his system had now advanced a stage farther in the prophet's mind, and his long-felt desire to unite the Arab people in a political whole seemed nearer its fulfillment. This compact was a civil and political one, defensive and offensive, based on the rejection of idolatry, acceptance of Islám and obedience to the will of the Prophet. 'On the first pilgrimage his sympathizers from Madína had only to declare earnestly the devotion of women. But on the second, when such further progress had been made that their number exceeded seventy, they had to promise the devotion of men and warriors.'³ This compact is not a change of front, it simply embodies the growing development of the principles of Islám from the first, and forms a definite starting point for the national and foreign conquests it was now about to enter upon.

The last Súra delivered at Mecca is Súra'r-Ra'd (xiii). It deals entirely with the Quraish and is the Prophet's last word there with them. It has been called the 'Chapter of Apologies,' as it gives reasons why the Prophet did not work miracles. When they asked for a sign he was told to say, 'You are a warner only.' The unbelievers said they would not believe unless a sign from God was sent to him. No sign was given but the message came:

Say, God will truly mislead whom He will and he will guide to Himself him who turns to Him. 27.
Whom God causes to err, no guide shall there be for him.
Reprehension awaits them in this present life and more grievous shall be the reprehension of the
next. 3-4.

The words 'withdraw from them who join other gods with Him' [Súra'l-An'am (vi) 106] are said to be a command to leave Mecca.

Thus, with words of warning, and threatening of eternal fire and everlasting punishment on those who rejected his claims, the Prophet left the city in which for thirteen long years he had preached and pleaded in vain.

The orthodox view is that he who denies the actual bodily migration from Mecca to Jerusalem is a Káfir (infidel), as he denies the statement of a (Arabic), Or plain statement of the Qur'án; he who denies the further ascension to heaven and the account recorded in the traditions is a sinner, though he is still a Muslim. See *The faith of Islám* (4th ed.), p.309.

¹ Mirkhúnd, *Raudatu's-Safá*, Part ii, vol. i, p.229.

² Ibn Isháq, quoted by Koelle, *Mohammed and Mohammedanism*, p. 325.

³ Koelle, *Mohammed and Mohammedanism*, p. 107.

A few days after this, Muhammad gave the command to his followers saying, ‘Depart to Madína for the Lord has truly given you brethren in that city, and a home where you may find refuge.’ In the course of two months nearly all had emigrated. The Quraish were very much concerned at all this and, as Muhammad still remained behind, were much perplexed at the state of affairs and wondered what would come next. They determined that a deputation should wait on him, but he, fearing some plot, stole away from his house, joined Abú Bakr and, as night drew on, left the city. The action of the Quraish is recalled to mind and referred to in an early Madína Súra:--

And call to mind when the unbelieving plotted¹ against you, to detain you as a prisoner, or to kill you, or to banish you: they plotted, but God plotted, and of plotters God is the best. Súratu'l-Anfál (viii) 30.²

Abú Bakr and Muhammad took refuge in a cave for three days until the search was over. Many years after the Qur’án alludes to the miraculous interpretation of God in protecting the Prophet:--

God assisted him formerly, when the unbelievers drove him forth in company with a second only, when they two were in the cave. God strengthened him with hosts you did not see, and made the words of those who did not believe the depressed, and the word of God was exalted. Súratu't-Tauba (ix) 40.

The ‘second of the two’—thání athnain—became one of the honorable titles of Abú Bakr.³ Muhammadan traditions record many miracles connected with these days.⁴ On leaving the cave, the travelers arrived in due course in Madína. The Flight—the Hijra—was now complete. It showed that the Prophet’s work in Mecca had ended in failure. The Meccans saw that the adoption of his system would lead to a civil despotism based on religion and they were prepared to accept this. In Madína the prospects were far brighter. The expectation by the Jews of a Messiah caused the idea of a coming prophet to be common; tribal feud and faction had worn the

¹ Sale following some of the Traditionalists says that the Quraish plotted to kill him; but the Traditions seem to have grown out of the verse. ‘A resolution so fatal would unquestionably have been dwelt on at length, both in the Qur’án and in the Traditions, and produced as a justification of all subsequent hostilities.’ Wherry, *Commentary on the Qur’án*, vol I, p.84. See also Muir, *Life of Mohamet*, vol. ii, p.125.

² In a late Meccan Súra Muhammad referred to the plot against a prophet Sálíh:--

They devised and we devised a device and they were not aware of it.
And see what was the end of their device. We destroyed them and their whole people.
And for their sins their houses are empty ruins; truly in this is a sign to those who understand.
Súratu'l-Naml (xxvii) 51-3.

This was no doubt meant as a warning to the Quraish who were then his bitter opponents.

³ The Sunnis who highly esteem Abú Bakr say that verse fourteen of Súratu'l-Ahqáf (xlvi), a late Meccan one, refers to him:--

We have commanded man to show kindness to his parents. His mother bears and brings him forth with pain, and his bearing and his weaning is thirty months. Until when he attains strength and the age of forty years said, ‘O Lord give me inspiration, that I may be grateful for your favor because you have favored me and my parents.’

According to the commentator Husain, Abú Bakr embraced Islám in his thirty-eighth year, and his father and mother were also converted, and in his fortieth year he said, ‘O Lord give me inspiration, that I may be grateful.’ The favors are described as the gift and blessing of Islám. *Tafsír-I-Husaini*, vol. ii, p. 321.

Rodwell considers that this explanation of the verse was invented after Abú Bakr became the Khalífa. Nöldeke is doubtful about it.

⁴ See Koelle, *Mohammed and Mohammedanism*, pp. 315-21.

people out and they were really glad of some one with authority to be a ruler among them. The way was prepared for the setting up of the politico-religious system so log meditated on and by the Prophet so much desired. ‘Muhammad’s failure in Mecca was that of the Chieftain and the Conqueror.’

Up to this time the Qur’án continues, as we have seen, to be made up of arguments, for Muhammad enveloped himself in his prophetic dignity, and in the name of Alláh poured forth curse upon his opponents and condemned them to be roasted in hell. At Mecca it deals with God’s attributes of omnipotence, omniscience and unity; with vivid pictures of the pains of hell and of the joys of Paradise, with legendary stories of preceding the prophets and strong self-assertions of Muhammad’s claims, and with his own divine nature. The positive precepts are still very limited; the times of prayer, certain rules about food,¹ and prohibitions regarding certain ancient and indecent rites connected with the walking around of the Ka’ba,² but the ritual is not yet elaborated. The social system and the laws of Islám are not as yet fixed in their rigidity. The Madína Súras address the Muslims less on dogma on the laws which should guide them in their daily lives. The Qur’án, as a whole, is not formed on any fixed plan, but just follows the needs and suggestions of the day and the circumstances of the hour. The passionate eloquence of the preacher is now absent, and the dictates of the practical administrator takes its position. The Prophet deals now with questions of social life, domestic details, peace and war. It may be called by contrast the legal section of the Qur’án. The style, generally speaking, is that of the third Meccan period and with a few exceptions is not rhetorical. The Súras are log and probably consist of shorter exhortations and statements made on different occasions, and then afterwards arranged in a Súra, but apparently on no definite plan of system.³

¹ Súratu Tá Há (xx) 130, Súratu’l-Rúm (xxx) 17, Súratu Húd (xi) 111, Súrat’l-An’ám (vi) 146-7 and Súratu’l-nahl (xvi) 119, but this last may be a Madína verse.

² Súratu’l-A’ráf (vii) 27-33.

³ For an account of the Qur’án and its ‘various readings’ see Sell, *Recensions of the Qur’án* (C.L.S.), pp.1-10, 15-19.

CHAPTER II

THE MADINA PERIOD

In the year A.D. 622, probably in the month of June, Muhammad made his public entry to Madína,¹ accompanied by about one hundred and fifty persons. The people were willing to receive him though they were not at one as regards his claim to be a prophet. Owing their kindred spirit and the tribal feuds existing among them, Muhammad wisely held himself aloof from all their parties and selected, under divine guidance it is said, an isolated neutral spot for his future abode.² He also soon erected a mosque in this same place, which thus became the center of Islám and from which proceeded in due course many political and military orders.

The Muslim community was made up of two parts, one consisted of the Immigrants from Mecca, called the Muhájirún; the other of the first Madína converts, who were called the Ansár or Helpers.

The Muhájirún are said to be referred to in Súratu'n-Nahl (xvi)³, 43, III :--

¹ In after years, the Imám Málík and others maintained that Madína was superior to Mecca. See Ibn Khaldún, vol. ii, p.270.

² The Ansár seized the bridle of his camel and entreated him to stay and reside with them. He said: 'Let the camel go on, for she will obey the order of God.' Mas'údi, *Murúju'dh-Dhahab*, vol.iv, p.139.

³ This Súra, however, is a late Meccan one, so if the reference is correct these verses must have been placed in it after the Hijra; those who deny this say that, the reference is to the refugees who went to Abyssinia *9ante*, p.30).

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

To those who after their trials fled their country, then fought and endured with patience, truly your Lord will in the end be forgiving, gracious. 111.

The climate of Madína did not suit the Immigrants who longed for their native air, and so it was necessary to induce them to settle down by bringing them into greater unity with the Ansár. A feast of fraternity was made between Muhájirún and the Ansár, and about fifty men each party entered into a bond of brotherhood so close that in the event of one dying his adopted brother became his heir. This custom lasted about a year and a half, after which it was not needed and the usual law of inheritance was carried out.

The next step was to form a constitution, and a treaty offensive and defensive between all the Muslims (into which Jews for war purposes were admitted).¹ The general intention of it was that they were to help one another, to avenge even on a believer the slaughter of a believer, to pay their own expenses in war, to hold Madína sacred and inviolable, to receive privileges for those under their protection, and in all matters of dispute to submit to the decision of the Prophet. The Jews were allowed to retain their own religion, but were not permitted to go to war without the express authorization of Muhammad. He thus, at this early stage, became the dictator in all matters, religious, civil and military, and made use of the Jews as auxiliaries in war. At this period, however, he did all he could to reconcile them. Margoliouth gives several instances from Muslim authorities that show this.² When the chief of the Bani Najjár died, the Jews came to Muhammad and asked him to appoint a successor. He said, 'You are my maternal uncles, I belong to you, I will be your chief.'³

It was this time when Muhammad was feeling his way in Madína that the famous verse, 'Let there be no compulsion in religion,'⁴ was revealed. Whether it refers to the attitude then to be

The commentator Husain says that the reference in verse forty-three is to the flight to Abyssinia, but that the 'goodly abode' is Madína and that the flight referred to in verse one hundred eleven is the Hijra.

Other verse in this Súra, such as 115-17, 119, are evidently Madína portions.

The Muhájirún are also referred to in the seventy-third verse of the Súrátu'l-Anfál (viii) as having the rights of kinship. But by that time such a bond was no longer needed, and so in verse seventy-six such rights are cancelled, where in contrast with the Muhájirún and the Ans'ar those who have real blood relationship are to be preferred. The commentator Husain on this verse says: --

'This verse nullifies the inheriting of those who, on account of the Hijra and the victory, had obtained an inheritance.' Vol. I, p.246.

¹ Súrátu'l-Baqara (ii) 78 is said to refer to this.

² *Mohammed*, p.226.

³ Ibn Isháq quoted by Koelle in *Mohammed and Mohammedanism*, p.123.

⁴ Súrátu'l-Baqara (ii) 257. This verse, however, is much more liberal in appearance than in fact. It applies only to Jews, Christians, Parsees, and Sábians, and to them only if they accept the position of *Dhimmi*s and pay the *jizya*, or poll-tax. As regards to the pagan Arab tribes the verse is abolished by the 'verse of killing.' Súrátu'l-Baqara (ii) 187. They are to be killed unless they become Muslims, as the commentator Husain (vol. I, p.48) says in the following passage:--

In the *Khulásatu't-Tafásír* we read:--

'Jihád and killing are not for this purpose that, willingly or unwillingly, people may be made Muslims, but if they do not embrace Islám they must be made submissive.'

Again,--'To imprison the infidel or to kill an apostate (from Islám) is by way of punishment. ' *Khulásatu't-Tafásír*, vol. I, p.202.

adopted towards the pagans or the Jews of Madína, it is clear that it must have been said during this earlier part of his residence in that city. It could not have been delivered after the battle of Badr when its spirit was so completely set aside.

The state of affairs in Madína now is this described by the historian Ibn Isháq, ‘When Muhammad had found a safe dwelling in Mecca, when his friends, the Immigrants, had united round him, and when the concerns of Ansár had been arranged, Islám became firmly established. Public prayers were performed, fasts and poor-rates were established, penal laws were executed, things lawful and unlawful were determined, and Islám gained strength among the tribe of the Ansár.’¹ It had, in fact become the chief power now in Madína, ruling over the Muslims in all matters, and powerfully influencing those who as yet held aloof from it.

But all its professors were not equally hearty and sincere. The ancient feuds were professedly forgotten, but it was not so, and many a nominal believer was still influenced by the memory of former strife. Still, there was no actual open opposition, but in the hearts of many men there was doubt and misgiving. They are described by Ibn Isháq as men ‘who were in reality little removed from the idolatry of their fathers and the rejection of the true faith; only that Islám had by its prevalence over powered them, the mass having already gone over to it. To save themselves from death, they were compelled to accept Islám, at least in appearance; but in secret they were traitors, and their hearts were with the Jews in the rejection of the Prophet.’² Thus early was force employed and a profession of Islám used as a ‘*shield from death.*’ These men were called the Munáfiqún, or Hypocrites, and continued for a while to exercise an adverse influence. A few years later, when Muhammad’s power increased, he openly denounced them. Súratu’l-Munáfiqún (lxiii), which is said to have been delivered about the year A.H. 6, contains the Prophet’s final sentence against them :--

When the Hypocrites come to you, they say, ‘we bear witness that you are the sent one of God.’
 God knows that you are the sent one, but God bears witness that the Hypocrites do lie.
 Their faith have they used as a cloak and they turn aside others from the way of God! Evil are all their doings. 1-2.
 These are they who say to you of Madína, ‘Spend not at all upon those who are with the Apostle of God, and they will be forced to quit him.’ Yet the treasures of the heavens and of the earth are God’s. But the Hypocrites have no understanding.
 They say, ‘If we return to the city, the mightier will assuredly drive out the weaker from it.’ But might is with God, ad with the Apostle, and with the Faithful. Yet the Hypocrites understand not. 7-8.

The Jews in Madína were a large and important section of the community on whom, at first, Muhammad placed great hopes, for to them the idea of a revelation was familiar. Muhammad had maintained that Islám and the Jewish and Christian religions in their purity had one common source—the Books from heave. He seemed to expect that the Jews would admit the divine origin of Islám and acknowledge that he was a divinely-commissioned prophet, at least for the Arab people. As we have already seen he admitted them to certain privileges, used them as confederates and allowed them religious liberty. Nöldeke³ consider that verse forty-five of

Thus in no sense at all does this verse teach religious liberty, or establish freedom of thought; all that is gained by it is that certain classes may escape death by payment of a poll-tax and by contemptible submission to the terms of the established religion of the country.

¹ Quoted by Koelle in *Mohammed and Mohammedanism*, p.124.

² See Koelle, *Mohammed and Mohammedanism*, p.127.

³ Nöldeke, *Geschitches des Qorans*, p.116.

Súratu'l-'Akabút (xxix), a late Meccan one, is a Madína verse and that it applies to this time. It reads thus:

Dispute not with the people of the Book, except in kindly manner, except against such of them as deal evil with you.

However this may be, there is no doubt that now he was very anxious to gain their allegiance and so in several ways he strove to win them to his side. They turned towards Jerusalem in prayer, so did he; they observed the Feast of the Atonement on the tenth day of the month by sacrifice and fasting, he ordered his followers to do the same. Thus he made it easy for certain Jews to pass over to Islám. These men proved most useful, for they could supply him with much needed information about the ancient Scriptures and they led him to believe that there were in them passages relating to his advent. These men are constantly referred to as 'witnesses.' But the great body of the Jews did not accept him nor admit his claim. The prophet for whom they looked was to come of the house of David. Thus they formed a standing protest against the position he assumed, which was that their own Scriptures testified of him. Still as Islám grew, it was clear that all else must give way. Many pagan Arabs and some of the Jews left the city. Ibn Ish'aq says, 'Under these circumstances the rabbis of the Jews became Mohammed's enemies. They were filled with envy because God has chosen his ambassador from among the Arabs.' Some Jews, however, from fear accepted Muhammad and the new religion. They are described by the Arab historian as those 'who sought shelter in Islam and accepted it only in appearance, while they were hypocrites at heart.' Thus there were Munáfiqún both among the pagan and the Jewish converts. The enmity of the Jews was as dangerous to him as that of the idolaters, since the former hurt him not only in war and politics but by sharp criticism and pointed sayings concerning Islám. Seeing that it was hopeless to win over the Jews as a body, Muhammad now changed his position with reference to them, and accused them of unbelief and of dishonesty in tampering with their Scriptures.

This verse has caused much perplexity to the Muslim commentators. Husain says it refers only to those who were connected with Muhammad by treaty or were tributaries to Islám, i.e., were Dhimmís. He writes thus :--
'With the people of the Book, i.e., those who are in treaty with you, or pay the jizya (poll-tax).'

Some of the Arabic commentators look on this passage more as a proof of fear of the Jews than as a recommendation to mild dealing. Thus :--

'The possessors of the Scriptures (Jews) read the Law in Hebrew and explain it to the Muslims in Arabic; so the Prophet said "neither agree with the possessors of the Scripture, nor call them liars, and say we believe on God that which he has sent down".'

Another account is that a Jew who had just passed by a corpse said to the Prophet :--

'O Muhammad, does this corpse speak?' He said, 'Neither agree with the possessors of the Scriptures, nor call them liars, but say, we believe in God, His Angels, his Word and His Apostles. If what the Jews say is vain, do not confirm it; if it is true, do not give them the lie;' i.e., preserve a strictly neutral attitude.

Geiger, *Judaism and Islám*, pp.15, 16.

Baidáwi (vol. ii, p. 98) admits that it is said to be abrogated by the fifth verse of Súratu't Tauba (ix), the latest but one of all the Súras in the Qur'án, and that it was repealed when the breach with the Jews was quite complete. It is as follows :--

Kill those who join other gods with God wherever you shall find them.

This is called 'the verse of the sword.' It is difficult to see, since it refers to idolaters, or to Christians who were considered to be polytheists, how it can abrogate a verse directly connected with Jews.

This is said to abrogate an early Meccan verse delivered when the Prophet's position was not secure. He then said to men who sought for a compromise, 'To you be your religion, to me be my religion'—Súratu'l-Káfirún (9cix) 6. This position could not be allowed when Islám was strong hence the reason for the abrogation of such a liberal sentiment. (*Ante*, p.9).

The Súratu'l-An 'ám (vi) is almost the latest Meccan one, but verse ninety-one was evidently added at Madína :--

Say, who sent down the Book which Moses brought, a light and a guidance to man, which you set down on paper, publishing part, but concealing most: though we have now been taught that which neither you nor your fathers knew? Say, Alláh; the leave them in their discussion to play. 91.

These words show that Muhammad did not charge them with the corruption of the text, for that they 'set down on paper,' but with suppressing or concealing portions of it to evade his claims.¹ Súratu'l-Baqara (ii), the earliest Madína Súra, revealed in the early part of the second year of the Hijra,² embodies many revelations against the Jews. It is far too long for detailed study, but a few extracts from it and other Súras will make the matter clear :--

O children of Israel! Remember my favor that with which I showed favor upon you, and be true to your covenant with me; I will be true to my covenant with you. I, therefore revere and believe in what I have sent down confirming your Scriptures. And be not the first to disbelieve it (i.e., Qur'án), neither for a mean price barter my signs. Therefore, fear me! And clothe not the truth with falsehood and hide not the truth when you know it. 38.

This second Súra also contains a long passage recounting God's mercy to the Jews under Moses and in the wilderness. There is a verse in it which has given rise to much controversy :--

Truly they who believe (Muslims), and they who follow Jewish religion and the Christians and the Sábians—whoever of these believes in God and the last day, and does that which is right, shall have their reward with the Lord: fear shall not come upon them, neither shall they be grieved. Súratu'l-Baqara (ii) 59.³

This seems to show that all these religions are equally good, but this is not the generally received idea, for some commentators⁴ say that the words 'believes in God and the last day; and does that which is right,' mean that non-Muslims must forsake their errors and become Muslims; others hold that the passage is abrogated verse :--

¹ Rodwell says, 'Muhammad rarely accused the Jews and Christians of corrupting, but often of misinterpreting, their sacred books in order to evade his claims. His charges, however, are vaguely worded and his utterances on this subject are tantamount to a strong testimony in favor of the unimpeachable integrity of the sacred Books, both of the Jews and the Christians so far as he knew them.' Rodwell, *Qur'án*, p. 434.

For the testimony of the Qur'án to the Scriptures, see *The testimony of the Qur'án to the Jewish Christian Scriptures* (Agra, 1856) and its Persian translation, *Shahádut-I-Qur'áni bar Kutúb-I-Rabbáni*.

² Several portions of the Súra, however, are Meccan, especially verses nineteen to thirty-seven. This is seen from the subject matter and also from the use of the term—'O men,' which occurs in verse nineteen. This is not the usual term used when addressing the people of Madína, which is—'O you who believe.'

³ The general opinion of the commentators is that the Sábians were a tribe whose religion was a mixture of Judaism and Christianity; they worshipped one God, though some deny this, read the Psalms, prayed towards Mecca and worshipped angels. The meaning of the whole passage is said to be that :--

'Whoever, Muslim or Kitábi (i.e., Jew or Christian), or non-Kitábi, believes and does good works has no cause of fear.' *Khalásatu-t-Tafásir*, vol. I, p. 40. Rodwell says Sábians are the Mendaites, or so-called Christians of St. John. See Rodwell, *Qur'án*, p.437. For a full account of the Sábians, see S. lane-Poole, *Studies in a Mosque*, pp. 252-88.

⁴ 'Does what is right' means enter Islám with sincere entrance'—Baidáwi, vol. I, p.64. See also Wherry, *Commentary on the Qur'an*, vol. I, p. 312.

Who desires any other religion than Islám it shall not be accepted of him, and in the next world he shall be of those who perish.¹ Súratu Áli ‘Imrán (iii) 79.

The hypocrisy of some of the Jews who had become Muslims is referred to in :--

When they fall in with the faithful they say, ‘We believe,’ but when they are apart one with another they say, ‘Will you acquaint them with what God has revealed to you, that they may dispute with you about it in the presence of your Lord?’ Understand their aim.²

Know they not that God knows what they hide, as well as what they bring to light.

But there are illiterates among them who are unacquainted with the Book,³ but with lies only and have but vague fancies. Woe to them who transcribe the Book corruptly⁴ and the say, ‘this is from God,’ that they may sell it for some mean price. Woe to them for that which their hands have written, and woe to them for the gains they have made.

They say, ‘hell fire shall not touch us but for a few days.’ Say, have you received such a promise from God? For God will not revoke His promise, or speak of God that which you know not?

But they whose gains are evil works and who are encompassed by their sins—they shall be inmates of the fire, therein to abide for ever—Súratu’l-Baqara (ii) 71-5.

In other ways the Jews gave offence. Baidáwi says that Abú Bakr asked a Jew for a loan, saying ‘Who will lend God a good loan?’ The Jew said, ‘If God struck him and the Jew at once complained to the prophet, but got no amends. Then this verse came :--

Now God has heard the saying of those who said, ‘Always, God is poor and we are rich.’ We will surely write down their sayings and their unjust slaughter of the prophets and we will say, ‘Taste the torment of burning.’ Súratu Áli ‘Imrán (iii) 177.

The demand of the Jews for a prophetic sign is referred to in the following verse :--

To those who say, ‘Truly God has commanded us that we are not to credit an apostle until he presents us a sacrifice which fire out heaven shall devour.’ Súratu Áli ‘Imrán (iii) 179.

The Jews said that the fire which descended from heaven on the altar of the Tabernacle (Leviticus 9:24) and afterwards on the altar at the dedication of Solomon’s temple (2Chronicles 7:1) was constantly kept alive until the Chaldeans destroyed the Temple. They seemed to expect that a true prophet would re-kindle it.

Muhammad at once in the next verse replied to their demand thus :--

Say, already have apostles before me come to you with miracles and with that of which you speak, For which you slew them? Súratu Áli ‘Imrán (iii) 180.

¹ It is said that this verse abrogates all past religions and all which may arise in the future :--

Khalásatu-‘t-Tafásir, vol. I, p. 271.

‘The text denies the acceptability of any religion which differs from there.’ Baidáwi, vol. I, p. 164.

² One party of the Jews is represented as reproaching the other for making known passages taken from the Scriptures which Muhammad might use against them. Baidáwi and Jalálu’d-Din say that the words ‘has revealed to you’ mean ‘was made manifest to you in the Taurát regarding Mohammed.’ The next verse shows that the charge against the Jews was that of *hiding* passages supposed to refer to Muhammad, not of *corrupting* the text, in which however no passages referring to Muhammad can be found.

³ The Pentateuch.

⁴ Another class of Jews opposed Muhammad and wrote out passages from their traditional or Rabbinical books and tried to pass them off as genuine Scriptures. They are not charged with altering the text.

The commentators say that he refers here to Zachariah and Yahyá (John the Baptist)¹ and so argues that, if they slew prophets who had miraculous powers why should he gratify their wishes and cause fire down from heaven.

Those who did not admit that any part of the Scriptures referred to Mohammed are thus addressed :--

Believe then the part of the book and deny part?²

But what shall be the worth of him among you who do this, but shame in this life? And on the day of the resurrection they shall be sent to the most cruel of torments, for God is not regardless what you do. Súratu'l-Baqara (ii) 79.

They would recognize the Qur'án as a book of authority, a state of stubbornness which called forth from the Prophet the bitter imprecation :--

The curse of God be on the infidels—Súratu'l-Baqara (ii) 83.

He goes on to say :--

For a vile price have they sold themselves, that they should not believe in that which God sent down, envious of God's sending down His grace on such servants as He pleases, and they have brought upon themselves wrath upon wrath.³ Súratu'l-Baqara (ii) 84.

The protection of god is promised to Muhammad against all such as cut themselves off from him :--

If therefore they believe even as you believe, then have they true guidance; but if they turn back then do they cut themselves off from you, and God will suffice to protect you against them. Súratu'l-Baqara (ii) 131.

The accusation about hiding the testimony of the Scriptures to Muhammad is made in :

Who is more in fault than he who conceals the witness⁴ which he has from God? Súratu'l-Baqara (ii) 134.

The next Súra in order is Súratu'l-Bayyina (xcviii) and here again the same charge is repeated :--

The unbelievers among the people of the Book and the polytheists did not waver until the clear

¹ Baidáwi, 'Abdu'lláh bin 'Abbás and Husain.

² there were quarrels between two leading Jewish tribes, each claiming some Scriptural authority for their actions. Muhammad rebukes them and bids them to obey the *whole* of their Scriptures. This is a striking instance of the Qur'anic testimony to the authority of the old Testament, whole and entire, entire as it then existed.

³ 'Wrath upon wrath' is said by the commentator Mujáhid to mean that the first lies on those who reject the Pentateuch, the second on those who reject Muhammad. *Khalásatu't-Tafásir*, vol. I, p. 51.

The commentator Husain says that the first wrath lies on those who reject Christ and the Gospels, and the other on those who reject Muhammad and the Qur'án. Vol. I, p.16.

Baidáwí explains it as the punishment which follows on disbelief in Muhammad, and in Christ, or on their saying that 'Uzair (Ezra) was the Son of God. Vol. I, p.72.

⁴ Baidáwí says it means 'the concealing of the divine witness that Abraham was a Hanif, superior to a Jew or a Christian.'

Others say it refers to concealing witness about Muhammad. The charge is of *hiding* passages not of *altering* the text.

evidence had come to them;
 A messenger from God, reciting to them the pure pages wherein are true Scriptures.
 Neither they were unto whom the Scriptures were given divided among themselves, till after this
 clear evidence had reached them. 1-3.¹

He following verse continue the charge :--

And truly are there among them who torture the Scriptures with their tongues², in order that you
 may suppose it to be from the Scripture, yet it is not from the Scripture; and they say, 'This is
 from God,' yet it is not from God; and they utter a lie against God, and they know they do so.
 Súratu 'Áli-'Imrán (iii) 72.

In the latest Súra of all we have :--

They shift the words of Scripture from their places and have forgotten part of what they were
 taught. Súratu'l-Má'ida (v) 16.
 O people of the Scriptures! Now is our Apostle come to you to clear up to you much that you
 concealed of these Scriptures and to pass over many things. Now has a light, and a clear Book
 come to you from God by which God will guide him who shall follow after his good pleasure to
 paths of peace, and will bring them out of the darkness to the light, by His will; and to the
 straight path will He guide them. Súratu'l-Má'ida (v) 18.³

The charge in all these verses is not that of altering the written text of the Scriptures, but of
 hiding its truth, by which Muhammad meant allusions to himself which he asserted were
 contained therein.

It is not stated that the Scripture themselves are so corrupted as to cease to be genuine.
 Indeed the evidence is all the other way:--

Verily we have sent down the Law (Taur'at) wherein are guidance and light. Súratu'l-Ma'ida (v)
 48.

It is said that this statement is exclusively for Jews and Christians and that for Muslims all other
 religions are abrogated by the verse⁴ :--

Whoever desires any other religion than Islám, that religion shall not be accepted from him. Súratu 'Áli
 'Imrán (iii) 79.

In this way conservative Muslims excuse themselves from paying that attention to previous
 Scriptures which the Qur'án so clearly commands. Other statements in the Súratu'l-Má'ida (v) to
 this effect are :--

¹ 'Before the time Muhammad, they all looked forward to the coming of a prophet whom they would follow, but
 when he came they wavered and were divided in opinion; some followed him, and some did not.' *Tafsír-i-Husaini*,
 vol. ii, p. 470.

² Baidáwí's comment is. 'turn them in reading and divert them from the revealed words to the fabricated.'
 Again there is no charge of altering the text.

³ The accusation here is that the Jews 'concealed passages in the Pentateuch concerning the praises of Muhammad
 and the verse of stoning, and that the Christians concealed the prophecy of Jesus given in the Injíl concerning
 Ahmad.' The phrase 'much that you concealed' is explained to mean what has just been stated concerning Jews and
 Christians. *Tafsír-i-Husaini*, vol. I, p. 140. Baidáwí, vol. I, p.251.

⁴ (Arabic form)

But, if the people of the Book believe and have the fear of God, we will surely put away their sins from them and will bring them into gardens of delight. And, if that they observe the Law and the Evangel and what has been sent down to them from their Lord,¹ they shall surely have their fill of good things from above them and from beneath their feet. 70.

Say, O people of the Book, you have no ground to stand on, till you observe the Law, the Injil and that which² has been sent down to you from your Lord. 72.

Obedience here to the Old and New Testaments, as well as to the Qur'án, is inculcated, which would not have been the case had the text of the former Books been tampered with. In fact, no Books have been, according to Muhammad's own testimony as given in the Qur'án, so well safeguarded :--

And to you have we sent down the Qur'án with the truth, confirmatory of previous Scriptures *and their safeguard*.³ Súratu'l-Má'ida (v) 52.

It is clear from this that the Scriptures had not been corrupted before the time of Mohammad for the Qur'án confirms them; they cannot, from a Muslim standpoint, have been corrupted since for the Qur'án has been their safeguard, their 'trusty keeper.' Thus Muslims who make rash statements on this subject not only show great ignorance of the Qur'án itself, but treat it with the utmost disrespect when they thus impute failure to it in this most important duty which it claims to fulfill.

If then the Scriptures have been corrupted the Qur'án has *failed of its purpose and has not been their safeguard*. The fact is, that Muhammad had no real doubt about the authenticity and genuineness of the Scriptures, but now that he had no further use for the Jews it was necessary to discredit them and to show that they were not worthy of credit.⁴ It is instructive to note that all these passages about the perversion of the meaning of the Bible and the charge of concealing its predictions *were revealed at Madína*.

The Jews having been thus rebuked and set aside as no longer likely to be useful or necessary. There was no object whatever in assimilating the customs and practices of Islám to those of

¹ The general interpretation is that this refers to the Qur'án: if to other divine books, then it is said that, as they testify to the coming of Muhammad, the reader must necessarily become a Muslim. It is not held that Jews and Christians accepting only the Old and the New Testaments can be saved. *Khalásatu't-Tafásir*, vol. I, p.549.

The point, however, to notice is that the Old and the New Testaments are here treated as co-ordinate with the Qur'án, and logically the Muslim should accept them all. Practically he does nothing of the kind. This verse is also of great importance, for being in the latest Súra, it has run no risk of abrogation, and so stands as a permanent indictment against all Muslims who refuse to accept the teaching of the Bible.

² The Qur'án.

³ The word is translated by Husain 'as a guard.'

Thus :--

'A guard over the Books which protects them from change.' *Tafsir-I-Husaini*, vol. I, p. 148.

Baidáwí says it is: 'a guardian over all the books' –

Another commentator says :--

'In this verse the superiority of the Qur'án over all heavenly Books is proved, for to it is the appointment given that it should be their guard, trustee, witness and trusty keeper; but the Qur'án is the treatise comprehending all ad in guidance perfect. *Khalásatu't-Tafásir*, vol. I, p. 529.

A Qádiáni commentator says that the guardianship refers only to what is of permanent value and which has been preserved in the Qur'án and to nothing else. Other matters were corrupted. This is contrary to the view of accepted Muslim commentators, to whom, however, the leaders of the modern Qádiáni sect pay no attention.

⁴ This appears from a Tradition recorded by Bukhári: 'Do not ask about anything from the men of this Book.'

The story goes that one day 'Umar got a book from a Jew or a Christian and read it to the Prophet, who became angry and ordered it not to be read. *Faidu'l-Bári*, part 30, p. 29.

Judaism; so the Qibla (i.e., the direction towards which the prayers should be said) was now changed back again¹ from Jerusalem to Mecca and, as usual, a revelation came to authorize the change.

It is immediately preceded by a long passage in the second Súra to show that the Ka'ba and the religion of Abraham, of which Islám is declared to be the revival, is better than the Qibla of the Jews and Judaism. The Christians, too, have a hint given them in the expression, 'The baptism of God have we received,'² that in the reception of Islám consists the true generation of man. Then the change of the Qibla is openly stated in the verses³ :-

We appointed the Qibla, you formerly have had, only that we might know him who follows the Apostle from him who turns on his heels. The change is a difficulty, but not to those whom God has guided. But God would not let your faith be fruitless for unto man is God merciful, gracious.

We have seen you turning you face towards every part of heaven; but we will have you turn to a Qibla that shall please you. Turn then your face towards the sacred Mosque and, wherever you may be, turn your face towards that part. Súratu'l-Baqara (ii) 138-9.

The traditionalists relate many stories connected with this event in the prophet's life. One is, that 'when he found the Jews obstinate he said to Gabriel, "I wish God would change the Qibla to the Ka'ba;" Gabriel replied, "You better ask God yourself for you are highly esteemed by Him." The Prophet after this always looked up to heaven, waiting for tidings to change the Qibla.'

The Ramadán fast,⁴ also was now substituted for the one previously kept simultaneously with the Jewish fast.

¹ The first change from Mecca to Jerusalem is not mentioned in the Qur'án, but it is supposed that the words of complaint in, 'The foolish ones will say, "What has turned them from the Qibla which they need",' [Súratu'l-Baqara (ii) 136] refer to this.

The original is—on which Jalálu'd-Diín says:--

² The original in Súratu'l-Baqara (ii) 132 is simply 'Baptism of God.' Sale adds the words, 'do we receive' and Rodwell adds 'Islám,' and reads 'Islám is the baptism of God.' Palmer says it means the 'dye God,' and that the word is a metaphor derived from dyeing cloth and must not be conformed with baptism. The commentators differ in their interpretation. Some say that it simply means, 'religion of God;' others that it means 'circumcision' and is meant to show the Christians that though they have substituted baptism for that rite, yet the Muslims also have a ceremony which purifies the recipient. By those who adopt this view is explained as :-

'Circumcision which purifies Muslims.' *Tafsir-I-Husaini*, vol. I, p.23.

The word also means color, and so some say that when a man was admitted into the Christian Church his clothes and person were colored yellow; others that his children were baptized in yellow water. Then they go on to say that, when a man became a Muslim, he was purified from the contamination of idolatry and received, under the metaphor of dyeing, a sort of spiritual baptism. In these several ways, however, the commentators try to show that Christians have no rites superior to those of Islám, whether as to a Qibla or as to a baptism. *Khalásatu't-Tafásir*, vol. I, p.80. Baidáwí agrees generally with the above.

Jalálu'd-Din Rúmi (*Mathnavi*, Book ii) says: 'The baptism of God is (by) the dye of God's nature: all rites and ceremonies become of one color in it.' This is the private Súfi conception of being immersed and obliterated in the Unity: all things and all beings are in that Unity of one color and as one.

³ Nöldeke gives several authorities for the statement even in Mecca Muhammad turned Jerusalem in prayer, but considers that these verses show that the Muslims in Madína did not like this custom and that therefore it was most probably a recent innovation. *Geschichtes des Qorans*, p. 129.

⁴ 'The fasting is obligatory throughout the whole month, as long as the sun is above horizon, both eating and drinking are absolutely forbidden. In oriental heat this is a severe burden, some can readily believe that in the month of the fast, towards the end of the day, the majority of the faithful are thinking much more about the enjoyments of the coming night than about God and the afterlife.' Nöldeke, *Sketches from Eastern History*, p.65.

As for the month of Ramadán, in which the Qu'rán was sent down to be man's guidance and an explanation of that guidance, and of that illumination, as soon as any one of you observes the moon let him set about the fast. Súratu'l-Baqara (ii) 181.

A stern warning is given to the Jews in :--

Those who conceal anything whatever we have sent down, either of clear proof or guidance, after what we have so clearly shown to men in the Book, God shall curse them. Súratu'l-Baqara (ii) 154.¹

Either in connection with these charges or on more general grounds, some of the converts from Judaism desired still to observe the portions of the Jewish Law. Husain says that Ibn Salám and his friends were converts to Islám who still wished to keep the laws of the Pentateuch. They are thus rebuked and warned :--

O believer, enter completely into the true religion and follow not the steps of Satan, for he is your declared enemy;²
But if you lapse after that our clear signs have come to you, know that God is mighty, wise.
Ask the children of Israel how many clear signs we have given them; but if any man alter the gift of God,³ after it shall have reached him, certainly God will be fervent in punishing him.
Súratu'l-Baqara (ii) 204-5, 207.

This antagonism between Muhammad and the Jews was perfectly natural. Not only were they unable to admit his claims, but on one great principle of action they were fundamentally opposed. He, as we shall see, desired to conserve the old Arab customs and even allowed much of the old pagan ceremonial to remain in Islám; they were conservative upholders of the ceremonies of their revealed Law and of the customs based on the interpretations of it. The time had now come when the breach with Judaism must be complete and Muhammad made changes with, as is alleged by Arabian writers, the express object of abolishing from Islám parallelism to Judaism.⁴

Coincident with this rejection of the Jews is the attempt to conciliate the Meccans by sanctioning the pilgrimage to the Ka'ba :--

¹ The book referred to is the Pentateuch. Those who conceal its meaning are to be cursed by God. 'Those who curse,' that is, angels, Genii and men, will also curse them—*Tafsír-I-Husaini*, vol. I, p. 26. *Tafsír-I-'Abdu'lláh ibn 'Abbás*, p. 29.

² Commentators say that by 'the true religion' is meant Islám; by 'steps of Satan,' deceits of the devil, including the Jews to observe laws already abrogated. *Tafsír-I-Husaini*, vol. ii, p.35.

³ The 'gift of God,' is said by some to refer to Muhammad; by others, and more correctly, to the Qur'án. Wherry, on the authority of the *Tafsír-I-Raufi*, refers it to Jewish Scriptures, *Commentary on the Qur'án*, vol. I, p.135.

⁴ Quoted by Rabbi Geiger in *Judaism and Islám*, p.157. The learned Rabbi proceeds to show in detail how many changes Muhammad made. Among others he refers to the prayer after supper as contrary to the Talmudic orders. The laws about women confirm more to Arabian than to Jewish usage. The permission is Súratu'l-Baqara (ii) 183 is opposed to the directions of the Talmud.

The law laid down in Súratu'l-Baqara (ii) 230 is simply disgusting; so much so that Syed Amír 'Ali considers that it has been abrogated by the next verse (*Life of Muhammad*, p. 248); but it is still the law of Islám. Sir 'Abdu'r-Rahim, says, 'The express object of the law in adding this condition is to discourage such divorces.' *Muhammadan Jurisprudence*, p. 337. This law Syed Amír 'Ali expounds in his learned work, *Personal Law of the Muhammadans*, p. 335. As a historian he regrets the Qur'anic injunction and throws doubt upon its authority; but as the trained and practical lawyer he admits its obligation. The actual existing law on the subject is also given in the Baillie's *Imameea*, p. 120, and in his *Hanifeea*, p. 292. It is, however, distinctly opposed to the Jewish law on the subject as stated in Deuteronomy 24: 1-4. It is a clear instance of the way in which Muhammad now sought to differentiate Islám from Judaism.

Accomplish the pilgrimage and the visitation of the holy places in honor of God. Súratu'l-Baqara (ii) 192.

Divine approval is also obtained for the retention of the pagan ceremonies of going round the hills Safá and Marwa :--

Truly, Safá and Marwa are among the monuments of God: whoever then makes a pilgrimage to the temple, or visits it, shall not be to blame if he go round them both. Súratu'l-Baqara (ii) 153.

It is, however, probable that these verses are interpolations here and that they were really revealed later on when the first pilgrimage was made.

This second Súra, Súratu'l-Baqara, then, shows a clear light on the changing policy of Muhammad at this early period of his Madína career and is itself illustrated by the history of the period. It is also an excellent example of the way in which the revelations were timed to meet the necessities of the varying social and political situations of the Prophet and his cause. It also shows that he had already, at this early stage of his residence in Madína, realized that open war with his countrymen was unavoidable and must soon come. At all events, it was time to prepare the minds of his followers for cares and troubles of this kind and to stimulate their zeal and courage by examples from Jewish history :--

Do you think to enter paradise, when no such things have come upon you, as on those who flourished before you? Ills and troubles tried them. Súratu'l-baqara (ii) 210.
Do you not think of those who quitted their dwellings—and they were thousands—for fear of death? God said to them, 'Die'; then He restored them to life, for full of bounty towards man is God. But most men are ungrateful.
Fight for the cause of God. Súratu'l-Baqara (ii) 244-5.

This exhortation is followed by a description of the wars of Moses and of Saul. Muhammad shows his ignorance of Old Testament history by confusing Saul and Gideon together. Still these examples of men of old served now to inflame the zeal of his followers.

The opposition thus excited against the Jews increased after the battle of Badr, when, flushed with victory, Muhammad called upon the Jews of the Bani Qainuqá' tribe to believe Islám, in case God should visit them as he had done the Quraish in the recent battle.¹ They had boasted that in their case defeat would not have been so easy and that they could successfully have resisted the Muslims. So the revelation came :--

If you fear treachery from any people throw back their treaty to them as you fairly may for God loves not the treacherous.
And think not that the infidels shall escape us. Súratu'l-Anfál (viii) 60-1.

¹ Margoliouth (*Mohammed*, p.231) states that the Tradition (referred to *ante* p. 86) records that Abú Bakr wished to get a loan from *these* Jews, saying, 'Who will lend God a good loan?' 'If God wants a loan,' replied Phinehas, son of Azariah, 'He must be poor.' This was met by a blow. The Jew complained to Muhammad, apparently denying that he said these words. Muhammad seized the opportunity of justifying his conduct to the Jews, for Gabriel now conveniently brought the revelation:

Now has God heard the saying of those who said, 'Always God is poor and we are rich.' We will surely write down their sayings, and their unjust slaughter of the prophets; ad we will say, 'Taste the torment of the burning.' Súratu'l-Áli 'Imrán (iii) 177.

They refused, and were all expelled from the country and their goods and property were confiscated. The Bani Nadír were a wealthy people, one of whose chief Rabbis, Ka'b ibn Ashraf, had been friendly with Muhammad until the change of the Qibla was made, when he became his opponent. He was assassinated in July A.D. 624 with the connivance of Muhammad. A few months after the battle of Uhud, the whole tribe, in June 625, was thus addressed: 'Thus says the Prophet of the Lord, you shall go out of my country within the space of seven days; whoever shall remain behind after that shall be put to death.' They declined, and said, 'We will not go.' The Jews unfortunately did not maintain this courageous spirit. They made no attempt at mutual resistance, and so were conquered. Thus is referred to in the verse :--

They (the Jews) will not fight against you in a body, except in fenced towns, or behind walls.
Mighty is their valor among themselves, but their hearts are divided. Súratu'l-Hashr (lix) 14.

The Muslims justly showed contempt for their boasting and as they themselves were now powerful these Jews were exiled ad their fertile fields and property were divided among the Muhájirún. The divine sanction for this proceeding is found in Súratu'l-Hashr (lix) thus :--

He it is who caused the unbelievers among the people of the Book to quit homes and join those who had emigrated previously.¹
And were it not that God had decreed exile, surely in this world would He have chastised them; but in the next the chastisement of fire awaits them.
Your cutting down some of the palm trees and sparing others was by God's permission and to put the wicked to shame. Súratu'-Hashr 2,3,5.

It was quite contrary to Arab usage's of war to destroy the palm-trees and it was prohibited by the Law of Moses (Deuteronomy 20:19). So Muhammad had by this revelation to justify the conduct after the deed was done. A special revelation also warranted him in giving great part of the spoils to the Muhájirún :--

To the poor refugees also does a part to belong, who have been driven from their homes and substance, and who seek favor from God and His goodwill and aid God and His Apostle. These are the men of genuine virtue. Súratu'l-Hashr (lix) 8.
As for those who have believed and fled their country, and fought on the path of God, and given the Prophet a haven, and been helpful to him, these are the faithful: mercy is their due and a noble provision.
And they who have believed and fled the country since and have fought for your side, these also are of you. Súratu'l-Anfál (viii) 75-6.

The Jews are also thus denounced and warned in these bitter cruel words :--

Truly, those who disbelieve in our signs, we will surely broil them in hell fire; as often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the torment—Súratu'n-Nisá'. (iv) 59.

The commentator Husain (vol. ii, p. 396) says that certain of the Hypocrites (Munáfiqún) Ibn Ali, Ibn Bawal and others had promised to help the Bani Nadír, but failed to keep their promise. They are likened to Satan, who persuaded man to be an Infidel and said, 'I share not your guilt'

¹ The Bani Qainuqá.

[Súratu'l-Hashr (lix.) 16]; and so Muhammad justified his exclusion of these men from a share in the spoils thus :--

Have you not observed the disaffected (Munáfiqún) saying to their unbelieving brethren among the people of the book. 'If you be driven forth, we will go forth with you; and in what concerns you, never will we obey any one. And if you be attacked, we will certainly come to your help.' But God is witness that these are liars. Súratu'l-Hashr (lix) 11.

In the fifth year of the Hijra the Bani Quraiza, a large Jewish tribe, was exterminated. At the time of the siege of Madína by the Meccans they had great inducements held out to them to join with the opponents of Muhammad and doubtless, like all Jews at this time, they were irritable and discontented. As a matter of fact they did not aid the besiegers, but remained quiet. They had also refused to aid the Bani Nadír, but it was not remembered in their favor. Had they been braver and have stood by their brethren when attacked, these Jews could probably have made much better terms with Muhammad.

Their presence in Madína may have been a source of political danger; but still nothing can justify the savage treatment they received. They offered to emigrate; they pleaded for their lives, but they pleaded in vain. They appealed to their Arab friends and allies, the Bani Aws, to intercede for them. They did this most earnestly. Muhammad, to conciliate this powerful Arab tribe, suggested that a member of it should decide the case, thus cleverly shifting the responsibility from him; but he took good care that the choice of the referee should not rest with the Jews. Muhammad chose Sa'd bin Mu'ádh¹ who had been formerly a friend of the Jews, but having just before been wounded in a battle, he was annoyed with them for remaining quiet instead of helping to repel the Meccans, and so had already reported unfavorably of them to Muhammad. The decision now was a foregone conclusion. Sa'd decided that the men should be slain and that the women and children should be sold as slaves. Muhammad declared the sentence to be 'the judgment of God.' The men were then taken to Madína and all slaughtered in cold blood in batches of five or six at a time in the presence of Muhammad himself. The market place at last was drenched with the blood of nearly eight hundred men. Under the personal direction of the Prophet trenches were dug in the market place, to the brink of which the captives were led, then forced to kneel down and so were beheaded. Their bodies were then cast into the trenches and covered over. Some of the females were divided among the Muslims and the rest were sold as slaves. The fifth portion that fell on the Prophet's lot came to about two hundred women and children, who were sold to the Bedouins for horses and arms. Muhammad reserved a beautiful widow, whose husband has just been slaughtered for his own harem. Thus, when two tribes had been exiled and one exterminated, the power of the Jews was broken forever in Madína, and Muhammad was free to look father astray for fresh conquests. There was a time when Muhammad had desired the friendship of the Jews, but each victory won, and each lot of spoils captured made him less dependent on them for recognition of funds. 'The change from a basis of reason to a basis of force had taken place gradually, but now was finally achieved.'²

Súratu'l-Ahzáb (xxxiii), in verses nine to twenty-seven, deals with the defeat of the besiegers of Madína in what is known at the 'battle of the ditch.' The two concluding verses of the passage make God responsible for the massacre of the Jews :--

He caused the people of the Book (the Jews) who had aided the confederates (i.e., Meccans) to

¹ Mirkhund, *Raudatu's-Safá*, part ii. Vol. ii, p. 475.

² Margoliouth, *Mohammed*, p. 334.

come down out of their fortresses and cast dismay into their hearts; some you slew, others you took prisoners.¹
 And he gave you their land and their dwellings and their wealth for a heritage. Súratu'l-Ahzáb (xxxii) 27-8.

Raihána, the beautiful Jewess, whom Muhammad reserved to himself, refused to marry him, saying, 'Never, O Prophet, but let me remain as your slave: this will be easier for me and for you.' She also refused to abandon her faith. It is reasonable to suppose that she had some dislike to becoming the wife of the man, who had not only sanctioned but had been present at the cruel massacre of her husband and her relatives. She had no power to refuse the position of a slave; so Muhammad took her as his concubine and justified his action by the verse :--

O Prophet! We allow you your wives whom you have dowered, *and the slaves* whom your right hand possess out of the spoils which God has granted you. Súratu'l-Ahzáb (xxxiii) 49.²

Súras al-Hadíd (lvii), al-Hashr (lix), as-Saf (lxi), al-Jamu'a (lxii), and at-Taghábun (lxiv) commence as songs of praise and were all delivered about this time to celebrate the subjection of the Jews and the infidels.

We must now go back a little and refer to the most important of the military efforts made by the Prophet. The battle of Badr, though it was not the first of his warlike expeditions, was the greatest of all that had yet been undertaken.³ Previous to the engagement at Badr the prophet himself headed four free-booting expeditions and three more were conducted by his lieutenants,⁴ but they failed of their object, for the Quraish received little harm and the Muslims gained little or no goods. The only relatively successful expedition was one conducted in the month Rajabu'l-Arab—a month sacred from time immemorial to peace and immunity from tribal attacks. In it a Quraish caravan at Nakhla was attacked and plundered and some prisoners were taken. The victory, however, did not compensate for the fear created in the minds of the Muslims by so daring violation of Arab custom. At first Muhammad denied that he had given any command for the attack to be made in that month, but, as the dismay still prevailed in the hearts of the people, a revelation came condoning the offence. Thus :--

They will ask you concerning war in the sacred month; say, 'to war in that matter is bad. But to

¹ Commenting on this verse, Baidáwí says that it is related that Gabriel came to the Prophet in the morning after the Meccans had been defeated and asked why he had put off his armor, while the angels had not removed theirs. He then told him to go after the Bani Quraiza and not to say the evening prayer till he could say it in the locality now occupied by these Jews (vol. ii, p.126). Bukhárí relates the same story, clearly indicating that Gabriel directed the attack on the Jews. Muslim repeats the account in another form (*Khalásatu't-Tafásír*, vol. iii, p.544). Thus early Muslims were taught to believe that this cruel massacre was carried out by the direct order of God.

² Syed Amír 'Ali says: 'I look upon the story of Raihána's becoming a left-handed wife of the prophet as a fabrication' (*Life of Muhammad*, p. 114). This repudiation of the offence by an author of the high character of Syed Amír 'Ali shows the gravity of it. But the fact is well attested, and the commentator Husain, who is most careful and accurate, says that this passage does refer to the slave women 'Safiyya and Raihána and those like them.' He says so distinctly in the words :--
Tafísir-I-Husaini, vol. ii, p.204.

³ Muhammad heard that a rich Meccan caravan had gone to Syria. He ordered his followers to capture it on its return. He was the aggressor and his attempt at plundering it was the real cause of the battle. See Sell, *The Life of Muhammad* (C.L.S.), p. 115; also Tabari, *Tárikhu'r-Rasúl*, (De Geoge's ed.) series 1, vol. iii, p.1495.

⁴ During the ten years of his residence at Madína Muhammad organized thirty-eight military expeditions, and twenty-seven of these he accompanied as chief commander for the furtherance of the cause of Islám. Ibn Isháq and Ibn Hishám, quoted by Koelle, *Mohammed and Mohammedanism*, p.324.

turn aside from the cause of God, and to have no faith in Him, and in the sacred temple, and to drive out its people is worse in the sight of God; and civil strife is worse than bloodshed.’
Súratu’l-Baqara (ii) 214.

Ibn Isháq says this means, ‘If you make the war in the holy month, they keep your from the way of God, they are unbelievers and hinder you from the holy temple. This is more serious before God than the death of some men whom you have killed.’ The Quraish were very angry and said, ‘Muhammad and his companions have desecrated the holy month by shedding blood, seizing goods and making captives in it.’ But this violation of the sacred months lost him no followers, for the actors in it retained four-fifths of the plunder themselves.

These small warlike expeditions provided the booty which was so necessary, for the Muslims were then very poor.¹ They also prepared the way for greater efforts, and in the revelations of this period a distinct advance is made in inculcating the spirit of retaliation and in stirring up a feeling of military fervor. Súratu’r-Ra’d (xiii) is the latest Meccan one, but the forty-first verse belongs to the Madína period and must have been inserted in this Súra afterwards either by Muhammad himself, or by compilers of the Qur’án. It refers to the encroachments of the Muslims over the territories of the pagan Arabs :--

See they not that we come into their land and cut short its borders? God pronounces a doom, and there is none to reverse this doom. Súratu’l-Ra’d (xiii) 41.

Súratu’l-hajj (xxii) is most probably a Meccan one, but some verses are clearly of a later date and belong to Madína, such as :--

A sanction is given to those who, because they have suffered outrages have taken up arms, and truly God is well able to help them.
Those who have been driven from their homes wrongfully only because they say, ‘Our Lord is the God.’ 40-1.

In the second year at Madína Muhammad saw clearly that open war with his countrymen was now unavoidable. So in Súratu’l-Baqara (ii) the earliest Madína one, we read :--

War is prescribed for you, but it is hateful to you; Yet accidentally you hate a thing which is better for you. 212-3.
Fight for the cause of God. 245.

There are in the same Súra verses of a similar character, but they probably belong to a somewhat later period, the time of the first pilgrimage to Mecca in the year, A.H. 7, and if so, they refer to the people of Mecca only, and in their case only if they should prove faithless to the treaty of Hudaibiyah.² The verses are :--

¹ They were hewers of wood and drawers of water: Abú Bakr sold clothes; ‘Uthmán fruit and others were employed in slavish occupations. For the original authorities in support of this statement, see Margoliouth, *Mohammed*, pp. 234-8.

² At the time of the first expedition against Mecca (A.H. 6) a treaty was made between them and Muhammad by which there was to be peace for ten years. Tribes were to be free to join either side, regulations as regards runaways and renegades were made; the Muslims were to depart now, but in the following year an unarmed body of Muslims was to be allowed to make the pilgrimage. This is referred to in Súratu’l-Fath (xlvi) 1 :--

Truly, we have won for you an undoubted victory.

For a full account of the Hudaibiya affair and of the treaty there made see Mirkhund, *Raudatu’s-Safá*, part ii, vol. ii, pp.494-504.

Fight for the cause of God against those who fight against you; but commit not the injustice of attacking them first.¹ God loves not such injustice.
 And kill them wherever you shall find them, and ostracize them from whatever place they have ostracized you, for civil discord is worse than bloodshed. 187-8.
 Fight, therefore, against them until there be no more civil discord,² and the only worship be that of God,
 But if they desist³ then let there be no hostility, save against the wicked. 189.

The warlike spirit is also stirred up by a reference to the wars of the children of Israel and of Saul who in one case is confounded with Gideon, showing the Muhammad's knowledge of Old Testament history was very confused. The Israelites are represented as saying :--

Why should we not fight for the religion of God, seeing we are dispossessed of our habitations, and our children are drive forth.
 How oftentimes, by God's will, has a small host conquered a large host, and God is with the patiently persevering.
 Such are the signs of God. Súratu'l-Baqara (ii) 247, 250, 253.

Thus, just as the small host under Gideon overcame the Midianites, so would the small host of Muslims overcome the Meccans, and such victories were God's signs or witnesses to the truths that His prophets inculcated. In this way and by such teaching Muhammad encouraged his followers.

Thus he justified the command :--

A sanction is given those who, because they have suffered outrages, have taken up arms and truly God is well able to help them. Súratu'l-Hajj (xxii) 40.

An argument is based on the fact that as in other religions men had defended their places of worship, so Muslims should do the same :--

Those who have been driven out from their homes wrongfully, only because they say 'Our Lord is the God.' If God had not repelled the oratories and mosques, wherein the name of God is ever commemorated, would surely have been destroyed. And him who helps God will God surely help. Súratu'l-Hajj (xxii) 41.⁴

¹ At Hudaibiya, where the Muslims were encamped, their position, from a military point of view, was one of some danger. It was thus excellent tactics to advise the Muslims to remain on the defensive. The reference is purely to a local situation and its general application is clearly denied in the following verses.

² Rodwell, following Baidáwí, interprets this to mean 'their driving you out of Mecca, or, the temptation to idolatry.' Sale translates it 'temptation to idolatry,' and this agrees with the interpretation of the commentator Husain who says that 'until there be no more civil discord,' means :

'Until that time when there shall be no disturbance, i.e., no sign of polytheism.' Baidáwí also interprets it as 'shirk,' or 'polytheism.'

Other commentators seem to give it a much wider and more extensive scope. Thus, 'until they become Muslims or pay the poll-tax, do not put the sword in the holster. Jihad will go on till the day of Judgment' - *Khalásatu't-Tafásir*, vol. I, p.132.

³ Baidáwí adds 'from polytheism.'

⁴ this passage is sometimes quoted to show that jihád, or religious war, is purely defensive, but it is really of local application. Muhammad's object was to justify by the example of men of other creeds, his resistance to the Quraish and not to lay down a rule of tolerance for all time. This is the view of the commentators.

The Quraish had practically expelled the Muslims from Mecca and this may be said to justify the hostilities, but now the injunction passed beyond that, and war was to be carried on until ‘the only worship be that of God,’ that is, the Meccans embraced Islám. The true faith was to be established by the sword. No other forms of religion were to be tolerated at all. Still the people were timid and the ‘Hypocrites’ were opposed to this war policy. Then a little later on Súratu Muhammad (xlvii) was revealed which urges the faithful to fight and threaten the cowards and the ‘Hypocrites’ with the terrors of hell. Thus :--

When you encounter the infidels, strike off their heads, till you have made a great slaughter among them, and of the rest make fast the captivity.

And afterwards let there be either free dismissals, or ransoms till the war has laid down its arms.¹

...Whoso fight² for the cause of God, their work he will not suffer to miscarry. 4-5.

Fight then against them till all strife be at an end, and the religion be all of it God’s—Súratu’l Anfál (viii) 40.³

The timid are referred to in the verse :--

The believers say, ‘Oh, would that a Súra were sent down; but when a harsh Súra is revealed, whose burden is war, you may see the diseased of heart look toward you, with a look of one on whom the shadows of death have fallen.

But not faint-hearted then : and invite not the infidels to peace when you have the upper hand.

‘The meaning is this that it refers to the synagogues in the time of the Jews, to the churches in the time of the Christians and to our mosques now, not that it refers to them all at all times.’ (*Khalássatu’t-tafásir*, vol. iii, p.249). The whole passage is said to prove the eternal obligation of jihád.’

Again we read, ‘After the abrogation of a religion the retention of its places of worship is in vain. (*Ibid.*, p. 218).

As Islám is to abrogate all other religions, churches and synagogues should also go. The apparent tolerance of this verse is thus explained away. Although the whole Súra is a late Meccan one, Nöldeke considers that vv. 39-42 are Madína ones delivered just before the battle of Badr.

¹ Nöldeke places Súratu Muhammad after the battle of Badr. This supports the views of those commentators who take the command to kill as a general injunction to last till the war is over, which will not be till the Second Advent of Jesus Christ and the return of the Imám Mahdi, according to the tradition, ‘Jihád will remain till the day of Judgment.’

Others say that it is abrogated, or that it was revealed before the battle of Badr, and so has a local and limited application. This seems to be the view of the Hanífites (Baid’awí, vol. ii, p. 321), while the Shí’ahs are said to favor the more general view. (*Tafsir-I-Husaini*, vol. ii, p.362; *Khalásatu’t-Tafásir*, vol. iv, p.213). ‘Abbás explains, ‘Till the war has laid down its arms’—by. ‘Till the infidels discard their polytheism’—but, as he refers the fourth verse to Badr, it is not clear whether he gives this fifth verse a local or a general application.

Zamakhsari says war is to go on ‘till polytheists are slain or made prisoners and lay down their arms;’ but whether this is of local or general application is not clear. In the *Tafsir-I-ahmade* the words are said to be abrogated. The *Maqbúl Tarjuma* records a saying of Imám Ja’far S’adiq that if they remain polytheists, the Imam may give orders to behead them or to cut off their hands and feet and let them bleed to death.

² For fight there is another reading are fought or are killed. The Qáris ‘Asim of Kúfa and Abú ‘Umar adopt the latter reading, all other reject it, so there is overwhelming authority for the first one—kill or fight.

³ ‘Fight them till all strife be at an end’ that is, according to Husain till ‘no polytheists remain of the pagans or Jews or Christians.’ *Tafásir-I-Husaini*, vol. I, p.239.

Baidáwí says, ‘Till no polytheism is found in them.’ ‘Abdu’lláh ibn ‘Abbás refers it to war against Meccans. The *Khalásatu’t-Tafásir* says, ‘It gives an order for permanent jihád.’—but goes on to say that the order is fard-I-kifáya, i.e., not obligatory on every Muslim. It is further said that it is a muhkam verse and so cannot be abrogated.

This is a strong comment, showing that war with non-Muslims is imperative and is to be continuous and that the use of force is justified, until ‘the religion be all of it God’s’.

Súratu Muhammad 9xlvi) 22, 37.

Thus was the ground prepared and the inhabitants of Madína stirred up to take their part of the first time in an aggressive war. The distress in Madína was very great at this time, and supplies had to be obtained from some source.¹ The immediate cause of the battle of Badr (A.D. 624) was the desire of Muhammad to capture a rich caravan known to be on its way from Syria to Mecca.² It was escorted by about forty armed men. Addressing his followers Muhammad said: 'Let us take it by surprise, perhaps heaven has given us this booty.' A body of three hundred and forty-seven men went forth on this looting expedition. The Ansár were under no liability to go forth to fight, for in the first pledge of 'Aqab'a, made when Muhammad was first invited to Madína, no condition as regards fighting was laid down. But now attachment to his cause, devotion to his person, the love of adventure and the desire for plunder led many Ansár to volunteer their services. On hearing of the danger of the caravan was in, a large body of men set out from Mecca for its protection and it was with this relieving force that the battle of Badr was fought. This uncalled—for aggression on the part of Muhammad has been apologized for on the ground that the Meccans made a raid against Madína. This is not the case. They came out solely to protect their property. The night before the battle it rained a little and Muhammad dreamed that enemies were few in number. Both incidents are referred to in the Qur'án :--

When sleep, a sign of security from Him, fell upon you and he sent down upon you water from heaven that He might cleanse you, and cause the pollution of Satan to pass from you. Remember, when God showed them to you in your dream as few; had he shown them numerous, you would certainly have become faint-hearted, and would certainly have disputed about the matter; but from this God kept you. Súratu'l-Anfál (viii) 11, 45.

The Quraish were utterly beaten and many prisoners were cruelly murdered by the Muslims. The spoils was very large and the division of it led to much dispute. A beautiful red vestment disappeared and some of the Mun'afiqún said that Muhammad had taken it, but this charge, according to Tirmidhí,³ was rebutted by a special revelation :--

It is not for the prophet to cheat.⁴ Súratu Áli 'Imrán (iii) 155.

The traditionalist Ráwi says⁵ that to clear the Prophet of the imputation cast upon him this verse came :--

Shall he who has followed the good pleasure of God be as he who has brought upon himself wrath from God. Súratu Áli 'Imrán (iii) 156.

¹ For the original authorities on this point, see Margoliouth, *Mohammed*, pp. 234-8.

² In order to show that hostilities against the Meccans were justified this revelation came :--
God does not forbid you to deal with kindness and fairness towards those who have not made war upon you on account of your religion, of driven you forth from your home. Súratu'l-Mumtahina (lx) 8.

³ Tirmidhí records a Tradition that, when the people said, 'Perhaps the Prophet has taken it' then this verse was revealed. *Jami'u't-Tirmidhí*, vol. ii, p.341.

⁴ The Qáris (Qu'rán readers) Náfi', Ibn Ámir, Hamza, Yáqúb and al-Kisá'í support another reading—that is, the verb is passive and means 'it is not proper for the Prophet to be found cheating.' Baidáwí, vol. I, p.182.

⁵ *Tarikh-I-Wáqidi*, p.242.

In order to put a end to the murmuring about the division of the spoil, the will of God was indicated in the following verses which were now revealed :--

They will question you about the spoils; say, the spoils are God's and the Apostle's. Therefore, fear God and settle this among yourselves, ad obey God and His Apostle, if you are believers. Súratu'l-Anfál (viii) 1.

Having this laid down his absolute right to the booty, the Prophet somewhat modifies the claim and says :--

When you have taken any booty, a fifth part belongs to God and to the Apostle, and to the near of kin, and to the orphans, ad to the poor and to the way fairer, if you believe I God and in that which we have sent down to our servant on the day of victory,¹ the day of meeting of the hosts. Súratu'l-Anfál (viii) 42.

This is the law of Islám o the subject to the present day.

The victory of Badr was needed to strengthen Muhammad's position in Madína, which had now become much weakened by the small success of his previous warlike expeditions and no efforts were now spared to attribute this great success to miraculous intervention on the part of God. Thus :--

When you sought help of your Lord, He answered you, 'I will truly aid you with a thousand angels, rank on rank.'² And God made this promise as pure good tidings, and to assure your hearts by it; for help comes from God alone.³ Súratu'l-Anfál (viii) 9-10.

Later on, this aid is referred to as a support to the prophet's claim and as an encouragement and a warning to his followers.

You have already had a sign,⁴ in the meeting of the two hosts. The one host fought in the cause of God and the other was infidel. To their own eyesight the infidels saw you twice as man as themselves,⁵ and God aids with His help whom He wishes. And in this there is indeed a warning to those who have perception. Súratu 'Áli 'Imrán (iii) 11.

It was not you who slew them, but God slew them, and the shafts were God's, not yours. Súratu'l-Anfál (viii) 17.

¹ All commentators refer this to the victory at Badr called the --. This phrase is translated as 'day of grace,' 'day of victory,' 'day of destruction,' 'day of Badr in which was the separation of the good from the evil'—

Rabbi Geiger shows that is derived from the rabbinical Hebrew word and means 'deliverance,' 'redemption,' and applies it in Súratu'l-Baqara (ii) 181 to the month of Ramadán, as the month of deliverance from sin and not, as is usually done, to the Qu'rán, as that which illuminates and distinguishes.

See Geiger, *Judaism and Islám* (S.P.C.K. Madras), p. 41, and Rodwell's translation of the Qur'án, p. 176. Note ii.

Husain interprets the word thus :--

That is, 'The laws, regulations and all the laws of religion which separate the good from the evil'—*Tafsír-I-Husaini*, vol. I, p. 30.

² In a later Súra this number grew to three thousand—Súratu 'Áli 'Imrán (iii) 120.

³ Baidáwí says that it is uncertain whether this is addressed to the Quraish, or the Jews or the believers in Madína. 'Abbás says it refers to the men of Mecca or Madína.

⁴ That is, in the battle of Badr there was a clear sign of the prophetship of Muhammad. Thus Husain says of the words 'To you was a sign'—that they mean—'To you was a mark and good sign of the prophetship of Muhammad.' *Tafsír-I-Husaini*, vol. I, p. 71.

⁵ In Súratu'l-Anfál (viii) 46, the Muslims were said to be diminished in the eyes of the Meccans. The commentators admit the discrepancy and try to reconcile the statements by making the statement in Súratu 'Áli 'Imrán (iii) 11, succeed the one in Súratu'l-Anfál (viii) 46. See Wherry on this subject, *Commentary*, vol. ii, p. 7.

Those who gave up their lives are spoken of as martyrs for God's cause.

Say not of those who are slain on god's path that they are dead: no, they are living. Súratu'l-Baqara (ii) 149.¹

Some of the Muhájirún, who had lost old Meccan relatives and friends in the conflict, saw that their kinsmen among the captives were sad. This feeling was strong among the women. Then this rebuke came :--

O you who believe, truly, in your wives and your children you have an enemy;² therefore, beware of them. Súratu't-Taghábun (Ixiv) 14.

In the week following the battle of Badr, two of the most prominent offenders, Abú 'Afak and Ibn 'Aúf were assassinated. Men then criticized in private, but that was very soon forbidden :--

Have you not marked those who have been forbidden secret talk, and return to what they have been forbidden, and talk privately with the wickedness and hate and disobedience toward the Apostle. Súratu'l Mujádila (Iviii) 9.

The victory was by an inferior over a superior force, and the Quraish lost men who had been the prophet's determined foes, and so the idea of divine interposition seemed quite a natural explanation. It placed the prophet in a position of security for the time, and enabled him, as we have seen, to carry out his policy, more fully developed after the battle of Badr, of entirely subduing the Jewish tribes for whose aid he had now no further need. The value of the spoils and of the ransoms of the prisoners proved most acceptable to the Muhájirún who thus became independent of the Ansár. Prisoners who were too poor to pay a ransom in money did it by giving writing lessons, an art now fully appreciated by Muhammad. [Súratu'l-Baqara (ii) 282-3.] The victory also made a great impression on the Bedouin tribes and caused them to become more inclined to come to terms with one who stood before them as a leader of a victorious military force. For the Prophet they cared a little, but a successful warrior claimed their attention and respect. The claim to divine support when a victory was gained also increased the prestige and power of the Prophet; but it was a dangerous assertion to make, or policy to follow, for when defeat came, the conclusion naturally drawn was that God had forsaken him. This is what actually occurred later on.

About a year after the battle of Badr, the Quraish smarting under the defeat determined to make another great effort to overcome their opponents. They collected a comparatively large army and

¹ It is uncertain whether this verse refers to the battle of Badr or of Uhud. The commentator Husain says:-- 'in the day of Badr they gave heir sweet life and were separated from the gift of life and the pleasant taste of the world.'

'Abdu'lláh ibn 'Abbás says the expression, 'slain on God's path' means 'slain in the obedience of God, in the day of Badr'—

a Tradition recorded on the authority of Muslim states: 'That the souls of martyrs in the presence of God enter into the bodies of green birds which wander about in paradise and roost near the lamps around the throne of God.' (*Khalásatu't-Tafásir*, vol. , p. 96). This is also recorded on the authority of Ibn 'Abbás in the *Tarkhu'l-Wáqidi*, p. 242, with other Traditions concerning the blessed state of the martyrs.

² Baidáwí explains this as beguiling them from their obedience to God and from the duties of religion. Some commentators say it refers to the migration from Mecca which was not popular with certain families among the converts.

in the spring of A.D. 625 drew near to Madína. The immediate reason for this was because Muhammad continued his plundering expeditions. The merchants of Mecca found that their trade was in great danger. The ordinary western route to Syria was unsafe and so they sent a rich caravan by the eastern one. The news of the change of route reached Muhammad and he at once sent a hundred horsemen in pursuit of it. The raid was successful and the merchandise and all that were in charge of it were brought to Madína. It was now clear either that the Muslims did not wish for peace, or that the Arab love of looting could not be controlled. The Meccans had to fight for their very existence as a commercial community and for freedom to carry on their daily business. The Meccans were fully justified now in taking vigorous action. The immediate cause of the battle of Badr was Muhammad's attempt to capture a caravan; that of Uhud his successful seizure of one. Muhammad wisely wished to act on the defensive. But was overborne by the younger and more ardent of his followers, who represented to him that the Bedouin tribes, now beginning to be impressed with a sense of his power, would set down a defensive attitude to cowardice. That doubt would also be cast on his previous claims to supernatural aid in times of danger. This has been so strongly urged as a proof of the divine nature of his mission that any action now, implying distrust in its recurrence, would be fatal to his prestige. So he gave way and agreed to give battle to the Quraish, saying, 'If you be faithful, the Lord will grant you the victory.'

Many single combats were fought, but when both sides became generally engaged the result was a very severe defeat for the Muslim forces. The prophet himself also was badly wounded. This made him angry and he said: 'How shall the people prosper that have treated thus their Prophet, who calls them unto their Lord. Let the wrath of God burn against the men that have sprinkled the face of His Apostle with blood.'¹ The Quraish satisfied with the victory at Uhud did not follow up their success, but retired to Mecca.² Thus ended the battle of Uhud.

Tradition has raised the rank of the Muslims who fell at this battle to the position of martyrs; but the immediate effect of the defeat was most disastrous.³ The victory at Badr had been made the occasion of so great a claim to divine assistance that this defeat at Uhud naturally led to the idea that God had now forsaken the cause. The Jews indeed cleverly used this argument and said: 'How can Muhammad pretend to be anything more than an aspirant to the *kingly* office? No true claimant of the *prophetic* dignity has ever been beaten on the field, or suffered loss in his own person and that of his followers, as he had.'⁴ It required all the skill and address of the

¹ Wáqidi, quoted in Muir's *Life of Mahomet*, vol. iii, p. 175.

² Maulaví Muhammad 'Áli in his commentary (p. 185) on the verse 'after the trouble God sent down security upon you' (Súratu 'Áli 'Imrân (iii) 147) translates security by 'a calm,' because the enemy retired and so the Muslims were not really defeated. But the cause of retirement was not any doubt as to their power, or through fear. The Meccans were satisfied when they saw that they could and would protect their caravans. They had no desire to further punish the Muslims after it was done.

Further, according to Wáqidi, the Meccans had heard the report that Muhammad was dead and said, 'Since Muhammad is dead, let us go back to our homes.' They retired because the object of their great victory was gained.

³ The Quraish took advantage of this spirit of depression and attempted to seduce the Muslims to renounce their faith in the prophet, but he was quite equal to the occasion :--

O you who have believed! If you obey the infidels, they will cause you to turn upon your heels and you will fall back into perdition. Súratu 'Áli 'Imrân (iii) 142.

Husain says that it was the Munáfiqín who said to the true Muslims that the time of the prophet had passed away, that the infidels had regained power, and that they should again turn back to their own old religion. *Tafsir-I-Husaini*, p. 75—Baidáwí says it refers to the Munáfiqín who said :-- 'Return to your brethren and your religion : if Muhammad had been a prophet he would not have been slain.' Vol. I, p. 179.

⁴ Wáqidi, quoted in Muir's *Life of Mahomet*, vol. iii, p.189.

Prophet to meet the objections of the Jews and to remove the latent doubt in the minds of some of his followers. This he did by a very skillful production of revelations to explain that the defeat at Uhud was due partly to their own differences, partly to disobedience to orders and their desire for personal safety. Thus says :--

God had already made good to you His promise, when by His permission you destroyed your foes, until your courage failed you and you *disputed about the order¹ and disobeyed*, after that the Prophet had brought you within the view of that for which you longed. Some of you were for this world and some for the next.² Then, in order to make trial of you, He turned you to flight from them. Súratu Áli ‘Imrán (iii) 145-6.

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

If a wound has befallen you, a wound like it has already befallen others.³ We alternate these days of success and reverses among men that God may know those who have believed, and that He may take martyrs from among you; but God loves not them that do injury.⁴ And that God may test those who believe and destroy the infidels. Súratu Áli ‘Imrán (iii) 134-5. That which befallen you on the day when the armies met was certainly by the will of God, and that He might know the faithful and that He might know the hypocrites. Súratu Áli ‘Imrán (iii) 160.⁵

With regard to the taunt of the Jews, a revelation came to show that other prophets had suffered reverses and that Muhammad was no exception to this rule :--

Muhammad is no more than an apostle: other apostles have already passed away before him; if he die, therefore, or be slain, will you turn upon your heels? But he who turns on his heels shall not injure God at all; and God will certainly reward the thankful. No one can die except by God's permission, written down for an appointed time.⁶ Súratu Áli ‘Imrán (iii) 138-9.

¹ ‘Order of the Prophet or order of the chief ‘Abdu’lláh bi Jabír.’ *Khalásatu’t-Tafásir*, vol. I, p. 311.

² Baidáwí says: ‘Some left their stations for plunder; some kept their places, observing the command of the Prophet.’ Vol. I, p. 180.

³ Baidáwí, explains this thus: ‘If they overcame you at Uhud, you overcame them at Badr.’ Vol. 1, p. 177.

⁴ Baidáwí says: ‘God does not really help the unbelievers but gives them the victory sometimes to tempt them and to try the believers.’ Vol. 1, p. 177.

⁵ Baidáwí explains this verse thus: ‘The day, that of Uhud; the armies are those of the Muslims and the Meccans: the will of God, this ordinance of the leaving of the believers free; and all this that he might discriminate between the true Believers and the Hypocrites.’ Vol. 1, p. 183.

⁶ These verses refer to supposed death of Muhammad at the battle of Uhud, and the argument is that even had it been so they should not depart from Islám. Other apostle had passed away but their religions remained. The traditionalists relate that when Muhammad fell to the ground wounded, the believers cried out: ‘What if Muhammad be dead! The Lord dies not and verily His Apostle has finished his work. Fight on for your Faith.’ But the Munáfiqún said, ‘Since Muhammad is dead let us go back to our homes’ (Wáqidi, quoted by Muir, *Life of Mahomet*, vol. iii, p. 173). Baidáwí says that Mus’ab bin ‘Umair, the Prophet’s standard-bearer, was slain by Ibn Qami’a, who thinking he had slain the Prophet said: ‘I have slain Muhammad,’ at which his followers took to flight till recalled by the Prophet’s voice, saying, ‘Servants of God, to me.’ Some of the Munáfiqún said: ‘Had he been a prophet he had not been killed, return to your brethren and your religion.’ See Abdu’l-Qádir’s note to his translation of these verses of the Qur’án, and also the *Tafsír-I-Husaini*, vol. 1, p. 85.

When Muhammad died, many could not believe it and it is said that Abú Bakr then quoted these verse in order to convince ‘Umar and others that the Prophet was really dead. Some say that Abú Bakr composed them then for this purpose and afterwards got them inserted in the Qur’án. This is not at all likely.

How many a prophet has myriad's,¹ fought with, yet they fainted not at what befell them on the path of God, nor were they weakened, nor did they make themselves degrading, and God loves the preserving. Súratu Áli 'Imrán (iii) 140.

The doctrine of predestination and the power of Satanic influence are also urged as an explanation :-

If God help you none can overcome you, but if He abandon you, who is he that shall help thereafter? In God let the faithful trust. Súratu Áli 'Imrán (iii) 154.

The meaning of this is, according to Baidáwí, if God helps you as He did at Badr you can conquer; if He leaves you as He did at Uhud you will be beaten.

No one can die except by God's permission, written down for an appointed time.²
Of a truth it was Satan who caused those of you to fail in duty who turned back when the hosts met. Súratu Áli 'Imrán (iii) 139, 149.³
No accident befalls on the earth, or on yourselves, but it was in the Book (of eternal decrees) before we created them. Súratu'l-Hadid (lvii) 22.⁴

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

Repute not those slain on God's path to be dead. No, alive with the Lord are they richly sustained.⁵

¹ Another meaning of the word translated 'myriads' is learned, pious men, rabbis. The Arabic verse is The commentator Muhaddith translates this verse by: 'Many a prophet has killed infidels and with him were many pious men.'

'Abdu'lláh ibn 'Abbás says:--'myriads' is—'great crowd.' Husain says the words mean—'an abundant force.'

The *Khalásatu't-Tafásir* has 'Before Muhammad there have been prophets, with whom pious men fought (i.e., aided them).' Vol. 1, p. 308.

The Qáris Ibn Kathír, Náfi, 'Abú 'Amr and Ya'qúb read 'was fought, or was filled,' for 'fought or killed.' There is another reading 'were killed.' Baidáwí says 'was slain' may refer to the myriads, or the Prophet. If these readings which are given by Baidáwí are adopted, the meaning seems to be in the first case; 'How many a prophet has been slain when pious men were with him.' In the second case, 'How many a prophet have pious men been slain with.' The meaning of the verse then seems to be not the idea of a prophet fighting against myriads, but of pious men fighting alongside the prophet and killing the enemy, or being killed with him, or his being killed while they were with him.

² The traditionalist Ráwí says that Satan assuming a human form cried out, 'Muhammad is dead' and then the Companions dispersed on every side. *Tárikhu'l-Wáqidi*, p. 239.

³ Baidáwí says: 'They disobeyed the Apostle in leaving their posts and hastening after the booty.' Vol. 1, p. 181.

⁴ This is said by Nöldeke to have been revealed at a period when Muhammad was in distress, and this leads him to place the whole Súra after the battle of Uhud. The Muslim commentators do not interpret the verse as if it applied to any special occasion, but give it a general meaning. Husain says it refers to famines, loss of property, sickness and poverty, all of which are decreed in the Preserved Tablet (*Tafsír-I-Husaini*, vol. ii, p.381). But the object of the Súra is to stir up the faithful to zeal and energy. The Lord is the Mighty and Wise: the First and the Last: the Creator and Ruler of all; who rewards faithful service, who punishes all defections. It is thus most suitable to a period of depression and anxiety such as followed the defeat at Uhud.

⁵ Wonderful accounts are given in the Traditions of the martyrs in paradise. The Prophet is reported to have said of them :-

'When believers were martyrs at Uhud the most High God put their souls into the bodies of green birds which eat and drink of the fruits and rivers of Paradise.' *Khalásatu't-Tafásir*, vol. 1, pp. 320-1.

Tirmidhí gives a similar Tradition, 'Their souls are in green birds, which dwell in Paradise.' *Jámi'u't-Tirmidhí*, (ed. 1903 vol. ii, p.341).

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

Filled with joy at the favors of God and at His generosity, and that God suffers not the reward of the righteous to perish. Súratu Áli ‘Imrán 9iii) 163-5.

There is rather an obscure verse at the end of the third Súra which may be intended to show that, though Meccans had freedom sufficient to be able to carry on trade and were generally independent after the battle of Uhud, the Prophet should not be discouraged nor lead astray by it :--

Let not the coming and going of the infidels in cities deceive you. It is but a little benefit. Afterwards Hell is their home and bad the bed. Súratu Ali ‘Imrán (iii) 196.¹

It seems clear that the defeat of the Muslims at Uhud had been so complete that the pagan Arabs were able to live at ease and to pursue their ordinary diversions without fear. This was disheartening to Muhammad and his followers and so this revelation came to cheer them.

Súratu Áli ‘Imrán² is full of the subject and shows how important a crisis the prophet felt it to be, and how great were the pains he took to avoid in Madína itself the danger to which the defeat might have led. It is also a remarkable instance of the way in which opportune revelations came to support and sustain the people, when disheartened at the adverse turn their circumstances had taken. It is clear that the prophet himself soon became hopeful again, for soon after he rebuked those who turned their backs to the enemy at Uhud,³ and speaks with certainty of the final and complete victory of Islam which is to be the one and only universal religion :--

He it is who has sent His Apostle with guidance and the religion of truth that, though they hate it who join other gods with God, He may make it victorious over every other religion.⁴
Súratu’s-Saff (lxi) 9.

The commentator Mu’álim says this verse refers to the men who fell at Badr, and not to the Uhud martyrs. Baidáwí says: ‘Some refer the passage to those slain at Badr, others to those killed at Uhud. The person addressed is either the Prophet or each individual.’ Vol. 1, p. 184.

¹ The commentator ‘Abdu’lláh ibn ‘Abbás says: ‘The coming and going of the infidels in the cities’ means ‘The going to and fro of Jews and infidels in mercantile pursuits.’

The commentator Husain says: ‘Let not the coming and going of the infidels in their cities for trades deceive you.’ *Tafsír-I-Husaini*, vol. 1, p. 95.

Baidáwí says it means, ‘Look not at the ease and good fortune which the unbelievers enjoy, and do not be misled by their prosperity in their traffic and merchandise and agriculture.’ Vol. 1, p. 192.

² The Súra was highly valued by the Prophet. It is recorded that he said: ‘Whoso reads this Súra of the family of ‘Imrán shall for each verse receive a safe conduct over the bridge of Gehenna.’ ‘Whoso reads on Friday this Súra in which ‘Imrán is mentioned, God and His angels shall be gracious unto him until the sun goes down.’ Baidáwí, vol. 1, p. 193.

³ Súratu’s-Saff (lxi) 2-4.

⁴ The commentator Husain interprets the last clause to mean that the full success of Islám will be coincident with the second advent of Jesus Christ.

‘That this religion may conquer all religions and sects when Jesus comes, when all the men in the world will accept Islám.’ *Tafsír-I-Husaini*, vol. ii, p. 400.

Another writer says :--

‘It is shown in this verse that Islám abrogates all religions.’ *Khalásatu’t-Tafsír*, vol. iv, p. 432.

Baidáwí says, it means ‘That it may conquer all religions.’ Vol. ii, p. 331.

The final conclusion to the whole matter is a verse which the commentator Husain interprets as having a reference to war and conflict :--¹

O you who believe! Be patient and strive in patience, and be firm and fear God that it may be well with you. Súratu Áli 'Imrán (iii) 200.

The result of all the Prophet's explanations was that he did neither lose by this defeat a single convert nor damage his reputation.

After the battle of Uhud² the two armies parted with the mutual threat, 'Next year we shall meet again at Badr.' Th Quraish started out, when the time came round, with a considerable force to fulfill their portion of the compact; but a severe drought drove them back to Mecca, so when Muhammad with his men arrived they found no enemy. They stayed at Badr eight days and sold their goods at a large profit. This happy ending to what might have been a serious and bloody conflict called for a special revelation :--

As to those who, after the reverse³ which befell them, do good works and fear God shall have a great reward;
Who, when men say to them, 'Now are the Meccans mustering against you; therefore fear them,' it only increased their faith, and they aid, 'Our sufficiency is God, and He is an excellent Protector.'
They returned,⁴ therefore, with the favor of God, enriched by Him⁵ and untouched by harm; and they followed what was well pleasing to God, and He is of mighty generosity.⁶
Truly that devil⁷ would cause you to fear his friends: fear them not, but fear me if you are believers. Súratu Áli 'Imrán (iii) 166-9.

Other expeditions against certain tribes followed, none of which are of any special interest, except that I one, the 'Salátu'l-Khauf,' or the regulation for prayers in times of danger, was instituted. One division of the army watched while the other prayed.⁸ The Qur'án had now become the medium through which the warlike news and military orders—all direct communication from God—are announced.

¹ It may refer to control over passions and evil, but both interpretations are given by Baidáwí, 'Abdu'lláh bin 'Abbás and other commentators. The warlike one is given by all and, as the verse occurs in a Súra so full of the battle of Uhud, this interpretation is probable.

² Some Muslims now suggested an alliance with Jews and Christians, but this revelation came later on and no such alliance was ever made :--

O believers, take not Jews or Christians as friends. They are but one another's friends. If any of you take them for his friends he is surely one of them, God will not guide the evildoers.
Súratu'l-Má'ida 9v) 56.

This is quite inconsistent with the fifty-third verse of this same Súra :--

And if God had pleased He had made you all of one people, but He would test you by what He has given to each.

See also Wherry' note on this verse, vol. ii, p. 137.

³ i.e., the defeat at Uhud.

⁴ From Badr.

⁵ Either by the booty secured, or else, according to Baidáwí, because they found a fair there and gained much money by merchandise. Baidáwí, vol. 1, p. 175.

⁶ In confirming and increasing their faith and in aiding them to hasten to the uproar, and also to remain in their religion and to display courage before the enemy. Baidáwí, vol. 1, p. 175.

⁷ There is some doubt as to whom this term applies. The commentators Ibn 'Abbás and Baidáwí say it is Nu'aim, who tried to frighten the Muslims, or Abú Sufyán, the leader of the Quraish.

⁸ Súratu'n-Nisá (iv) 102-3. For a fuller account of this, see Sell, *Faith of Islám* (4th ed.), p. 380.

Sometimes certain revelations also came to justify the actions of the Prophet in his domestic life. Those in connection with events which happened about this time at Madína will serve as illustration, and may be conveniently mentioned here, though they actually occurred later on, in the year A.D. 626, and after the battle of Uhud. The story goes that, on visiting the house of Zaid, his adopted son, Muhammad was struck with the beauty of his wife, Zainab. Zaid offered to divorce her, but Muhammad said to him, 'keep your wife to yourself and fear God.' Zaid now proceeded with the divorce, though from the implied rebuke in the thirty-sixth verse of Súratu'l-Ahzáb (xxxiii) he seems to doubt the decency of his action. In ordinary cases this would have removed any difficulty as regards the marriage of Zainab and Muhammad, and little or no scandal would have followed. But the Arabs, even though divorced, looked upon the marriage of a man with the wife of his adopted son as indeed a very wrong thing. However, Muhammad did this, and had to justify his action by alleging that he had for it the direct sanction of God. It was first necessary to show that God did not approve of the general objection to marriage with wives of adopted sons, and so the revelation came thus :--

Nor has He made you adopted sons to be as your sons. Súratu'l-Ahzáb (xxxiii) 4.

According to Arab custom and usage, Zaid was to Muhammad 'as his son' but in Islám such a view was by divine command to be set aside. Having thus settled the general principle, the way was clear for Muhammad to act in this particular case, and to claim divine sanction for setting at the worthless sentiment of the Arab people. So the revelation goes on to say :--

And remember when you (i.e., Muhammad) said to him (i.e., Zaid) unto whom God had shown favor¹ and to whom you also had shown favor.² 'Keep your wife to yourself and fear God;' and you did hide in your mind what God would bring to light and you did fear man;³ but more right had it been to fear god.⁴ And when Zaid had settled to divorce her, we married her to you, that it might not be a crime in the faithful to marry the wives of their adopted sons when they have settled the affairs concerning them. And the order of god is to be performed.

No blame attaches to the prophet where God has given him a permission. Súratu'l-Ahzáb (xxxiii) 37-8.

This relaxation of the moral law for Muhammad's benefit, because he was a prophet, shows how very easy the divorce between religion and morality becomes Islám.

¹ In allowing him to become a Muslim.

² In adopting him as a son. He had been called Zaid bin Muhammad; now he reverts to his old name, Zaid bin Háriṭha.

³ Both in the *Tafsír-I-Husaini*, and the *Sahíhu'l-Bukhárí*, it is stated that the words, 'God would bring to light,' refer to the fact that Zainab would become Muhammad's wife. And also that the words, 'you did fear man,' have reference to the fear Muhammad felt at breaking through a custom held in such esteem by the Arabs; that is, the refraining from marrying the wife of an adopted son. Thus Bukh'arí says :--

'You did hide I your heart that which God would bring to light in the matter of the daughter of Jahsh and Zaid bin Háriṭha.' *Sahíhu'l-Bukhárí*, vol. iii, p. 312.

Husain says :--

'And did conceal in your heart that which God made plain, and that is, that Zainab should join the company of the excellent wives, and did fear the reproach of men who said, "He has asked for the wife of an adopted son,"' *Tafsír-I-Husaini*, vol. ii, p. 201.

⁴ i.e. to have had no hesitation in the matter.

Another difficulty was that Zainab was the daughter of his aunt Ámina, who was the daughter of ‘Abdu’l-Muttalib.¹ A fresh revelation, however, by bestowing upon the Prophet a special and peculiar privilege, not accorded to his followers, removed the difficulty :--

O Prophet, we have allowed you your wives whom you has dowered and the slaves whom your right hand possesses out of the booty.² God has granted you, and the daughters³ of your uncle and of your paternal and maternal aunts who fled with you (from Mecca), and any believing woman⁴ who has given herself up to the Prophet, if the Prophet desires to take her—a privilege for you above the rest of the faithful. Súratu’l-Ahzáb (xxxiii) 49.

Zainab and her husband did not encourage the suit of the prophet, and are thus reprimanded by the alleged command of God in the revelation :--

And it is not for a believer, man or woman, to have any choice in their affairs *when God and His Apostle have decreed a matter*; and whoever disobeys God and His Apostle errs with palpable error. Súratu’l-Ahzáb (xxxiii) 36.⁵

This settled the matter, and the marriage with Zainab was thus declared to be legal and right. Zaid was no longer spoken of as the son of Muhammad, but as Zaid ibn Háriṭha—son of Háriṭha. This same Súra contains a verse (52) which prohibits Muhammad’s adding to the nine wives he already possessed, but permits him to have as many concubines as he pleased—‘slave from my right hand shall possess,’⁶ but into this matter we need to go. The limitation to four wives, excluding concubines, in the case of ordinary Muslims is to be found in the third verse of Súratu’n-Nisá (iv), revealed about the fourth or fifth year of the Hijra, and earlier than the passage in which Muhammad is limited to nine wives.

About this time Muhammad made a small expedition against an Arab tribe, the Bani Mustalíq, which is of interest on account of a scandal regarding ‘Áyisha, who accompanied her husband and which led to a special revelation. On the march she loitered behind and finally came into camp escorted by a youth, named Safwán bin Mu’áttal. Her excuse was that she stayed behind to

¹ Baidáwí, vol. ii, p. 129.

² The reference to slaves fixes date of this verse after the massacre of the Bani Quraiza (A.D. 627), when Raihána, the first captured slave, was taken as a concubine. It is thus later than the affair with Zainab (A.D. 626) and is intended to justify what had already taken place.

³ This removes from the Prophet the restriction placed on other Muslims in Súratu’n-Nisá’ (iv) 27 in which marriage with near relatives are forbidden.

⁴ Husain refers this to Zainab in his comment on the words ‘daughter of your paternal aunt.’ This he explains as ‘daughter of your paternal aunt, one of the children of ‘Abdu’l-Muttalib.’ Vol. ii, p. 204.

⁵ The commentators are unanimous in referring this verse to Zaid and Zainab. Thus :--

‘In the commentaries to Tirmidhí, Mu’álim and others it is related that this verse came down in connection with Zainab.’ *Khalásatu’t-Tafásir*, vol. iii, p. 559.

Abdu’lláh ibn ‘Abbás says :--

‘Believer is Zaid, believer (woman) is Zainab.’ *Tafsír-I-ibn ‘Abbás*, p. 484.

Baidáwí states that it was revealed in the matter of Zainab bin Jahsh. Vol. ii, p. 129.

Husain also says it refers to Zainab. *Tafsír-I-Husaini*, vol. ii, p. 201.

On the expression ‘whosoever disobeys God and His Apostle, Husain makes this important statement which shows the co-ordinate authority of the Sunna and the Qu’rán :--

‘He who is disobedient and opposes god and His Apostle, or who departs from the order of the Book (Qur’án) and of the Sunna.’ Vol. ii, p. 207.

⁶ Súratu’l-Ahzáb (xxxiii) 52. It is said to be abrogated by the preceding verses. See Sale’s note on this verse and the *Khalásatu’t-Tafásir*, vol. iii, p. 578; but the latter gives no authority for the statement it makes, so the abrogation is doubtful.

find a lost necklace. There were scandalmongers present who made improper remarks about this. Then came the verse :--

Of a truth, they who advanced that lie were a large number of you. Súratu'l-Núr (xxiv) 11.

The commentators Husain, Ibn Ábbás and also Baidáwí says that the verse refers to 'Áyisha. The occasion gave rise to this Súra, delivered after the return to Madína, and with the verse nineteen of Súratu'n-Nisá (iv) forms the Prophet's denunciation of fornication and gives the law regarding it. There is a Tradition to the effect that the Khalífa 'Umar said that the punishment originally was that of stoning, now held to be abrogated by Súratu'l-Núr (xxiv) 1-4. In any case the 'verse of stoning' was not inserted in Zaid's recension of the Qur'án.

Somewhat later on, about the eighth or ninth year of the Hijra, we have another revelation connected with a domestic affair. Some time before this the Roman Governor of Egypt had presented Muhammad with a Coptic slave girl of great beauty, who in due course bore a son, named Ibráhím. This led to great jealousy among the wives of the Prophet. Muhammad was annoyed because his wife Hafasa revealed to one of his other wives, named 'Áyisha, some scandal which he had solemnly charged her to keep secret. The family disturbance increased and, at last, Muhammad had to get a divine sanction for his conduct with Mary the Copt.¹ This he did in the following passage which approves of his action, and releases him from an oath he had taken to please and pacify his wives :--

O Prophet! Therefore do you prohibit what God has made lawful to you, craving to please your wives, but God is forgiving, compassionate.
God has allowed you release from your oaths and God is your master. Súratu't-Tahrím (lxvi) 1-2.

In the fifth year of the Hijra the Quraish made another great effort and laid siege to Madína. It was called the war of the Confederates, on account of the various tribes of Arabs and of the number of Jews who assisted the Meccans. The Jews had already begun to feel the heavy hand of Muhammad upon them, and saw that their only chance of a peaceful life lay in friendship with the Quraish rather than with Muhammad. This annoyed the Prophet and he thus reproached them :--

Have you not observed those to whom a part of the Scriptures have been given, they believe in al-Jibt and at-Taghút and say of the infidels, 'these are guided in a better path than those who hold the faith.' Súratu'n-Nisá (iv) 54.

As the siege progressed some of the Muslims became disheartened. The account of it is given in Súratu'l-Ahzáb (xxxiii) and its terrors are thus depicted :--

When they assailed you from above you and from below you, and when your eyes became distracted, and your hearts came up into your throat, and you thought odd thoughts of God, Then were the faithful tried, and with strong quaking did they quake. Súratu'l-Ahzáb (xxxiii) 10-11.

¹ For further details see Muir, *Life of Mahomet*, vol. iv, pp. 152-167; *Tafsír-I-Husaini*, vol. ii, p. 411, and Sell, *The Life of Muhammad*, pp. 201-2.

Muhammad now seemed weak and helpless, and the people, doubting his promise of divine aid, wished to retire from the outer defensive works into the city. They were rebuked in a revelation recorded in the same Súra thus :--

When the disaffected and the diseased of heart said, 'God and His Apostle have made us but a cheating promise.'

And when a party of them said, 'O men of Yathrib (Madína)! This is no place of safety for you here; therefore, return to the city.' And another party of you asked the Prophet's leave to return, saying, 'Our houses are left defenseless.' No! they were not left defenseless but their sole thought was to flee away:

Say, flight shall not profit you. Súratu'l-Ahzáb (xxxiii) 12-14, 17.

The Quraish suddenly raised the siege and then retired. 'This was the best and also the last chance given to the Meccans and Jews of breaking Muhammad's power. It was utterly wasted, partly for want of physical courage, but chiefly because there was no man with brains in command.'¹ The Prophet in order to encourage his followers then said, as if from God :--

And God drove back the infidels in their wrath! They won no advantage. Súratu'l-Ahzáb (xxxiv) 25.

The position of Muhammad as a chieftain was now strong, and he assumed a position of superiority, calling for special and reverential intercourse :--

Address not the Apostle as you address one another.² Súratu'n-Núr (xxiv) 63.

The Quraish had been beaten in one battle and had failed in a siege. The victory of Uhud they had not followed up. A large number of Arab tribes had been by persuasion or force drawn to the acceptance of Islám. The Jews by banishment and slaughter had been reduced to impotence. Mecca, however, still remained proudly aloof from the one man in Arabia who was a conqueror and a ruler of men. All these long year Muhammad had suffered persecution and reproach at the hands of the Quraish: the day of retribution was drawing near. The mind of the prophet turned towards the sacred city, for, until his influence was supreme there, he could not expect to be the sole ruler in Arabia.³ Six years had now passed away since he and his followers had left Mecca, and no doubt many of them wished to revisit the old familiar places. Again, Muhammad had some time before changed the Qibla (or direction in which prayer should be said) from Jerusalem to Mecca. The sacred temple there was still a holy place to the Muslims in Madína. Everyday of their lives they turned towards it in acts of divine worship, though for six years they had not seen it. The longing to enter its courts and to go round its walls was now very great. The way had to be carefully prepared and Súratu'l-Hajj (xxii), or such portions of it as are not late Meccan, was revealed for this purpose.⁴ The Meccans are reminded that the Ka'ba is for all men. 'As a man of the Quraish, Muhammad had himself grown up in pious reverence for the Ka'ba and the black

¹ Margoliouth, *Mohammed*, p. 326.

² This is an idea borrowed from the Jews. See Rodwell, *Qu'rán*, p. 582, note 2.

³ Súratu'l-Hajj (xxii), called that of 'The Pilgrimage,' is a very composite one and many of its verses belong to the later Meccan period, but some are about this date and show how the idea of the pilgrimage to the Ka'ba was working in the mind of the prophet. The Meccans were still in possession, for they are rebuked for misconduct connected with the Ka'ba and Muhammad is directed to 'Proclaim to the peoples a pilgrimage,' v. 28.

⁴ vv. 27039; 66-7; 76-7.

stone. Properly speaking, this reverence was at variance with the principles of his religion; but he managed to adjust matters by his theory that these holy things had been established by Abraham, and only abused by the atheist.¹ The ceremonies of the old pagan ritual are declared to be 'rites of God,' the performance of which shows 'piety of heart.' The continued sacrifice of camels is commanded. Thus did Muhammad claim the Ka'ba and all its ceremonies for Islám. It was a masterstroke for gaining influence at the time.

At this juncture Muhammad had a dream in which he saw himself and his followers performing all the duties of the Pilgrimage. This settled the matter, and, as the sacred month in which the 'Umra, or Lesser Pilgrimage, is made now at hand, a month of March, A.D. 528. The Quraish opposed their entrance into the city and messengers went to and fro between the two parties.² The position of the Muslims at Hudaibiya was one of some danger and Muhammad, gathering his followers around himself under the shade of a tree, required a pledge of loyalty even to death from each one. This oath was cheerfully given, and the 'Pledge of the tree' is an event ever after referred to with great respect and regard. It is a most striking instance of the personal devotion of his followers to the prophet and of the intense sympathy which existed between them. God is said to have been glad about it :--

Well pleased now has God been with the believers when they plighted faithfulness to you under the tree. Súratu'l-fath 9xlviii) 18.³

The end of the consultations was that the Quraish absolutely refused admission to the Ka'a, but agreed to the following terms :--

'War shall be suspended for ten years. Neither side shall attack other. Perfect benevolence shall prevail between us. Whosoever wishes to join Muhammad and enter into treaty with him shall have liberty so to do. If any one goes over to Muhammad, without the permission of his guardian, he shall be sent back to his guardian.⁴ But, if any one from among the followers of

¹ Nöldeke, *Sketches from Eastern History*, p. 67.

² The following verse is supposed by some authorities to refer to this :--

Who commits a greater wrong than he who prohibits the temples of God, that His name should not be mentioned there, and who strives to ruin them. It is not for such to enter them except in fear, for them is disgrace in this world and in the future severe torment. Súratu'l-Baqara (ii) 108.

If this is correct this verse is of later date than the second Súra and must have been inserted afterwards. The commentators differ. In the *Tafsír-I-Husaini*, p. 19, this verse is said to refer to the destruction of the temple at Jerusalem by Titus, the Roman, and that the word temple is used in the plural instead of the singular for honor. Baidáwí (vol. 1, p. 80) says it refers to the temple at Jerusalem, or to the prohibition by the Quraish of Muhammad's entry into Mecca. In the *Khalásatu't-Tafsír*, vol. 1, p. 64, various views are given. One is that it refers to Titus, who is said to be a Christian. But another view, referring it to the opposition of the Quraish to the entrance of the Muslims into Mecca, is given at some length. Thus :--

'O Quraish, you cast out the Prophet of god from the Temple of Mecca, the honored, and prevented the believers from worshipping and praising there, and so worship and praise in the Ka'ba is suspended. You have been diligent in rendering it desolate and in ruining it.'

³ It is called the 'Oath of good pleasure.' Years after when the *Khawárij* opposed 'Alí and his followers, one section afterwards said that 'Alí, Talha and Zubair were in paradise, because they had plighted loyalty under the tree.

⁴ It will be seen that there is no distinction of sex here and it applies to females equally with males, but soon after the return of the Prophet to Mecca a young man came from Mecca to Madína. His guardian claimed him and Muhammad admitted the claim. Then a woman came over. Her brothers followed her to Madína and demanded restoration. Muhammad now objected to give up a woman and produced the following revelation :--

O you who believe! When there come believing women who have fled, then try them: God knows their faith. If you know them to be believers do not send them back to the unbelievers; they are not lawful for the, nor are the men lawful for these. Súratu'l-Mumtahína (lx) 10.

Muhammad return to the Quraish, the same shall be sent back; provided—on the part of the Quraish—that Muhammad and his followers retire from us this year without entering the city. In the coming year he may visit Mecca, he and his followers, for three days when we shall retire. But they may not enter it with any weapons, save those of the traveler, namely, to each a sheathed sword.’¹

At first the Muslims were disappointed and felt that their object incoming had not been gained,² but Muhammad soon produced a revelation to show how wrong that view of it was, and what benefits would be derived from this treaty of Hudaibiya. Standing on his camel, he gave what he declared to be God’s message, beginning with the words :--

Truly, we have won for you an undoubted victory. Súratu’l-Fath (xlvi) 1.³

And such it was, for the Quraish in treating him as equal acknowledged his political status. Ibn Isháq well remarks that ‘when war had ceased and people met in security, then they entered into conversation and every intelligent person with whom the merits of Islám were discussed embraced it.’ The increase was certainly rapid now. Referring to the women who came Margoliouth says, ‘These welcome visitors easily found new ties in Madína, though some sort of examination had to be undergone to test the genuineness of their faith.’⁴ The people who would not come are, in this same Súra, bitterly reproved and reminded that the ‘flame of hell is prepared for the Infidels,’⁵ while those who had taken the oath of faithfulness under the tree are promised ‘a spirit of secure repose, a speedy victory and a rich spoils.’⁶ To meet the disappointment caused by the absence of goods the Muslims are told that there is:

Other goods, over which you have not yet had power, but now has God compassed them for you. Súratu’l-fath (xlvi) 21.

The commentators on the words—‘then try them,’ say that they are to be examined as to the real cause of their flight, in order to ascertain that it is nothing else than the desire to embrace Islám, for only in such a case is their detention lawful. Still, even in this case the prophet’s action was a clear breach of the treaty recently made. It is a good illustration of the great value to him, and of the practical utility, of the piecemeal revelation of the Qur’án. It needs explanation and so with reference to the condition laid down in the treaty of Hudaibiya, Husain says: ‘Gabriel came and said, “O Prophet of God, the condition applies only to men and not to women,”’ *Tafsir-I-Husaini*, vol. ii, p. 397.

¹ *Raudatu’s-Safá*, part ii, vol. ii, pp. 505-14.

² it is said that Muhammad himself could not trust the Meccans ad that warlike steps were sanctioned if they failed to observe the terms of the treaty of Hudaibiya (Súratu’l-Baqara (ii) 186-9). If this passage does refer to this period it is a late interpolation. See *Tafsir-I-Husaini*, vol. 1, p. 32, and Baidáwí, vol. 1, p. 108. The verses in Súratu’l-Mumtahina (lx) 1-9 probably refer to the same circumstance.

³ Nöldeke on vv. 1-17 of this Súra says, ‘from these verse we may clearly see that Muhammad had intended to take Mecca but that the Bedouins now failed to help him; so he thought it advisable to conclude a treaty. This was good policy and a true victory’ *Geschichtes des Qoráns*, p. 161.

The failure of the Arabs is referred to in ;--

The Arabs who took not the field with you will say to you, ‘we were engaged with our property and our families, therefore ask you pardon for us.’ Súratu’l-Mumtahina 9xlvi) 11.

⁴ *Mohammed*, p. 351, and Súratu’l-Mumtahina 9lx) 10.

See also *Raudatu’s-Safá*, part ii, vol. ii, pp. 571 ff.

⁵ Súratu’l-Fath (xlvi) 13.

⁶ Súratu’l-fath (xlvi) 1,3,20.

Baidáwí says this may refer to the spoils after the defeat of the Huwázin Arabs in the battle of Hunain.¹ The Muslims had referred to Muhammad's dream and wondered why it had not come to pass. He pointed out that the particular year of its fulfillment was not shown in it, and to pacify them brought another revelation to assure them of its certain fulfillment :--

Now has God in truth made good to his Apostle the dream in which he said, 'You shall surely enter the sacred mosque. If God will, in full security having your head shaved and your hair cut; you shall not fear, for he knows what you know not, and he has ordained you, besides this, a speedy victory.'²

It is He who has sent His Apostle with the guidance, and the religion of truth, that He may exalt it above every religion. And enough for you is this testimony on the part of God. Súratu'l-Fath (xlviii) 27-8.³

Thus, though the pilgrimage was postponed, the victory was theirs: other booty would be realized and they could rest now in patience for to Muhammad was the 'guidance' committed. Great would be the glory of Islám. No longer were Christianity and Judaism co-ordinate with it. In Islám alone was salvation to be found;⁴ for now it was to exceed and excel all other religions, and so they could well afford to wait for a year to fulfill their desire. Enough for them to know that this was the will of God. The whole of this forty-eighth Súra is very remarkable and well suited to the occasion.

This special claim for Islám as the one religion had already been made in an earlier Madína Súra :--

The true religion with God is Islám, and those to whom the Scriptures were given did not differ, till after that knowledge had come to them, and out of jealousy of each other. Súratu Áli 'Imrán (iii) 17.

The meaning of this is given in the commentaries to be, that Islám, not Judaism and Christianity, is the true religion. And that Jews and Christians did not reject it till the Qur'án came, when they did so simply out of envy or from the desire to maintain their own superiority.⁵

¹ Mujáhid, quoted by Husain, says it may refer to any victory. Other commentators refer it to the victory at Khaibar. See *Khalásatu't-Tafásir*, vol. iv, p. 241.

² According to Baidáwí and Husain this refers to the victory at Khaibar. Wáqidi says: 'The meaning of this speedy victory,' is the victory of Khaibar.

³ According to Husain the twenty-eighth verse is said to be 'a menace to the followers of other religions than Islám and to apostates from Islám.' Thus :-- *Tafsír-I-Husaini*, vol. 1, p. 74.—

Other commentators also assert this. Thus :--

'He who chooses any religion other than Islám, whether Judaism, Christianity or any other, will not be approved and accepted, and his efforts will be frustrated and disappointed. This verse abrogates all religions which have preceded or which shall follow (Islám).' *Khalásatu't-Tafásir*, vol. 1, p. 271.

Thus was the claim of Islam to the absolute allegiance of all mankind now made clear to the people of Madína. A Qádiáni commentator says it will become 'the religion of the majority of mankind and that no other religion has had such a future foretold of it.' *Holy Qur'án*, p. 989.

⁴ 'Whoever craves other than Islám for a religion it shall surely not be accepted from him, and in the next world he shall be among the lost.' Súratu Áli 'Imrán (iii) 79.

⁵ 'The religion approved by God is Islám, not Judaism or Christianity. They to who were given the Book of the Pentateuch and the Gospel did not differ about this. Islám is true and that Muhammad is the true prophet, till after that the true knowledge, (i.e., the Qur'án) came to them.' The original is as follows :-- *Tafsír-I-Husaini*, vol. 1, p. 62.

Baidáwí defines Islám to be the acceptance of the doctrine of the unity and of the code which Muhammad brought. Vol. 1, p. 148.

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

Say to them, O men, 'Truly I am God's Apostle to you all.' Súratu'l-A'ráf (vii) 157.

This led him to send embassies, about years A.D. 627-8, to various Christian rulers, including Heraclius, the Emperor of Byzantium, to the King of Persia and others.¹ Nöldeke says that in these letters, calling upon the Christian sovereigns to embrace Islám and to acknowledge his dominion the following passage was included² :--

Say: 'o people of the Book! Come to a just judgment between you and us—that you worship not at all but God and that we join no other gods with Him, and that the one of us take not the other for lords, beside God.' Then, if they turn their backs, say, 'Bear witness that we are Muslims.' O people of the Book, why dispute about Abraham,³ when the Law and the Gospel were not sent down till after him. Do you not then understand? See! You dispute about that of which you have no knowledge...God has knowledge but you know nothing. Abraham was neither Jew nor Christian, but he was sound in the faith, (Haníf) a Muslim, and not of those who adds gods to God. Súratu 'Áli 'Imrán (iii) 57-60.

'Each time the Prophet had failed, or secured an incomplete success, he compensated it for an attack on the Jews. This policy served too well to be abandoned after the unsatisfactory affair of Hudaibiya. Therefore, a raid on the Jews of Khaibar was speedily planned.⁴ It took place in the autumn of 628 and brought much wealth to the camp of Muslims. At first, Muhammad sought the aid of the Jews. But when he failed to get it, he attacked them tribe by tribe, massacred them, banished them from their homes and reduced them to a state of helpless subjection. In this victory Muhammad put an end to the independence of the Jews in Arabia. Safiyya, a daughter of one of the prophet's most active adversaries, who had been assassinated by his order, was taken captive at Khaibar. She was invited to embrace Islám that she did and then became the wife of the conqueror. The people of Khaibar lived too far away from Madína to be a menace. But there was booty to be acquired and the total captivity of Arabia seems now to have been decided upon.

Muhammad, now secure from any attack on the part of the Quraish, made raids on different Bedouin tribes and so passed the time until the month of 'Umra, or Lesser Pilgrimage, came round again. At this time, some sick Bedouins of the 'Urain and Ukka families accepted Islám and received permission to stay on the pasture ground of the prophet and to drink the milk of the female camels. They were ungrateful. After killing the keeper of the camels, they stole fifteen camels and ran away. They were caught and the punishment inflicted was brutal. Their hands and feet were cut off; their eyes and tongues were pierced with thorns (*Tafsír-I-Husaini*, vol. 1,

'Except Islám no other way is approved, as God said, "Who chooses other than Islám for a religion, it shall not be accepted from him." *Khalasatu't-Tafásir*, vol. 1, p. 241.

¹ For a full account of these embassies and their result, see Mirkhund, *Kaudatu's-Safá*, part ii, p. 517 ff.

² However, it is said that this verse and the verses preceding it were revealed, when later on the Christians of Najrán with their Bishop came to see Muhammad. It is also said to refer to the Jews of Madína. Baidáwí, vol. 1, p. 159.

³ Baidáwí comments on the verse thus : 'the Jews and Christians quarreled over Abraham, each sect maintaining that he belonged to them. So they referred the matter to the Prophet, when this text was revealed.' He then goes on to say that the Law was given to Moses and the Gospel to Christ, so Abraham belonged to neither of them.

⁴ Margoliouth, *Mohammed*, p. 355.

p. 144); their eyes were pierced with needles and they were exposed to the heat of the sun till they died (*Khalásatu-t-Tafásir*, vol. ii, p. 575). Then this verse was revealed :--

As to the thief, whether man or woman, cut off their hands in recompense for their doings. This is a penalty by way of warning from god himself. Súratu'l-Má'ida (v) 42.

In the spring of A.D. 629, Muhammad availed of the permission granted by the Quraish, and with about two thousand followers approached Mecca. The Quraish then retired and the Muslims, leaving their weapons outside, entered Mecca which for seven years they had not seen. When Muhammad came to the Ka'ba¹ he said: 'May God be gracious to the man whom he shows them (the Meccans) to-day in his strength.' He performed the usual ceremonies of the pagan pilgrimage, such as kissing the black stone, making the seven prescribed circuits of the Ka'ba and the running between the Mounts Safá and Marwa.² The animals brought for the purpose were sacrificed, and the ceremonies of the Lesser Pilgrimage were brought to an end. The honor paid to the city and to the ancient temple favorably influenced the Meccans; the show of martial power led two cavalry leaders of the Quraish to join Muhammad's standard. The friendships formed, through his marriage now with Maimúna—the fourth addition to his harem during this year—advanced his cause, and when Muhammad retired again to Madína he was much more powerful in every way than he had been at any previous period.

A few more Arab tribes were then attacked and reduced to submission. The southern portion of the Roman Empire was invaded, but in the battle of Múta the Muslims were severely defeated. 'We are justified in supposing that much was effected by Muhammad's campaign against the Byzantines, which, though not for the moment successful, made him the champion of a national idea, which the Arabs had scarcely thought of till then.'³ Muhammad saw the attack was premature. Before entering on conquests abroad, his position must first be made stronger in Arabia. Then came a revelation in this very short Súra, the Súratu'n-Nasr (cx) :--

When the help of God, and the victory⁴ arrive,
And you see men entering the religion of God by troops.
Then utter the praise of the Lord and implore His pardon, for He loves to turn in mercy.

Thus encouraged, he was able to proceed. Undoubtedly the unity of the political community, the consolidation of his followers as a religious corporation needed a center other than Madína. The time had now come when, if Islám was to be the one politico-religious force in Arabia, which Muhammad had from the first intended it to be, Mecca must become its center.

He saw that the Meccans were now weary of strife. Many Quraish leaders were either dead or had joined him. His power was extending everywhere in the country. It would now be possible by a determined effort to capture Mecca and once for all break down the remaining opposition of the Quraish.

The thirteenth Súra is the last Meccan one, but the forty-first verse is interpolated and probably refers to this period :--

¹ According to the *Raudatu's-Safá* (Part ii, vol. ii, p. 598) on the way he recited the Súratu'l-Fath (xlvi) which begins with 'Truly we have won for you an undoubted victory.'

² Maulavi Muhammad 'Alí says that the custom is kept up as a remembrance of Hagar's running about in search of water. This is pure imagination. These ceremonies were the old pagan ones, retained to conciliate the Meccans. *Holy Qur'án*, p. 72.

³ Margoliouth, *Mohammad*, p. 389.

⁴ Baidáwí says that the victory is that of Mecca and that 'by troops' is meant the men of Mecca, of Tá'if, Yaman, Huwázin and all the Arab tribes. Vol. ii, p. 420.

See they not that we come to the land and diminish the borders there? God judges and there is none to reverse His judgment, and He is swift at reckoning up. Súratu'r-Ra'd (xiii) 41.

Ibn 'Abbás¹ and other commentators refer to this to the Meccans, who were so blind and obtuse that they did not realize that the Muslims were encroaching more and more of the territories of the pagan Arab tribes. Husain,² however, says it refers to the Jews, whose fortress, lands and possessions had now come unto the possession of the Muslims.

Some, apparently, were very reluctant to join in this expedition and are thus reproved :-

What! Will you not fight against those (Meccans) who have broken their oaths and aimed to expel your Apostle, and attacked you first? Will you dread them? God is more worthy of your fear, if you are believers!

So make war on them: by your hands will God punish them and will put them to shame, and will give you victory over them. Súratu't-Tauba (ix) 13-4.

Those who took an active part in the attack on Mecca and shared in the victory over it are highly praised, and their conduct is favorably contrasted with those who gave alms and fought for Islám after this event had shown the power of the Prophet :--

Those among you who contributed before the victory and fought shall be differently treated from others among you. They are grander in rank than those who gave and fought afterwards. Súratu'l-Hadid (lvii) 10.³

Two years had passed since the treaty of Hudaibiya was made and, according to its terms, the peace between Madína and Mecca was to last for ten years. This difficulty was overcome. Another tribe in alliance with the Quraish attacked a Bedouin tribe attached to Muhammad. The Prophet seized the occasion, took up the quarrel, and with a large army of some ten thousand men advanced against Mecca. Abú Sufyán, the old and implacable enemy of the Prophet, saw that the time for opposition was past. He sought for an interview with Muhammad, repeated the Muslim creed, and from this time on became a good Muslim. This led comparatively to the quiet submission of Mecca where Abú Sufyán, the hereditary leader of the Quraish, possessed great influence. As soon as Muhammad entered the city he proceeded to the Ka'ba and saluted the black stone. He then ordered all the idols to be hewn down. In order to show that he now exercised supreme authority, he appointed 'Uthmán bin Talha and 'Abbás to the two hereditary offices connected with the temple.⁴

A crier then proclaimed in the streets this order: 'Whoever believes in God and in the last day let him not leave in his house any image whatever that he does not break in pieces.'⁵

¹ *Tafsír-I-ibn 'Abbás*, p. 289.

² *Tafsír-I-Husaini*, vol. 1, p. 343.

³ 'Who contributed before the victory and fought'—

Nöldeke says it refers to the victory at Badr. He is probably correct, but with the exception of Mu'álim, who refer it to the treaty of Hudaibiya. Baidáwí and all the Muslim commentators I have consulted say it is this victory over Mecca that is referred to. The superiority of those who took part in it is thus described: 'Those companions who before the victory over Mecca were believers and helpers are superior to all believers and to the best of the people.' *Khalásatu't-Tafsír*, vol. iv, p. 364.

⁴ It is said that this transaction is referred to and justified in

Truly, God commands you to give back your trusts to their owners. Súratu'n-Nisá (iv) 61.

⁵ Muir, *Life of Mahomet*, vol. iv, p. 129.

Many of the Meccans mocked, and then a revelation came to show that by nature all men are equal and that in the sight of God noble birth and pride of race or rank is of little worth as compared with the fear of the Lord. The Quraish are rebuked in :--

O men! Truly we have divided you into peoples and tribes that you might have knowledge of one another. Truly, the most worthy of honor in the sight of God is he who fears Him most.
Súratu'l-Hujurát (xlix) 14.¹

In response to a question asking the Meccans what they thought of him, Muhammad received the answer from some of them, 'we think well of you, O noble brother and son of a noble brother. Truly you have obtained power over us.' Referring to the Súratu Yúsuf (xii) the prophet quoted the words in the ninetysecond verse, which were said by Joseph to his brethren :-

No blame be on you this day. God will forgive you for He is the most merciful of those who show mercy.² Súratu Yúsuf (xii) 92.

With a few exceptions,³ mostly of those who, it must be admitted, deserved their fate, a general amnesty extended to all the inhabitants of the city. The result was that the prophet soon won the hearts of the people. There were no Munáfiqún in Mecca as there had been in Madína. It was a day of great triumph to Muhammad, for now had 'the mercy' of god come upon them.⁴ Eight years before he had left Mecca as a fugitive, a despised outcast. Since then the Quraish had not been wearing in their opposition and now that was at an end. The sacred city was in his possession and his word was law. He had stood in the temple, sacred for many centuries to the worship of al-Lát and al-'Uzzá and a host of inferior deities, and with a word had banished forever idolatry from it. He by his authority had now appointed new officers to it, and made it the center of the new religion. No wonder that success so great caused Islám to spread most rapidly now. At last it seemed as if the Arab people would be united if they had never been

¹ For a full account of the special circumstances which now called forth this revelation, see *Khalásatu't-Tafásir*, vol. iv, pp. 269-72.

² *Raudatu's-Safá*, part ii, vol. ii, p. 602.

³ About ten persons were excluded from the amnesty, of which four were put to death. Among the number thus excluded was 'Abdu'lláh ibn Sa'd, who was for some time the amanuensis of the Prophet at Madína. It is related that one day the prophet was dictating to him the passage concerning the creation of mankind in Súra (xxiii) 12-14, the last words of which are 'Blessed, therefore, be God, the most excellent of Makers.' These words were spoken by 'Abdu'lláh ibn Sa'd in astonishment. But the Prophet was so pleased with them that he said, 'Write them down, for so it has descended.' 'Abdu'lláh had doubts about this and said, 'If Muhammad is right, on me also has inspiration descended.' Husain is the authority for this statement which he gives in the following passage :--
Tafásir-I-Husain, vol. ii, p. 80.

The prophet was very indignant at this, and the verse, which Baidáwí says refers to the action of 'Abdu'lláh ibn Sa'd, was revealed concerning it :--

Is any man more wicked than he who devises a lie or says, 'I have a revelation,' when nothing was revealed to Him? And who says, 'I can bring down a book like that which God has sent down.'
Súratu'l An'am (vi) 93.

This verse occurs in a late Mecca Súra. But the event it refers to happened in Madína, so it is evident that it is an insertion in the lace it now occupies, for which no other reason can be assigned than that the preceding verse deals with the superiority of the Qur'an over other Scriptures. Another curious thing is, that in it a man is condemned who claimed to produce a verse equal to Muhammad's and yet the prophet himself had challenged men to do so. Did Muhammad mean the challenge to be accepted or not?

⁴ Baidáwí says that the words 'fulfilled my mercy upon you' in Súratu'l-Má'ida (v) 5 may refer to this victory.

before. At last the patriotic feelings of the Prophet seemed near their realization, and Arabia united and free—a political and a religious whole—would more than resist the enemies who but a few years before had been encroaching on her territories, and threatening her very existence.

However, while serious opposition was now at an end, yet a few places still held out, and within a period of two weeks Muhammad had to march against the Huwázín Bedouins, who with the people of Tá'if saw in the fall of Mecca a danger to their own independence. A battle was fought in the valley of Hunain. At first a panic seized some of the Muslim troops and they gave way and the whole army began to take to flight. The position was critical, and Muhammad bid his uncle, 'Abbás cry out: 'O! Men of Madína! O! Men of the tree of faithfulness!¹ You of the Súratu'l-Baqara!' and so on. The flight of some was arrested, when Muhammad ascending a mound and taking some gravel in his hand cast it towards the enemy, saying, 'Ruin seize them!' the tide of battle turned and the enemy were at last utterly routed. As usual, a revelation came in connection with his battle and the initial reverse is attributed to the vainglory the Muslims showed in their numbers. Thus :--

Now has God helped you on many battlefields, and on the day of Hunain, when you boast of yourselves of your numbers; but it availed you nothing, and the earth with all its fullness became too difficult for you; then you turned your backs in flight. Súratu't-tauba (ix) 25.

In the next verse the final victory is attributed to supernatural aid :--

Then did God send down His spirit of his repose² upon His Apostle and upon the faithful, and he sent down the hosts which you saw not and He punished the infidels.

The prophet next laid siege to the city of Tá'if, but was unsuccessful. After a few weeks the siege was raised; but when ten months had passed the people of Tá'if submitted to him.

He now gave from the spoils of the Huwázín large presents to the leading chiefs of Mecca and of the Bedouin tribes, who had become converts, at which his old followers and friends were somewhat annoyed and made disconnected. But later on a revelation came to justify his action even in a small matter like this :--

¹ *Ante*, p. 137.

² The original word is Sakínat. It is used in Súratu'l-Baqara (ii) 249 where Samuel is made to say to the Israelites, 'The sign of His kingdom shall be that the ark come to you: there shall be tranquility (Sakínat) from your Lord.' It seems to be thus connected with the Shekinah, or divine presence or glory, which appeared on the ark. So now in this time of panic the supposed Divine presence with the Prophet was with Abú Bakr in the cave on the occasion of the flight from Mecca :--

And God sent His spirit of stillness upon him—

It is also used with the reference to other events :--

It is He who sends down a spirit of stillness into the hearts of the faithful that they may add faith to their faith.

Well pleased now has God been with the believers when they plighted faithfulness under the tree (*ante*, p. 138), and He knew what was in their hearts; therefore did he send down upon them a spirit of stillness, and rewarded them with a speedy victory.

When the unbelievers had fostered rage in their hearts—the rage of ignorance—God sent down His spirit of stillness on His Apostle and on the faithful. Súratu'l-fath (xlviii) 4, 18, 26.

The word is found only in the Madína Súras which shows that Muhammad borrowed the idea from the Jews. See Geiger, *Judaism and Islám*, p. 39.

Baidáwí (vol. ii, p. 266) calls it—'the permanence of tranquility.'

Nadhír Ahmad translates it by comfort, and by patience.

Some of them defame you in regard to the alms, yet if a part be given them they are content, but if no part be given them, look, they are angry...
 Would that they were satisfied with what God and His Apostle had given them and would say,
 ‘God suffices us, God will bestow to us of His favor and so will His Apostle: truly unto God do we make our suit.’
 But alms are only to be given to the poor and needy and those who collect them, and to *those whose hearts are reconciled (to Islám)*. Súratu’t-tauba (ix) 58-60.¹

The alms were, in the case of the chiefs who received rich presents, very much of the nature of a bribe and naturally the men of Madína objected to the procedure. The words ‘those whose hearts are reconciled to Islám’ are said by the commentators to be now abrogated, for Abú Bakr abolished the making of these gifts to converts, because God had now prospered Islám and so such gifts were no longer needed.²

The ninth year after the Hijra is called the ‘Year of the Deputations,’ for now that Mecca and the Ka’ba had passed into the possession of Muhammad, his fame became great and tribe after tribe made their submission. The historian Ibn Isháq rightly estimated the moral value of these conversions. He says: ‘As soon as Mecca was conquered and the Quraish had submitted to him, being humbled by Islám, the Arabs, understanding that they themselves had not the power to oppose Muhammad and make war against him, professed the faith of Alláh.’ Bands of Muslims under active leaders helped the country, and the permission given to non-Muslims to visit the temple was now annulled and the order was :--

When the sacred months are passed, kill those who join other gods with god wherever you shall find them, and seize them, besiege them, and lay wait for them with every kind of ambush; but if they shall convert and observe prayer and pay the obligatory alms then let them go their way.
 Súratu’t-Tauba (ix) 5.

It has been said that this famous verse, known as the *Áyatus-Saif*, or ‘verse of the sword,’ abrogates the restriction which did not allow the Muslims to commence a war and which is recorded in the verse :--

Fight for the cause of God against those who fight against you: but commit not the injustice of attacking them first. Súratu’l-Baqara 9ii) 186.³

¹ It is the unanimous testimony of the commentators that the words ‘whose hearts are reconciled,’ mean won over to Islám. The term *al-Mú’allaafa Qulúbuhum* was ever after the name by which the chiefs thus won over were known. Ibn ‘Abbás and Baidáwí say that Abú Sufyán and his friends and Iqrá bin Jábis, ‘Abbás bin Mirdás and others were among the persons who received presents.

² Husain referring to the abolition of these alms says :--

‘After the development of Islám and the conquests made by the Muslims, this was all cancelled by the unanimous consent of the Companions.’

Tafsír-I-Husaini, vol. 1, p. 260.

In the time of Abú Bakr Siddiq by unanimous consent the portion of those reconciled to Islám was cancelled, for there was no longer any necessity for reconciliation of hearts.’ *Khalásatu’t-tafsír*, vol.ii, p.271.

³ This order, which restricted fighting to defensive warfare is, according to Husain, and Baidáwí, abrogated by the *Áyatu’s-Saif*. Thus :--

Tafsír-I-Husaini, vol. 1, p. 32.

Baidáwí connects it with the Hudaibiya affair. The Quraish opposed Muhammad’s entrance into Mecca. The Muslim forces at Hudaibiya were in a position of some danger so, from a military point of view, the order was a wise one, but its application was purely local and for this special occasion.

So now the special and limited warfare is a thing of the past, and continuous and general fighting against all polytheists is inculcated.

It even does more, for it also abrogates¹ the kindly words of an earlier Meccan revelation :--

Dispute not unless in kindly sort with the people of the Book. Súratu 'l-'Ankabút (xxix) 45.

In any case the Arabs now saw that further opposition was useless. The whole framework of society was broken. It needed reconstruction and Muhammad alone had the power to do it. Thus, the movement towards Islám now assumed the character of a national one, and the very man, who had for so many years been the cause of disputes and wars, now became the acknowledged leader and head of a united Arabia. In this way were the prophet's early desires fulfilled.

Submission to the political rule involved acceptance, on the part of him who submitted, of the religion of Islám, an essential tenet of which was that he 'should not only submit to its teaching and adopt ritual and code of ethics. But also render an implicit obedience in all things "to the Lord and His Prophet," and that he should pay tithes annually (not indeed as a tribute, but as a religious offering which sanctified the rest of his wealth), towards the charities and expenses of Muhammad and his growing empire.'²

A little while after this, in the autumn of the year A.D. 630, an armed force was sent towards the Syrian frontier. It is where the Emperor Heraclius was reported to be collecting a large body of the feudatory tribes with a view to stop the inroads of the Muslims, or to invade Arabia. The state of affairs seemed critical, and the Muslim army, now collected to withstand the Byzantines and their allies, was the most powerful one Muhammad had ever been able to raise and organize. When the expedition, after much difficulty and suffering, reached Tabúq, a place midway between Madína and Damascus, it was found that the report of the Roman preparations had been an exaggerated one, and that the Emperor had changed his mind and had gone away. Muhammad then turned his attention to the position of various Christian prince of Ailah, made a treaty with the Prophet and agreed to pay an annual tribute. The most interesting embassy to the Prophet was that of the Christians of Najrán headed by their Bishop, Abú Háritha. They refused to accept Islám or to agree to Muhammad's proposal, 'Come let us curse each other and lay the curse of Alláh on those that lie.' Finally they agreed to pay the poll-tax which all non-Muslims had to give.³ This event is referred to in the following verses of the Qu'rán⁴ :--

Truly, Jesus is as Adam in the sight of God. He created him dust; He then said to him, 'Be—and he was.'

The truth is from your Lord. Be not, therefore, of those who doubt.

As for those who dispute with you about Him, after the knowledge⁵ has come to you, say, 'Come, let us summon our sons and your sons, our wives and your wives, and ourselves and yourselves.

Then will we invoke and lay the curse of God on those who lie.' Súratu 'Alí 'Imrán (iii) 52-4.

The idea of setting the matter by imprecation was a curious one, but it shows how strong the conviction of the truth of his own position was in the mind of Muhammad. Some Jewish tribes also submitted, and promised to give regularly the tax required of them. Muhammad then returned home from his last expedition and reached Madína at the close of the year A.D. 630.

¹ Baidáwí, vol. ii, p. 98.

² Muir, *Life of Mahomet*, vol. iv, p. 170.

³ *Raudatu 's-Safá*, part ii, vol. ii, pp. 687-99. Baidáwí, vol. 1, p. 109.

⁴ The fifty-fourth verse is called *Ayatu'l-Mubáhalat*, 'verse of imprecation.'

⁵ i.e., after knowing that Jesus is a prophet and a servant (i.e., not divine). *Tafsír-I-Husaini*, vol. 1, p. 70.

While some of the Muslims now at Madína and many of the Bedouins held back, the more earnest Muslims had been very eager to aid in the war against the Christian Syrians and the disaffected Arab tribes, but carriage and supplies could not be for all. Those whose services not be utilized in the expedition to Tabúk (*ante*, p. 157) wept bitterly, and were ever after called al-Baká'ún—'The Weepers.' They are told that no blame attaches to those :--

To whom when they came to you, you did say, 'I find not that with which to mount you,' and they turned away their eyes shedding floods of tears for grief, because they found no means to contribute. Súratu't-Tauba (ix) 93.

But among those who went some were half-hearted. One said to his friends: 'this man wants to conquer the fortress and districts of the country of Syria, which is not likely to happen.' Then one who was present rebuked the speaker and said that he hoped some verse would be revealed concerning such wicked conversation. Meanwhile, Muhammad had been supernaturally informed of this murmuring. On knowing this, the Hypocrites were afraid and said that they had spoken only in fun. Then came the revelation :--

The hypocrites are afraid unless a Súra should be sent down concerning them, to tell plainly what is in their hearts. Say: Mock, but God will bring to light that which you are afraid of. And if you question them, they will surely say, 'We were only discoursing and jesting.' Say What! Do you mock at God,¹ and His signs, and His Apostle? Make no excuse: from faith you have passed to infidelity. If we forgive some of you, we will punish others; for that they have been evildoers. Súratu't-Tauba (ix) 65-7.

Persons who asked troublesome questions were now rebuked. On the authority of Muslim and other traditionalists, Nöldeke² says that when the command for the Hajj was given, a man enquired of Muhammad whether he must go every year. The prophet being annoyed said, 'Yes, you may.' He then produced this revelation :--

O believers, ask us not of things which if they were told might only pain you. Súratu'l-Má'ida (v) 101.

This verse may, however, refer to the following verse that treats of some Meccan superstitions. Some commentators say that it refers to general matters. Baidáwí has a good note on it (vol. 1, p. 274).

Some of the disaffected—the Hypocrites—at Madína, who had not followed the Prophet in this expedition, on his return home were severely rebuked. Special revelations, which commentators agree referring to the war of Tabúk,³ came to reprove them and the Arabs of the desert also, and to warn others :--

O Believers! What possessed you, that when it was said to you, 'March forth on the way of God,' you sank heavily earthwards? What! You prefer the life of this world to the next? Unless you march forth, with a grievous punishment will he punish you, and He will place another people in your place, and you shall in no way harm Him : for every thing God is potent.⁴

¹ This apparently claims divine approval of the warlike expedition to Tabúk for, according to Baidáwí, it was that which was the cause of the jesting.

² *Geschichtes des Qorans*, p. 173.

³ *Khalásatu't-Tafásír*, vol. 1, p. 256.

⁴ This verse is said to be abrogated by the ninety-second verse which makes some exceptions :--

March forth the light and heavy armed and contend with your substance and your persons on the way of God. This, if you know it, will be better for you.
Had there been a near advantage and a short journey, they would certainly have followed you, but the way seemed long to them, yet will they swear by God: 'Had we been able we had surely gone forth with you;' they are self-destroyers! And God knows that they are surely liars.
God forgive you! Why did you give them leave to stay behind, previously they who made true excuses had become known to you, and you had known the liars?
They only will ask you leave who believe not in God and I the last day, and whose hearts are full of doubts and who are tossed up and down in their doubting.
Moreover, they had been desirous to take the field, they would have got ready for that purpose the

It shall be no crime in the weak and in the sick and in those who find not the means of contributing to stay at home, provided they are sincere with God and His Apostle. Súratu't-Tauba (ix) 92.

weapons of war. But God was reluctant to their marching forth and made them loiterers. Had they taken the field with you, they would only have added a burden to you and have hurried about among you, stirring you up to sedition. Súratu't-Tauba (ix) 38-9: 41-3: 45-7. They who were left at home were delighted to stay behind God's Apostle, and were reluctant from contending with their riches and their persons for the cause of God and said, 'March not out in the heat.' Say, 'A fiercer heat will be the fire of hell.' Would that they understood this. Súratu't-Tauba (ix) 82. When a Súra was sent down with 'Believe in God and go forth to war with the Apostle,' those of them who are possessed of riches demanded exemption and said, 'Allow us to be with those who sit at home.' Súratu't-Tauba (ix) 87.¹

The faithless Bedouins are severely rebuked thus :--

Some Arabs of the desert came with excuses, praying exemption; and they who had contradicted God and His Apostle sat home; a grievous punishment shall light on such them as believe not. Súratu't-Tauba 9ix) 91. The Arabs of the desert are most stout in unbelief and dissimulation... Of the Arabs of the desert there are some who reckon what they expend in the cause of God as tribute and wait for some change for evil shall befall them! God is the Hearer, the Knower. Súratu't-Tauba (ix) 98-9.

Thus, all who held back are rebuked, ad the Prophet and those who are highly commended and told that 'all good things' await them, for God has made for them 'gardens beneath which the rivers flow' where there is bliss forever.² Some believers afterwards confessed their fault and were forgiven, but the Prophet was told to take of their substance in order to cleanse and purify them. Some others were kept waiting before a decision was given in their favor, but at last they too were pardoned :--

Others have owned their faults, ad with an action that is right they have mixed another that is wrong. God will accidentally be turned to them, for God is Forgiving, Merciful. Take alms of their substance, which you may cleanse and purify them there and pray for them; for your prayers shall assure their minds: and God Hears, Knows. Súratu't-Tauba 9ix) 103-4.

The tenth verse in the same Súra :--

And others await the decisions of God, whether He will punish them, or whether He will be tortured unto them, for God is Knowing, Wise.

Is said to have special reference to Ka'b ibn Málik, a warrior, who had received eleven wounds at Uhud. He was also a poet. He and two of his friends had no valid reason for not going to Tabúk and their defection set a bad example. Their conduct could not be passed over I silence. They were excommunicated for fifty days and prohibited from holding any intercourse with their wives or families. Then Muhammad, seeing their miserable condition, relented and this revelation came :--

He has turned Him unto the three who were left behind, so that the earth, spacious as it is, became too difficult for them, and their souls became so distressed within them, that they think of them that there was no refuge from God but to Himself. Then was He turned to them, that they might be turned to Him, for God is He that turns, the Merciful. Súratu't-Tauba (ix) 119.

¹ The whole passage, verse 82-107, deals with this subject. I have quoted only a few verses.

² Súratu't-tauba (ix) 90.

This ninth Súra is the last one, or the last but one, revealed.¹ It is fierce and intolerant, and shows how advancing years, instead of mellowing and softening the temper of the Prophet, only developed his warlike spirit which loved to receive the supposed divine injunction :--

O Prophet! Contend against the infidels and the hypocrites and be rigorous with them: Hell shall be their dwelling place! Wretched the journey toward that place! Súratu'l-Tauba 9ix) 74.²

While the call to arms is general Muhammad exempted students and religious teachers :--

The faithful must not march forth altogether to the wars: and if a party of every band march not out, it is that they may instruct their people when they come back to them, that they heed to themselves. Súratu't-Tauba (ix) 123.

As Muhammad was preparing to go to Tabúk he was asked to open a newly erected Mosque at Kúba. He found on his return that it had been built with a sectarian spirit, so he ordered it to be destroyed and said :--

There are some that have built a Mosque for mischief and for infidelity and to disunite the faithful and in expectation of him, who in time past warred against God and His Apostle. They will surely swear 'our aim was only good;' but God is witness that they are liars. Never set you foot in it.³ There is a Mosque founded from its first day in piety. More worthy is it that you enter there; there are men who aspire to purity and God loves the purified. Which of the two is best? He who has founded his building on the fear of God and the desire to please Him, or he who has founded his building on the brink of an undermined bank washed away by torrents, so that it rushes with him into the fire of hell? But God guides not the doers of wrong. Their building, which they have built, will not cease to cause uneasiness in their hearts, until their hearts are cut in pieces. God is Knowing, Wise. Súratu't-Tauba (ix) 108-110.

The expedition to Tabúk was the last one commanded by Muhammad in person, and now it seemed 'as if all opposition' was crushed, all danger over.⁴ There is a Tradition to the effect that the followers of the Prophet began to sell their arms and to say, 'The wars for religion are now ended.' But when this reached the ears of the Prophet, he forbid it saying, 'There shall not cease from the midst of my people a party engaged in war for the truth, even until Antichrist appear.'⁵ Whether the Tradition is a genuine one or not, it shows at least the views which the early Muslims held as to religious wars and is quite in accord with the Tradition already referred to,⁶ 'Jihád will remain till the day of judgment.'

¹ It belongs for the most part to the ninth year of the Hijra, though verses 13-16 belong to the previous year. The verses 36-7 belong to the year A.H. 10. The other verses are not arranged in any regular chronological order. But the Súra, as a whole, represents the mind of the Prophet in the eighth and ninth year of his power, and is chiefly remarkable for its arrogant intolerance. See Nöldeke, *Geschichte des Qorans*, pp. 165-9.

² Nöldeke places this verse after the return from Tabúk, or the latter part of A.H. 9 *Geschichte des Qorans*, p. 167. See also *Tafsír-I-Husaini* on verse 75.

³ Or, never stand there in it (to pray).

⁴ 'During the ten years of his residence in Madína Muhammad organized thirty-eight military expeditions, and twenty-seven of these he accompanied in person, as chief commander, for the furtherance of the cause of Islám.' See Ibn Isháq and Ibn Hishám, quoted by Koelle, *Mohammed and Mohammedanism*, p. 323.

⁵ Wáqidi quoted by Muir, *Life of Mahomet*, vol. iv, p.202.

⁶ *Ante*, p. 108.

The compulsion of The Jews and Christians, after the expedition to Tabúk, is sanctioned in some verses of Súratu't-Tauba (ix), which the best authorities place soon after that date :--

Make war upon those who believe not in God, nor in that last day, and who forbid not that which God and His Apostle have forbidden and who profess not the profession of the truth, until they pay tribute out of hand, and they be humbled.
The Jews say, 'Ezra ('Uzair) is a son of God,' and the Christians say, 'The Messiah is a son of God.' Such are the sayings in their mouths. They resemble the saying of the infidels of old! God do battle with them!¹ How are they misguided!
They take their teachers and their monks and their Messiah, son of Mary, for lords besides God²

¹ Rodwell translates these words as 'God do battle with them;' Palmer as 'God fought them;' Sale as 'May God resist them.' The opinion of the commentators is much the same, for Sháh Wali Ulláh Muhaddath translates them by 'God cursed them.' Ibn 'Abbás says 'God cursed them.' Husain says 'May God curse them.'

The *Khalásatu't-Tafásir* also has 'May God destroy them.'

Baidáwí gives the following explanation :--

'A prayer for their destruction for he whom God fights against is destroyed, or astonishment at the detestation of their sayings.'

Nadhír Ahmad in his Urdu translation of the Qu'rán says; 'May God make havoc of them.' Shaiikh 'Abdu'l-Qadir's Urdu translation has 'May God kill them.' Ahmad Sháh translates the words thus :--'May God kill them.'

'Ali is reported to have said it means 'curse them.' Zamakhshari's comment on these words is: 'they deserve to have this saying applied to them out of amazement at their abominable language.'

Zamakhshari was a Mu'tazili, and his view is generally adopted by Muslims of broader views. To them the words mean 'May God confound them' or some such term; but the sterner view is common.

The words in the Qu'rán are literally: 'kill them.' All this is not in accordance with the kindly tone of a passage in the fifth Súra :--

You will find the nearest in love to those who believe to be those who say, 'We are Christians.'

This is, because there are among them priests and monks, and because they are not proud.

Súratu'l-Má'ida (v) 85.

It must, however, be borne in mind that these words are followed by a verse showing the readiness of these Christians to embrace Islám :--

And when they hear what has been revealed to the Prophet, you will see their eyes gush with tears at what they recognize as truth there; and they will say, 'O our Lord, we believe, write us down with those who bear witness.' Súratu'l-Má'ida (v) 86.

In any case these two verse, just quoted in this note, do not deal with the general subject of the relation of Muslims to Christians, and are limited in their application. Again, they do not express the matured and final feelings of the Prophet, for though they occur in the latest Súra of all, the fifth, they themselves belong to the earlier period. They are antecedent to the fiercer verse of the ninth Súra quoted in the text. As a proof of this, we find that the commentator Husain says that they refer to seventy persons sent to Muhammad by Najáshi, the king of Abyssinia, who had shown great kindness to the Meccan refugees. (*Ante*, p. 30). This was about the seventh year of the Hijra. So, assuming these years before the stricter order in Súratu'l-Má'ida (v) 56, absolutely prohibiting friendship with Jews or Christians, was given and this is the final word on the subject :--

O Believers take not the Jews or Christians as friends. If any one of you takes them for his friends, he surely is one of them! God will not guide the evil doers. Súratu'l-Má'ida (v) 56.

Husain says that the prophet read the Súratu Yá Sín (xxxvi) to these Christian visitors, who were delighted and said to one another, 'What perfect similarity it has to that which came to Jesus.' They then accepted Islám.

Tafsír-I-Husaini, voll, p. 155.

² Husain translates this passage of the Qu'rán by, 'The Jews and Christians take their learned and pious men to be gods.' The word is here the plural of-- It is an allusion to the word Rabbi, used by the Jews and Christians of their priests, but in Arabic of God only. See Rodwell's *Qu'rán*, p. 616; Palmer's *Qu'rán* vol. 1, p. 177.

There was no harm in a Jew's calling a learned man or a religious leader rabbi, but Muhammad made a blunder and altogether mistook the meaning of the word. This accounted for by his ignorance of Hebrew. But another difficulty arises, for, it is not, according to the orthodox view of inspiration, Muhammad who speaks in the Qu'rán but God through him. It seems clear that this verse overthrows the idea of the verbal, or wahi inspiration of the Qu'rán.

though bidden to worship one God only. There is no god but He. Far from His glory be what they associate with Him.

Vain would they put out God's light with their mouths:¹ But God only desires to perfect His light, although the infidels despise it.

He it is who has sent His Apostle with the guidance and a religion of the truth, that he may make it victorious over every religion, although they who assign partners to God be unwilling from it.

O believers! Of a truth, many of the teachers and monks do devour man's substance in vanity, and turn them from the way of God. But to those who treasure up gold and silver and expend it not in the way of God, announce tidings of a grievous torment;

On that day when it shall be branded along with that and their sides and their backs. Súratu 't-Tauba (ix) 29-35.²

¹ Husain says that this light is the 'Qu'rán, or the prophetship of Muhammad, or the clear proof of his holiness and self-restraint.'

Tafsír-i-Husaini vol. 1, p. 254.

Baidáwí says it is the Qu'rán or the prophetship of Muhammad and explains 'with their mouths' to mean 'with their polytheism and lies.'

Others say, 'It is a metaphor meaning God's light, or the true religion—Islám, or the pure Qu'rán, or the Most Holy Presence.'

Khalásatu 't-Tafásír, vol. ii, p. 213.

It is said that 'with their mouths' is a figurative expression to denote that by the lies they tell the true religion may be prevented from spreading.

This is explained to mean that God has sent Muhammad with Islám, the true religion, and that it conquers all other religions, and abrogates their laws and that, after the descent of Jesus, there will be no religion but Islám in the world :-

Tafsír-I-Husaini, vol. 1, p. 254.

In the *Khulásatu 't-Tafásír*, vol. ii p. 243, we have the following statement :-

'Islám is the abrogator of religions and an evident conqueror.'

'Abd'Iláh 'Abbás says it means 'all religious whether of the past yet to come.'

² This whole passage is one of such importance that I give the views of the commentator Husain at some length on it. He says :-

Tafsír-I-Husaini, vol. 1, p. 253.

'O believers skill and fight those who do not believe in God, that is, the Jews who believe in Duality and the Christians who are believers in a trinity. They do not accept the day of Judgment; and the Jews say that in Paradise there is no eating and drinking and the Christians affirm that it is only a spiritual state. They do not consider as unlawful that which God has made so, such as, leaven and pigs, and that which the prophet has declared unlawful. That is, they do not consider unlawful that which in the Qu'rán and the Sunna is approved to be so. You should fight with the people of the Book until they pay the jizya, and their state should be a very degrading one. That is, they must pay the jizya with their own hand and not sit down until they have rendered reverence; or take the jizya from them and with a slapping on the back of the neck beat them down.'

Here it is quite clear that the reference is not the pagan Arabs but to Jews and Christians and from this verse especially the words 'they be humbled' has arisen the contemptuous treatment of the Dhimmis in Muslim lands. There is some difference of opinion as to the persons from whom the jizya may be taken. Imám Shafi'I says it can only be taken from the Jews and Christians; Imám A'zam says all polytheists should pay. He excepts the pagan Arabs, to whom is given only the choice between Islám and the sword. Imám Málik says it may be received from all infidels except apostates, and for them the order is death. The material nature of heaven is implied, and the co-ordinate authority of the Qu'rán and the Sunna is maintained.

As regards Ezra ('Uzair) Husain relates a Tradition to the effect that Nebuchadnezzar destroyed all the copies of the Pentateuch, but that Ezra had committed it to memory and, on his way back from captivity. He died, and then, after a hundred years, he rose from the dead and dictated the Pentateuch. The Jews marveled and said this was because he was a son of God. There is no Jewish authority for this tradition, and so the charge against the Jews is not proved and may be dismissed as a pure invention

This Tradition is referred to in another form in the Súratu'l-Baqara 9ii) 261 :-

Like him who passed by a city, which had been laid in ruins, and said, 'How will God revive this after death?' And God made him die for a hundred years, then He raised him and said, 'How long have you remained?' he replied, 'No you have remained a hundred years. Look at your food and drink, they are not spoiled, and look at

These verses connected with the Prophet's last warlike expedition, an expedition entirely concerned with the submission of Christian and Jewish communities, may be fairly taken as his final and deliberate opinion as to the future relation of Islám to these creeds and people.

The last Súra, Súratu'l-Má'ida (v0, contains a verse (56) similar in tone to those just quoted, but it is probably an interpolation in this Súra and its date is said to be just after the battle of Uhud.¹ If this is so, it simply shows that the final injunction in the ninth Súra regarding Jews and Christians was no hasty opinion, called forth by special circumstances, but the development of a principle settled some years before. The verse is :-

O you who believe, take not the Jews and Christians as your friends, for they are but one another's friends; whoever among you takes them for friends, truly he is one of them,² and truly God guides not unjust people. Súratu'l-Má'ida (v) 56.³

Thus did Muhammad finally part company with those for whom, in the earlier stages of his career, he had professed respect, whose sacred books he had referred with reverence, and from those whose teaching he had borrowed all that was good in his own. Having now arrived at supreme power he could afford to cast aside all that had helped him on his way, and all this he bow brought into subjection to himself.⁴

you ass, for we will make you a sign to men, and look at the bones how we scatter them, and then clothe them with flesh.'

The commentators refer this to Ezra, who is said to have passed by the ruins of Jerusalem and to have doubted whether it could ever be rebuilt. God then performed this miracle as a 'sign to men.' (See *Tafsír-I-Husaini*, vol. 1, p. 50). Baidáwí says it is Ezra or Elias (al-Khidr). Muhammad has here confused Ezra with Nehemiah. The fable has its origin probably in some inaccurate account given to the prophet of Nehemia's ride round the ruined city. *Nehemiah*, ii. 11-16.

¹ Ibn Kathir says this verse came down at the time when the Bani Quraiza (*ante*, p. 101) were rendered helpless, a proof of the earlier date of the verse. See *Khalásatu't-Tafásír*, vol. 1, p. 535.

² Husain in his comment on these words says that this is 'a very strong injunction in the matter of friendship with Jews and Christians.'

Tafsír-I-Husaini, vol. 1, p. 149.

³ This verse seems to contradict the apparently more liberal view in :-

To you have we sent down the Book with truth, confirmatory of previous Scriptures and their safeguard. Judge therefore between them by what God has sent down, and follow not their desires by deserting the truth, which has come unto them. For each one of you have given a law and an open path,

And if God had pleased He had surely made you one people, but he would test you by what He has given to each. Súratu'l-Má'ida (v) 52-3.

The testing is said to be by 'divers laws, suitable for each member, and each period of time, or age, so that the obedient may be distinguished from the disobedient.'

Tafsír-I-Husaini, vol. 1, p. 148.

These two verse have sorely troubled the commentators, for they seem to show that the differences of religion were by God's appointment, whereas from the context we should have expected them to be the result of human sin and waywardness. The orthodox explanation is that the words 'for each one' do not apply to each individual, each period or each tribe, but to each prophet to whom a law has been sent down. So that the meaning of the whole passage is, that God has given to each prophet a law which the people of that age, until such law is abrogated, should obey, and so it goes on with successive prophets and religions. Now Jews and Christians can no longer follow their distinctive laws, for both are abrogated and Islám is now the law of this age. *Khalásatu't-Tafásír*, vol. 1, p. 530.

'Abdu'lláh ibn 'Abbás says it means 'each prophet,' and explains it as 'each prophet from among you.' The commentators Sháh Wali Ulláh Muhaddath and Husain translate it by each tribe.'

⁴ it is interesting to note that the charges against Christians of looking upon the Virgin Mary as the third person of the trinity is made in the last of all the Súras :-

O Jesus, Son of Mary, you have said to mankind 'Take me and my mother as two Gods beside god?' He shall say: 'Glory to you! It not for me to say that which I know to be not the truth.'

It cannot be maintained, though it has been said, that Islám was or is propagated by peaceful methods alone.¹ It is admitted that such has sometimes been the case, and also that some forms of Christianity have been propagated by force; but the real point is, that the employment of force is neither according to the spirit nor to the injunctions of the founder of Christianity. It is, however, in accordance with the mind and in conformity whose point on the people is plain. So long as Islám lives will these words ring in the ears of every orthodox Muslim, ‘*God do battle with them!*’ The legacy of the Prophet is no word of peace, but an inspiring war cry, which as years roll on ever keeps alive a fanatical spirit. It is a sad ending to the life work of so great a man.² At the same time it may also be admitted that where Islam is modified by contact with higher civilizations, as in India, the spirit of intolerance, which the Súratu-t-Tauba (ix) inculcates, is much lessened. Among Muslims of the new school a friendly spirit towards men of other creeds is becoming more and more common. But this is a welcome departure from its earliest principles.

Prayer for unbelievers, though relatives, is now forbidden, yet Abraham prayed for his father thus: ‘Forgive my father, for he was one of the failure.’ Súratu’l-Shu’ara’ (xxvi) 86. The tolerant attitude of earlier days was now set aside, still the alteration had to be explained and the next verse attempts to justify this new position of intolerance.

This idea of the sacred war incumbent upon all the faithful was only gradually arrived at. This conception that all ‘the religion should be of God,’ that Islám should be supreme, was a grand one, and as political power increased it took clearer shape in the Prophet’s mind. He had now left far behind such sentiments as were expressed at the latter part of the Meccan period :--

Súratu-Má’ida (v) 116.

Whether Muhammad knew better or not is uncertain. But however that may be, this is his parting accusation. He could have ascertained the true facts of the case, for on Christian monuments found by Dr. E. Glaser in Yemen, the Sirwah inscription opens with the words, ‘In the power of the all-Merciful and His Messiah and the Holy Ghost.’ (Zwemer, *Islám*, p. 21). To say the least, Muhammad here made a serious mistake, which it is difficult to reconcile with the verbal inspiration of the Qu’rán.

¹ I have not quoted in the text the passage against unbelievers in Súratu’l-Baqara (ii) 186-9, because it may refer to the pilgrimage to Mecca in the year A.H. 7, in which case it would be a late interpolation in this Súra. If this is so, it refers only to the Prophet’s adversaries in Mecca, but of them it is said :--

Fight against them till there be no more tumult and the only worship be that of God. Súratu’l-Baqara (ii) 189. The Arabic text is :--

We may note that the verb is kill; not make Jihád, so that all arguments based on the assertion that in the Qu’rán does not mean ‘make war,’ ‘but strive earnestly’ do not apply in such a verse as this, not at all softens the fierceness of the order. If it does apply to the Meccans alone, it still proves that in Arabia Islám was, and was meant to be, propagated by the sword and not by peaceful methods alone. It is not a mere civil war against an established government that is here described; but a religious war on the Meccans who were not the subjects of the Prophet, as the ruler of Madína, and who did now want to accept either his political rule or his religious headship.

² The most recent attempt to show that Islám is propagated by peaceful methods is in the very interesting book, called *The Preaching of Islám*, by T. W. Arnold. The author quotes at the commencement of his book (pp. 3-6) many of, if not all, the kindly expressions he can find in the Qu’rán. Strange to say, though he quotes from this very Súra, the ninth, he entirely omits these verses (29-35) which run directly counter to the whole argument of this book. Stanley Lane-Poole considers, that ‘these later denunciations probably annul the more favorable judgments elsewhere expressed’ (*Studies in a Mosuqe*, p. 155). It is true that Christians do say, ‘The messiah is a Son of God.’ Muhammad advocated no peaceful method with such, but said, ‘*Go do battle with them,*’ and this towards the close of his mission and in his old age, with thoughts well matured and plans formed. A Tradition recorded by Wáqidi states that on his deathbed Muhammad said, ‘The Lord destroy the Jews and Christians.’ But it is not necessary to press this point, for the Tradition may not be one of much authority. The latest revelations of the Qu’rán itself are quite enough, as I have shown, to reveal the Prophet’s final attitude of uncompromising hostility to all who differed from him. See Muir, *Life of Mahomet*, vol. iv, p. 270.

Dispute not, unless in kindest sort, with the people of the Book. Súratu'l-Ankabút (xxix) 45.¹

He had forgotten the excellent advice he once gave to his followers, some seven or eight years previously, when they first came to Madína and were feeling their way with Jews, Christians and pagans. He then said :--

Let there be no compulsion in religion. Súratu'l-Baqara (ii) 257.²

It was all different now; there was to be the most absolute compulsion; but a victorious leader could assume a position and dictate in a way a fugitive preacher with a position yet to make could not. 'The intoxication of success had long since stilled the voice of his better self. The aged Prophet, standing on the brink of the grave, and leaving as his last legacy a mandate of universal war, irresistibly recalls, by force contrast, the parting word to his disciples by another religious teacher, that they should go forth and preach a Gospel of peace to all nations. Nor less striking in their contrast is the response to either mandate. The Arab, with the Qu'rán in one hand and the sword in the other, spreading his creed amid the glare of burning cities and the shrieks of violated homes. The apostles of Christ working in the moral darkness of the Roman world with the gentle but irresistible power of light, laying anew the foundations of society and cleansing at their source the polluted springs of national and domestic life.'³

In the one hundred and third verse of the second Súra the Jews are represented as wishing to lead the Muslims astray, and the latter are told to be patient and forgiving :--

Many of the people of the Book desire to bring you back to unbelief after you have believed, out of selfish envy, even after the truth has been clearly shown to them. But forgive them and shun them till God shall come in with His working. Truly God shall have power over all things.
Súratu'l-Baqara (ii) 103.

¹ *Ante*. p. 80.

² It is said that this does not touch the general law about the enforcement about the jizya, or poll-tax, of imprisonment and for renegades the penalty of death; but refers to the special case of two Christians, who did not wish to become Muslims. 'A certain man named Hasín had two sons who were Christians and did not wish to become Muslims, this (verse) shows that there was to be no compulsion.'

Khalásatu't-Tafásir, vol. 1, p. 202.

Husain says that it refers to the two sons of one of the Ansár, named Abú'l-Hasín, who were led away by a Syrian fire-worshipper. The father wished to use force to restrain them. But Muhammad forbid it and told him not to interfere with any one 'firm in religion.'

He says further that it applies to Christians, Jews, Muslims, Magians and the Sabiáns (*ante*, p. 84), provided that they pay the jizya, or poll-tax. But that as regards the Arabs, who refuse to become Muslims, it is abrogated by the 'verse of killing' which reads 'kill them wherever you shall find them.' Súratu'l-Baqara (ii) 187.

Tafsír-I-Husaini, vol. z1, p. 48.

Baidáwí (vol. 1, p. 132) also speaks of its abrogation by the words :--

O Prophet, contend against the Infidels and the Hypocrites and be rigorous with them. Súratu't-Tauba (ix) 74.

It is quite clear, therefore, that no general principle of toleration is here laid down. For Arabs there was absolutely none, and men of other religions were only permitted to live on payment of a poll-tax, so that even in their case there was no real toleration.

It is most important to ascertain the respective dates of all such mild passages and also of the harsher verses. Merely to cast together all the kindly one without any reference to their date, or the circumstances under which they were delivered, as in sometimes done, is simply misleading.

³ Osborn, *Islám under the Arabs*, p. 54.

According to commentators Mu'álim and Mazhar the Jews were those who, after the defeat of the Muslims in the battle of Uhud, reproached them and said that it proved their religion to be false. They were to be patient with them till the order for killing came. Other commentators say it is abrogated by the verse of Jihád.¹

Husain interprets the words 'till God shall come in with His working,'² as meaning 'till the time when God brings the order for killing or for the imposition of the jizya, or the poll-tax.'

Thus it is clear that, however desirous Muhammad may have been, when his position was weakened after his defeat at Uhud, to reconcile the Jews, who were then a source of danger. It was only a temporary expedient and Muslim authorities do not consider it binding on them now that the 'verse of killing' has been revealed.

Muhammad did not go to Mecca at the usual time of the annual pilgrimage, for irreligious people were present;³ so in the ninth year of the Hijra he sent Abú Bakr with a small body of pilgrims. Still this condition of things could not be allowed to go on, and so a revelation came releasing the Prophet from any obligation to respect the irreligious Arabs. This revelation was given by Muhammad Alí, who, starting after Abú Bakr and the pilgrims had left, joined him and his party at Mecca. Towards the close of the pilgrimage, 'Alí read out the revelation, which Muhammad had given him as God's message, to a large multitude of the Arabs assembled for the pilgrimage.⁴ The opening words are :-

An immunity from god and His Apostle to those polytheists with whom you have made a league among the polytheist Arabs.

Go, therefore, at large in the land four months; but know that God shall not weaken,⁵ and that God will put to shame the infidels.

And a proclamation on the part of God and His Apostle to the people on the day of the greater Pilgrimage,⁶ that God and His Apostle are free from any engagement with any polytheists.⁷ If therefore you turn to God it will be better for you. But if you turn back, then know that you shall not weaken God, and to those who believe not announce a grievous punishment.

But this concerns not those polytheists with whom you are in league, and who shall afterwards have in no way failed you, nor aided any one against you. Observe, therefore, engagement with them through the whole time of their treaty, for God loves those who fear Him.

And when the sacred months are past, kill those who join other gods with God wherever you shall find them, and seize them, besiege them, and lay wait for them with every kind of ambush; but if they repent and observe the prayers, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful. Súratu'-Tauba. (ix) 1-5.

¹ *Khalásatu't-Tafásir*, vol. 1, p. 62.

² *Tafásir-I-Husaini*, vol. 1, p. 18.

Baidáwí 'His working' to mean 'the order for their slaughter and the extortion of the jizya; or the killing of the Bani Quraiza and the banishment of the Bani Naddhir.' Ibn 'Abbás holds that the advice to show forgiveness is cancelled by the 'verse of the sword.'

³ 'As it had reached the noble hearing of his lordship that the idolaters were in the habit of walking around the house of Alláh in the same manner as in the time of ignorance (i.e., pre-Islámic days). In a state of perfect nudity, he was so disgusted that he felt disinclined to come in contact with them himself.' *Raudatu'd-Safá*. part ii, vol. ii, p. 673.

⁴ 'It is said that 'Alí made it clear to them that between unbelievers and believers, idolaters and worshippers of the Unity, there could be no treaty and no peace, and that in Paradise there would be none except Muslims. *Khalásatu't-Tafásir*, vol. ii, p. 215.

⁵ Literally, 'that you cannot weaken God,' that is, hinder Him in His purpose.

⁶ The hajj, not the 'Umra, or Lesser Pilgrimage.

⁷ Husain translate the clause by 'God is absolved from or free from any treaty with the polytheists, and so is His Apostle also.' *Tafásir-I-Husaini*, vol. 1, p. 247.

There is apparent contradiction between the first verse, which declares Muhammad's immunity and freedom from the observance of treaties, and the fourth verse, which speaks, of a league with friendly polytheists. The explanation probably is that, while as polytheists they could not be allowed to come to the pilgrimage, the treaty with them would, in other respects, be observed. The pilgrims who were still listened to all that 'Alí had to say, including the statement :--

O Believers! Only the polytheist are unclean! Let them (i.e., pagans) not, therefore, after this year come near the Sacred Temple. Súratu't-Tauba (ix) 28.

This order was so clear and distinct, and was now so well supported by material force that there was nothing to do but to submit, which the Arabs then did.

All opposition had now been broken down and, as the Ka'ba was cleansed of all idolatrous connections and none but believers might enter it, Muhammad determined to make the 'Greater Pilgrimage' in this the tenth year of the Hijra. It is said that he was attended by more than one hundred thousand persons. After the walking around was over he turned to the Maqám-i-Ibrahim, or Place of Abraham, and said, 'consider the place of Abraham as a place of prayer.' He then said the Fátíha, the opening Súra of the Qu'rán, then Súratu'l-K'afirún (cix), then the Súratu'l-Ikhlás (cxii). He then went most carefully through the whole ceremonial, including the kissing of the black stone and the drinking of water from the sacred well, and all other of the old pagan rites.¹ The opportunity was taken to deliver an address on inheritance, adultery, treatment of women, who on occasion were to be 'beaten with stripes, yet not severely,' on slaves, and on the equality of Muslims. The portion² of the Súratu't-Tauba (ix) abolishing the triennial insertion of a month to reduce the lunar to the solar years was recited, and the month of the Pilgrimage fixed according to the changing seasons of the lunar year. This change seriously affected the commerce of Mecca, though the institution of the Hajj, with the large number of pilgrims it brings to the city, to some extent compensated for it. 'Previously by unscientific insertion in the months had been made to correspond roughly with seasons. Muhammad by now making twelve lunar months destroyed all relation between them. Of any accommodation of the Pilgrimage months to the needs of commerce there would no longer be any question...The commerce of Mecca was ruined.'³

On one of the days he went to the top of the Mount 'Arafát and then, standing erect on his camel, said :--⁴

This day I have perfected your religion unto you and fulfilled my mercy upon you, and appointed Islám to be your religion.⁵ Súratu'l-Má'ida (v) 5.

¹ A Tradition states that Muhammad said: 'Observe, and learn of me the ceremonies which you should practice, for I know not whether after this I shall ever perform another pilgrimage.' Wáqidi, quoted by Muir, *Life of Mahomet*, vol. iv, p. 234.

He made the first three tawáf, or walking around, quickly and the last four slowly. (*Raudatu's-Safá*, part ii, vol. ii, p. 696). This is the custom still; it follows the Sunna, i.e., the example set by the Prophet.

² Verses 36-7.

³ Margoliouth, *Mohammed*, p. 393.

⁴ *Raudatu's-Safá*, part ii, vol. ii, p. 696.

⁵ 'Abdu'lláh ibn 'Abbás says this means, 'I have explained to you the laws regarding things lawful and unlawful, and the positive and negative decrees. After this day no polytheists must come to 'Arafát and Mína or make the walking around (tawáf) of the Ka'ba, or the running (sa'í) between Safá and Marwa.'

Husain on this fifth verse of the Súratu'l-Má'ida says :--

He then proceeded to Muzdalífah, said the Slátu'l-Maghrib and the Salátu'l-'Ishá—the sunset and the evening prayers—with the Adhán or call to prayer and the Iqámat, a repetition of the Adhán with the addition of the words, 'Prayer has commenced.' In the morning visited the holy monument (now the mosque Masharu'l-Harám) and repeated the Takbír, Alláhu Akbar, 'God is most great;' the Tahlíl, 'There is no god but God;' the Ta'awwudh, 'I seek refuge from cursed Satan.' He then went through the ceremonies, sanctioned by ancient Arab custom, of throwing stones at certain pillars in the valley of Mína and so concluded the pilgrimage.

Thus, the incorporation of this pagan rite completed and perfected the religion, which the Arabian Prophet left to his countrymen as that which replaced and abolished all previous ones. The Súratu'l-Hajj (xxii) contains the revelations commanding the duty of performing the Hajj. Thus :--

Proclaim to the people a Pilgrimage.

Let them bring the neglect of their persons to a close¹ and let them pay their vows and round the Ancient House (i.e., Ka'ba).

You may obtain advantages from the cattle up to the set time for slaying them; then the place for sacrificing them is at the Ancient House Súratu'l-Hajj (xxii) 28, 30, 34.

This Súra is a composite one: part was revealed at Mecca and part at Madína. It is not easy to say when the words just quoted were revealed, but in all probability they are Madína verses, given about the time of the 'Umra, or the Lesser Pilgrimage, which was made in the sixth year of the Hijra.

Anyhow, to these command given some years before, Muhammad now gave the sanction of his own action, and from that time on, the Hajj, or Pilgrimage, became one of the necessary religious acts of every Muslim. At that time this was undoubtedly a politic thing to do, for this recognition of national sanctuary as the local center of Islám and the annual meeting place of its people, and especially to the Quraish who lived in Mecca. It was the one thing they all had in common with the Muslims. So the continued existence of the pilgrimage pleased them well and drew them towards Islám. It was from Muhammad's then a standpoint a wise thing also to retain the ancient ceremonies of the Pilgrimage.² The Ka'ba, with all connected with it, was the object of universal

'This day I have perfected your religion for you so that other laws will not abolish it, and fulfilled for you my own favor that you may perform the Pilgrimage, be in safety and enjoy repose. No polytheist should make the Hajj with you and I have appointed for you Islám, a religion purer than all other religions.' *Tafsir-I-Husaini*, vol. 1, p. 137.

Baidáwí explains 'the perfecting' in the same way, and the 'mercy,' as guidance, or grace, or the perfecting of religion. Vol. 1, p. 247.

In the *Khalásatu't-Tafasir* it is said that view of the commentators may be thus summed up: 'In our religion there is no defect in reason or in revelation; no need of any (other) dogmas; no room for improvement or for canceling.' Vol. 1, p. 488.

Maulavi Muhammad 'Alí says: 'Muhammad was the last of the prophets, because religion being now perfected no prophet was needed after him.' *Holy Qu'rán*, p. 253.

¹ i.e., the uncut beard and the uncovered head.

² The universal reverence of the Arab for the Ka'ba was too favorable and obvious a means for uniting all the tribes into one alliance with one common purpose in view...Here, the, Muhammad found a shrine to which, as well as at which, devotion had been paid from time immemorial. It was the one thing which the scattered Arabian nation had in common—the one thing which gave them even the shadow of a national feeling. And to have dreamed of abolishing it, or even of diminishing the honors paid to it, would have been madness and ruin to his enterprise.' Palmer's *Qu'rán*, Introduction, p. liii.

'It is therefore no matter of surprise, but a thing to be reasonably expected, that, in case a native of Mecca were to conceive the idea of establishing a power over the scattered tribes of Arabia. Of uniting them under one central

reverence by the Arab people. The sentiment involved in this was the most obvious means of uniting the various Arab tribes, long disunited, into one vast alliance for one great purpose. But it has really proved a source of weakness since it has emphasized the fact that Islám started and was formed as a national religion. The rules and laws adapted to the needs and requirements of the Arabs of the seventh century are binding on peoples the most diverse in the nineteenth. It helps to keep Islám stationary. ‘The hand of the short-sighted author of the Qu’rán is on the throat of every Muhammadan nation, and it is this claim which make a fool of it in the view of anyone who has studied other religions. It bears the marks of immaturity on every part of it. It proves itself to be a religion only for the childhood of a race by its minute prescriptions, its detailed decrees, its observances, its appeals to fear.’¹ The keystone of that creed is a black pebble in what was an atheist temple. A journey toward that place and the performance of old pagan rites when there, are said to be the surest way of salvation. ‘Chained to a black stone in a barren wilderness, the heart and reason of the Muhammadan world would seem to have taken the representation of objects they revere; and the refreshing dews and general sunshine, which fertilize all else, seek in vain for anything to quicken there.’²

All this is quite true of the obstacle the Pilgrimage places in the way of any enlightened reform, which can only take place when the Islamic institutions show that they are capable of modification, and this the continued obligation of the Hajj shows that they are not.³ But on the other hand, it must be admitted that the retention of the Hajj has tended to preserve Muslim orthodoxy. It has renewed from time to time the faith of the believers, and has shown to countless millions of Muslims. In the centuries which have come and gone, how Islám has united into a great brotherhood races diverse in language, color and character, and has produced in them a passionate devotion to the memory of their Prophet.⁴ ‘Mecca is to the Muslim as Jerusalem is to the Jew. It bears with it all the influence of centuries of associations. It carries the Muslim back to the origin of his faith, the childhood of his Prophet. It reminds him of the struggle between the old faith and the new, of the overthrow of the idols, and the establishment of the One God. Most of all, it bids him to remember that all his brother Muslims are worshipping toward the same sacred spot, that he is one of a great company of believers, united by one faith, filled with the same hopes, revering the same things, worshipping the same God. Muhammad showed his knowledge of the religious emotions in man when he preserved the sanctity of the temple of Mecca.’⁵ Thus, in one way, the retention of the Hajj strengthens the orthodox system of Islám, but the more it does so, the less hope there is of reform and enlightened progress. From this point

government, he should avail of a means already in existence and with which he had been familiar from his youth. Muhammad, with great practical insight and cleverness, seized on this advantage and retained the infidel shrine of his native city as the local Center of Islám. Koelle, *Mohammed and Mohammedanism*, p. xix

¹ Dodds, *Muhammad, Buddha and Christ*, p. 124.

² Osborn, *Islám under the Arabs*, p. 83.

³ The Hajj is a fard duty. Maulavi Rafi’u’d-Din Ahmad in the *Nineteenth Century* for October, 1897, says, ‘The Hajj cleanses the hearts of men and makes them innocent like new-born babies.’

⁴ Freeman seems to have missed this point when he says, ‘Muhammad did not or could not rise above a local worship; he had therefore a holy place, a place of pilgrimage. Sprung from the blood of the hereditary guardians of the Ka’ba, it was the object of his life to restore that old temple to its true purpose, to expel the idols from the holy place of Abraham and Ishmael. His traditional love so clung around it that he adopted from its local worship many old and superstitious ceremonies, which seem strangely at variance with the generally reasonable and correct ritual of the Moslem. In an Arab, a son of Ishmael, all this was, if not rational, at least natural. But why should Persians, Moors, Turks and Indians, aliens from the stock of Abraham, be sent to worship at a shrine the whole of whose associations belong to another nation.’ *History and Conquest of the Saracens*, p. 52.

⁵ Stanley Lane-Poole, *Studies in a Mosque*, p. 96.

of view the adoption of the pagan Pilgrimage into the Islamic system was not only a weak compromise to the sentiment of an idolatrous people, but it was also a grave error of judgment.

This brings us to the conclusion of the main historical events as they are referred to in the Qu'rán, but there are many other topics which we have not touched upon. Political matters, such as the formation of treaties, the conduct of the disaffected and the treatment of allies, all now find a place in the Qu'rán. Civil matters, such as laws for marriage, divorce, inheritance, evidence, wills and so on are also treated of, and the Qu'rán becomes the record wherein are contained the rules and regulations of a theocratic government.¹ For the most part these occur in the Madína Súras. The second, fourth and fifth Súras, equivalent in length to about one-seventh part of the Qu'rán, deal very fully with religious and civil duties and penal regulations. It is the weakness of Islám that in all these matters it claims to be a final and perfect revelation. It is not, as Judaism was, a local and temporary system, leading men on to fuller truth; for it asserts itself as the universal and final religion. Some of its laws may have been judicious, as a temporary expedient with barbarous races, but they are intolerable when 'proclaimed as the ultimate voice of conscience.'

It has been said, 'considered as delivered only to pagan Arabs, the religious, moral and civil decrees of the Qu'rán are admirable. The error of their author was in delivering hem to others beside pagan Arabs.' The temporary reform, being exalted to the position of a divine unchangeable system, then effectually and forever blocks the road to greater and more permanent reform. In all this Muhammad showed his ignorance, for it can hardly be supposed that he knew anything of the government or laws of the great Roman Empire; and he certainly knew nothing of the real teaching of Jesus Christ. Had he known these things he would have seen how superior was the great legal system he sought to replace, how much higher the Christian morality he endeavored to set aside. A great historian remarks thus, 'A man, himself sincere and righteous, the greatest of reformers and benefactors to his own people, a preacher and legislator or truth and civilization, has eventually done more than any other mortal man to hinder the progress alike of truth and civilization. The religious reformer has checked the advance of Christianity; the political reformer has checked the advance of freedom and indeed of organized government set his seal to the fearful evils of polygamy and slavery.'²

It has been well said, 'He who at Mecca is the one who admonishes and persuades at Madína is the legislator and warrior, who dictates obedience and uses other weapons than the pen of the poet and the scribe. When business pressed as at Madína, poetry made way for prose, and although touches of the poetical element occasionally break forth. And he has to defend himself up to a very late period against the charge of being merely a poet.'³ But this is rarely the case in the Madína Súras: and we are startled by finding obedience to God *and the Apostle*, God's gifts *and the Apostle's*, God's pleasure and *the Apostle's* spoken of in the same breath, and titles and attributes, elsewhere applied to Alláh, openly applied to himself.'⁴

¹ Stanley lane-Poole, though he writes with admiration of Muhammad, yet on this subject says: 'Islám is unfortunately a social system as well as a religion; and herein lies the great difficulty of fairly estimating its good and its bad influence in the world...In all civilized and wealthy countries the social system of Islám exerts a ruinous influence on all classes And, if there is to be any great future fro the Muhammadan world, that system of society must be done away.' Lane, *Selections from the Kur-án*, pp. lxxxviii, xcix.

² Freeman, *History and Conquests of the Saracens*, p. 59.

³ Súratu Yá Sín (xxxvi) 69.

⁴ Rodwell, *Qu'rán*, Introduction, p. 10.

The phrase, 'God and His Apostle' is a very common one in the Madína Súras and is peculiar to them.¹ The Prophet had now passed from the position of a preacher and a warner to that of a ruler of a theocratic State, and his orders are now given, in regard to a great variety of matters, with all the force of a divine sanction. The infidels are described as those who believe not and who turn their backs on God's revelation; but to the faithful it is said :--

Believe then in god and His Apostle, and in the light which we have sent down. Súratu't-Taghábun (lxiv) 8.²

Opposition to God and opposition to the Prophet are placed together as deserving equal punishment :--

And whoever shall oppose God and His Apostle verily god will be severe in punishment. Súratu'l-Anfál (viii) 13.

The faithful are called to the opposite course of conduct :--

Obey God and His Apostle, and turn not away from him³ now that you hear the truth. When we have taken any spoil know that a fifth part belongs to God and His Apostle. Súratu'l-Anfál (viii) 20, 42.

The believers often needed encouragement in war. They are bidden to stand firm before the enemy, but the condition of success is to :--

Obey God and His Apostle. Súratu'l-Anfál (viii) 48. Whoever obeys the Apostle in so doing obeys God. Súratu'l-Isá. (iv) 82.

The unbelievers do God no injury, for He will bring their deeds to nothing, and so it is said :--

Believers! Obey God and His Apostle, and render not your works vain. Súratu Muhammad (xlvii) 35.

¹ There is one apparent exception to this, for the phrase occurs in Súratu'l-A'ráf (vii) 158. This is a late Meccan Súra but the verses 156-8 are evidently an insertion from a later revelation. Their Madína origin seems quite clear from the use of the term 'unlettered prophet.' This is a peculiar Madína phrase. The allusion to the 'Law and the Gospel' also shows a late origin. Then there is a reference to those who 'strengthen and aid.' This is a clear allusion to the Ansár, for Husain (vol. 1, p. 222) says it means 'those who helped with the enemies;' and 'Abdu'lláh ibn 'Abbás says that they helped with the sword. This appears to settle the question of the later date of these verses a fact which suits the context, and which is more consistent than an earlier date would be with the use of the words. 'God and His Apostle.' See Nöldeke, *Geschichte des Qoráns*, p. 118.

² Husain says that the 'light' is the Qu'rán which is also called, 'because it is miraculous in its nature and the place where the truths concerning the orders of things lawful and unlawful are seen.' *Tafsír-I-Husaini*, vol. ii, p. 406.

³ The Arabic for 'turn away from him' is and it is not clear whether the term 'from him' refers to God or to the Apostle.

Husain says the passage means :--

'Do not turn from or object to the order to obedience; or to Jihád or to the order of God: do not turn from the prophet. The meaning of the verse is, that the order is to obey the prophet and it is forbidden to oppose him. The mention of the obedience to God is an admonition to His Prophet. *Tafsír-I-Husaini*, vol. 1, p. 236.

Ibn 'Abbás says it means 'From the order of God and of His prophet.'

The remembrance of Him to whom the heavens and the earth belong, who brings about the revolution of day and night, and knows the secrets of all hearts, should lead men to :--

Believe in God and His Apostle, Súratu'l-Hadíd (lvii) 7.

Men of truth are they, to whom a double portion of mercy will be shown, on whose path divine light shall shine, who have believed in God and His Apostle in such wise as that they now :--

Fear God, and believe His Apostle. Súratu'l-Hadíd (lvii) 28.

When the faithful saw the men of Mecca besieging Madína and that they fought but little, they said :--

This is what God and His Apostle promised us, and God and His Apostle spoke truly. Súratu'l-Ahzáb (xxxiii) 22.

A great reward will be given I the future life to those who look on God and His Apostle :--

If you desire God ad His Apostle and a home in the next life, the truly God has prepared for those of you who are virtuous a great reward. Súratu'l-Ahzáb (xxxiii) 29.¹

But cursed shall they be in this world and in the next who :--

Face God and His Apostle. Súratul'Ahzab (xxxiii) 57.²

The day will come when their faces shall be rolled in the fire, and in their bitter torment they will reflect on the past and say :--

Oh! That we had obeyed God and the Apostle. Súratu'l-Ahzáb (xxxiii) 66.

In the last Súra but one believers are exhorted never to allow the claims of wealth, family and home to draw them away from god and His Apostle, who should be dearer to them than all else beside. A final warning is given which shows how the bitterness of feeling against opposition deepened in the Prophet's mind as time went on :--

Know they not, that for him who opposes God and His Apostle is surely the fire of Hell in which

¹ These words apply to the wives of the Prophet who had demanded dresses and expenditure, which he could not grant. On the authority of Muslim, 'it is recorded that Abú Bakr and 'Umar found the Prophet surrounded by his pure wives, demanding the means for expenditure. He was silent and annoyed and said, "See how these crowd around me and demand what I cannot give." Abú Bakr then pressed down the neck of 'Áyisha, and 'Umar that of Hafasa and reproved them for their conduct. The Prophet kept aloof from his wives for nineteen days. Then this revelation came, warning the women that it would be better to choose heavenly blessings in preference to the fleeting pleasures of the world.' *Khalásatu't-Tafásir*, vol. iii, p. 546.

² Mu'álim states that ibn 'Abbás says that this refers to Jews who called Ezra ('Uzair), the Son of God, to the Christians who said that Jesus was the Son of God and to the infidels of Mecca who looked upon angels as the daughters of God. The 'curse of God' is on them all.

In *Sketches from Eastern History*, chapter iii, on the Qu'rán, Nöldeke with the great learning and critical insight sets forth his views on the inception, the origins, the growth and the style of the Qu'rán. It is one of the best statements on this important subject and will well repay attentive study.

he shall remain forever.¹ Súratu't-Taiba (ix) 64.
 The recompense of those who war against God and His Apostle, and go about to commit disorders on the earth, shall be that they shall all be slain or crucified, or have their alternate hands and feet cut off, or be banished the land. Súratu'l-Má'ida (v) 38.

In the last verse but one of the ninth Súra Muhammad claims some of the characteristics usually ascribed to God :--

Now has a Apostle come to you from among yourselves, your iniquities press heavily on him: he is careful over you and towards the faithful, compassionate, merciful. Súratu't-Tauba (ix) 129.²

These are only a few of the many passages of the kind. This links together of his authority as co-ordinate with that of God; this strong claim to the same obedience: this clear declaration of punishment for disobedience to his orders and those of God. All these are distinguishing marks of the Prophet's consciousness of growing power at Madína, leading him on to the bold assumption of a position he would not have ventured to take, or at all events did not take, in the earlier days when he dwelt at Mecca.

There is a very marked difference in the style of the Madína Súras. The language is prosaic and the poetic fire so prominent in the early Meccan Súras has died out, still there are occasional passages of great beauty, which no translation can do no justice to, such as :--

God! There is no god but He;
 The Living, The Eternal
 Slumber takes Him not, nor sleep.
 His, whatsoever is in the heavens, and
 Whatsoever is in the earth.
 Who is it that intercedes with Him save by His permission?
 He knows what is before and what is behind them,
 Yet nothing of His knowledge shall they grasp, save what He pleases.
 His throne reaches over the heavens and the earth,
 And it tires Him not to guard them both,
 He is the High, the Great. Súratu'l-Baqara (ii) 256.³
 He makes alive and kills,
 He has power over all things,
 He is the First and the last;
 The Seen and the Hidden:
 He all thing does know. Súratu'l-Hadid (lvii) 2-3.

¹ Mujahíd says that the Hypocrites among themselves mocked the Prophet and some said, 'What would have happened had he punished us and no sign had come from heaven. Then this revelation came.' *Tafsír-I-iHusaini*, vol. 1, p. 261.

² Nöldeke, however, on the authority of Zamakhsharí and of the Itqán of Jalálu'd-Dín as-Syúti places this verse as a Meccan one. *Geschichte des Qoráns*, p. 169.

On this verse Husain says that 'Careful over you towards the faithful, compassionate, merciful,' means 'The Holy God has not equally distinguished any prophet except our Prophet by two of His own names.' *Tafsír-I-Husaini*, vol. 1, p. 275.

'Akrima says of the prophet, 'You are named just as God calls Himself the compassionate, the merciful.' *Khalásatu't-Tafásír*, vol. ii, p. 327.

³ This is the famous Áyatu'l-Kursí, or 'verse of the throne.'

The Arabic arrangement of the contents of the Qu'rán is so confused that it conveys no idea whatever of the growth of any plan in the mind of the Prophet. And it is extremely difficult for the reader to get much intelligible historical information from it. But when the chapters are placed together, with some regard to chronological order, it is possible, as we have tried to show, to trace a gradual development of the purpose Muhammad had in view in establishing the theocratic system of Islám. The Qu'rán when thus read possesses an attractive interest, as we see in it the workings of the mind of one who, whatever view we may take of his claims and position, was undoubtedly a great man. It is only by reading it in this way that the gradual change of style also is noticed. Critics of the Qur'an, who look at it from the chronological standpoint, note the dullness of the later Súras. It has been well said that 'if it were not for the exquisite flexibility of the Arabic language itself, which, however, is to be attributed more to the age in which the author lived than to his individuality. It would be scarcely bearable to read the latter portions of the Qu'rán a second time.' Stanley Lane-Poole says that 'but for the rich eloquence of the old Arabic tongue, which gives some charm even to chaotic sentences and dull stories, the Qu'rán at this period would be unreadable. As it is we feel we have fallen from poetry to prose, and the matter of the prose is not so superlative as to give us amends for the loss of the poetic thought of the earlier time and the musical fall of the sentences.'¹

¹ Lane, *Selections from the Kur-án*, pp. cv, cvi.

VERSES CITED FROM THE QUR'ÁN

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**TABLE SHOWING THE APPROXIMATE CHRONOLOGICAL
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| Number of the Súras in the Qu'rán | Order According to Jalálu'd- Din as- Syúti | According to Nöldeke | According to Muir | Number of the Súras in the Qu'rán | Order According to Jalálu'd- Din as- Syúti | According to Nöldeke | According to Muir |
|--|---|----------------------------|-------------------------|--|---|----------------------------|-------------------------|
| 1 | 96 | 96 | 103 | 43 | 19 | 55 | 53 |
| 2 | 68 | 74 | 100 | 44 | 20 | 112 | 32 |
| 3 | 73 | 111 | 99 | 45 | 56 | 109 | 39 |
| 4 | 74 | 106 | 91 | 46 | 26 | 113 | 73 |
| 5 | 111 | 108 | 106 | 47 | 27 | 114 | 79 |
| 6 | 81 | 104 | 1 | 48 | 28 | 1 | 54 |
| 7 | 87 | 107 | 101 | 49 | 17 | 54 | 34 |
| 8 | 92 | 102 | 95 | 50 | 10 | 37 | 31 |
| 9 | 89 | 105 | 102 | 51 | 11 | 71 | 69 |
| 10 | 93 | 92 | 104 | 52 | 12 | 76 | 68 |
| 11 | 94 | 90 | 82 | 53 | 15 | 44 | 41 |
| 12 | 103 | 94 | 92 | 54 | 6 | 50 | 71 |
| 13 | 100 | 93 | 105 | 55 | 37 | 20 | 52 |
| 14 | 108 | 97 | 89 | 56 | 31 | 26 | 50 |
| 15 | 102 | 86 | 90 | 57 | 34 | 15 | 45 |
| 16 | 107 | 91 | 93 | 58 | 39 | 19 | 44 |
| 17 | 109 | 80 | 94 | 59 | 40 | 38 | 37 |
| 18 | 105 | 68 | 108 | 60 | 41 | 36 | 30 |
| 19 | 113 | 87 | 96 | 61 | 42 | 43 | 26 |
| 20 | 114 | 95 | 113 | 62 | 43 | 72 | 15 |
| 21 | 112 | 103 | 74 | 63 | 44 | 67 | 51 |
| 22 | 53 | 85 | 111 | 64 | 45 | 23 | 46 |
| 23 | 80 | 73 | 87 | 65 | 46 | 21 | 72 |
| 24 | 97 | 101 | 97 | 66 | 51 | 25 | 35 |
| 25 | 91 | 99 | 88 | 67 | 88 | 17 | 36 |
| 26 | 85 | 82 | 80 | 68 | 18 | 27 | 19 |
| 27 | 95 | 81 | 81 | 69 | 16 | 18 | 18 |
| 28 | 106 | 53 | 84 | 70 | 71 | 32 | 27 |
| 29 | 101 | 84 | 86 | 71 | 14 | 41 | 42 |
| 30 | 75 | 100 | 110 | 72 | 21 | 45 | 40 |
| 31 | 104 | 79 | 85 | 73 | 23 | 16 | 38 |
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| 34 | 90 | 88 | 77 | 76 | 67 | 14 | 43 |
| 35 | 86 | 89 | 76 | 77 | 69 | 12 | 12 |
| 36 | 54 | 75 | 75 | 78 | 70 | 40 | 11 |
| 37 | 38 | 83 | 70 | 79 | 78 | 28 | 10 |

| | | | | | | | |
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| 38 | 7 | 69 | 109 | 80 | 79 | 39 | 14 |
| 39 | 72 | 51 | 107 | 81 | 82 | 29 | 6 |
| 40 | 36 | 52 | 55 | 82 | 84 | 31 | 64 |
| 41 | 25 | 56 | 56 | 83 | 30 | 42 | 28 |
| 42 | 35 | 70 | 67 | 84 | 29 | 10 | 23 |

**TABLE SHOWING THE APPROXIMATE CHRONOLOGICAL
ORDER OF THE CHAPTERS
OF THE QUR'ÁN**
(Continuation)

| Number of the Súras in the Qu'rán | Order According to Jalálu'd- Din as- Syúti | According to Nöldeke | According to Muir | Number of the Súras in the Qu'rán | Order According to Jalálu'd- Din as- Syúti | According to Nöldeke | According to Muir |
|--|---|----------------------------|-------------------------|--|---|----------------------------|-------------------------|
| 85 | 83 | 34 | 22 | 100 | 59 | 4 | 5 |
| 86 | 2 | 35 | 21 | 101 | 110 | 65 | 59 |
| 87 | 8 | 7 | 17 | 102 | 24 | 59 | 4 |
| 88 | 3 | 46 | 16 | 103 | 22 | 33 | 58 |
| 89 | 33 | 6 | 13 | 104 | 63 | 63 | 65 |
| 90 | 60 | 13 | 29 | 105 | 58 | 24 | 63 |
| 91 | 4 | 2 | 7 | 106 | 49 | 58 | 24 |
| 92 | 99 | 98 | 113 | 107 | 66 | 22 | 33 |
| 93 | 57 | 64 | 114 | 108 | 65 | 48 | 57 |
| 94 | 47 | 62 | 98 | 109 | 64 | 66 | 61 |
| 95 | 62 | 8 | 2 | 110 | 61 | 60 | 48 |
| 96 | 55 | 47 | 3 | 111 | 48 | 110 | 60 |
| 97 | 76 | 3 | 8 | 112 | 5 | 49 | 66 |
| 98 | 13 | 61 | 47 | 113 | 9 | 9 | 49 |
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Historical Development of the Qur'an.

The study of the early life of Mohammed and the subsequent development of Islam is essential to understand modern day Islam.

For the Muslim, the Qur'an and Hadith are authoritative because they are seen to be the final revelation to man of Allah's will.

With the growth of western education and science and its critical evaluation of evidence has come a new conflict for Muslims. Is the Qur'an Allah's revelation exclusively? Has it always existed on tablets of stone in heaven and so on?

Rev Canon Sell's classic study of the historical evidence drawn, like most studies, from the Qur'an's own evidence, the saying of the Qur'an and early Muslim writers is invaluable a study. It is essential in understanding how Muslims see the place of Mohammed as the model for their emerging community, its laws and edicts over the years.

The question of the validity of those sources continues to be debated but it paves the way for further studies that are now emerging with people like Massignon, Wansbrough and Ibn Warraq based upon those scientific evidences that reconstruct what actually took place. Islam is now facing its enlightenment as did Christianity many years ago with possibly similar results.