



Islam and The Arabian Prophet

by Dr. G. I. KHEIRALLAH

الإسلام

والنبي العربي

صلواتهم

From Arabian and Islamic Sources

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This effort is affectionately and respectfully dedicated to the youthful Sovereign of my native land

FAROUK I

and through him to the youth of Islam.

ORIN ST

PREFACE

THE historical character of the Arabian Prophet has no parallel. Emerging from a bleak background—Arabia Deserta—; orphaned in childhood; unlettered and untutored he arose and towered to become an organizer who moulded the warring tribes of his race into a nation which justified him and itself in the verdict of history; a social mentor and law giver by whose code today one-fifth of the human race is governed; a prophet who led human souls from idolatry and paganism into the simplest and clearest conception of the Creator and His worship; rational and humane, he struck at all fetters and brought forth the first true Reformation by Faith and reason, he opposed slavery and abolished caste, class, color and race distinction; he encouraged learning and mercy, taught charity and good will.

Muhammad's personality has endeared itself to every one of the countless billions who followed him during the past centuries. His mission saw its successful consummation during his lifetime when he became Prophet and ruler, yet he lived as the humblest of his followers and sought neither earthly riches nor dynastic power for himself or for his family.

Islam today as a religio-social institution is still in its prime with an approximate yearly increase of two hundred and fifty thousand human souls through conversion and natural increase; this in spite of the fact that it has neither organized missions, funds nor priesthood to stimulate its growth. In America and Europe it is emerging from the crusading spirit of the penmen to attract to itself multitudes of adherents.

While Islamic literature is extensive I am unaware of any comprehensive work in the English language from which the student as well as the second generation American Muslim may gain a fundamental knowledge of the religion and its promulgator as known to and understood by the people of the Prophet or his followers.

For years I have been gathering material from Arabian and Islamic sources with the sole purpose of presenting it to the Western public in a simple and brief manner, free from argument and untinged by the allegations which are foreign to its facts and acceptances.

While struggling with the Arabian biographies my attention was happily called to a recent biography of Muhammad by Dr. M. Husayn Haykal of Cairo. This work, in Arabic, proved to be a most painstaking

labor built on the Arabian biographies by a savant who had mastered the history and traditions of his people—and what is more important—could interpret them in a modern presentation. With the gracious consent of Dr. Haykal I have drawn heavily on this material in the narrative of Muhammad.

To Maulana Muhammad Ali of Lahore, the translator of the “Holy Quran” and his scholarly and extensive works, I am indebted for much guidance. I am also indebted to the works of Professor S. Khuda Buksh of Calcutta, the late Maula Amir Ali and to the late Sheikh Muhammad ‘Abdou, the Muslim luminary of the nineteenth century.

All Koranic quotations herein used are taken from the explanatory translation by the late Maula Marmaduke Pickthall. Keeping the scope and purpose of this effort in mind, I have avoided the accepted method of the Orientalists in transliterating the proper names, preferring instead, the less correct but more familiar spelling, such as Mecca, Koran, Azan, etc.

I am grateful to Mr. Abdullah Iban Jabal for his painstaking architectural illustrations, to my son-in-law Gerhard Bosch for his drawings of the prayer postures, to Miss Florence Brobeck and Mr. Payson Walker Loomis for their constructive suggestions and to Mr. Clayton Spicer of the Quaga Press for his unsparing efforts and advice.

To my wife, I am greatly indebted for her sincere and patient help and sustaining encouragement.

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G. I. Kheirallah.

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ISLAM and THE ARABIAN PROPHET



LA ILAHA ILL-ALLAH
MUHAMMAD RASUL ALLAH

*There is no God but one God
Mubammad is a Messenger of God.*

THE VOW OF ABDUL-MUTTALIB

IT was a quiet, bright, mid-morning in Mecca. The Ancient House stood in the midst of the now deserted square; two naked Bedouins were circumambulating the Ka'ba before joining their caravan; along the fringe of the square some stragglers loitered; lean, fierce looking men of the desert who had awakened to rue the headache of the morning after the debauché of the night;—their night of nights in the metropolis of the desert; two northern slaves with blonde tresses, kohled eyes and gaily colored raiments, were sauntering back from a nearby encampment where their owner had hired them out to a Bedouin chieftain; Abyssinian slaves sprawled around and over the merchandise they guarded for a Yemenite; around the square where the Qureish—hereditary nobles of Mecca and guardians of its shrines—had built their homes, an atmosphere of quiet reigned, for the day was still young and the festivities of the preceding night had been protracted.

Out of the Ka'ba, where the god Hubal was enshrined, emerged Abdul-Muttalib, a dignified patriarchal chieftain of the Qureish, accompanied by the "Keeper of the cups" and followed by nine of his sons, leading Abdullah, his tenth and youngest, by the hand, to offer as a sacrifice to Hubal.

Trying to withhold his tears, Abdul-Muttalib wended his way with a firm tread and a drawn face towards the place of sacrifice. The sleepy square was suddenly electrified to life, slaves and slave-girls, Bedouins and city-dwellers rushed toward the group; from balconies and house-tops sudden shouts, calls and restraining supplications resounded. From mouth to mouth and from housetop to housetop the cry was raised and relayed:

"Ya! Beni Makhzoum!"

"O Beni Hashim!"

"Ye men of Omayia!"

"O Abdul-Dar!"

Shouting men, screaming women and crying children raced from the homes, bazaars and outlying encampments to congest the square and impede the progress of the sacrificial procession.

Abdul-Muttalib had felt a strain and uncertainty in his position in that he lacked sons (having one only) to sustain him in the responsibilities he had undertaken, which could be properly discharged only with

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adequate manpower in the house—he made a vow to Hubal that should he be blessed with ten sons and should the ten attain maturity, he would offer one of them in sacrifice at the Ka'ba. In the course of time Abdul-Muttalib was in fact blessed with ten sons. So the time came when he called his sons together, that he might fulfil his vow, and the ten obediently wrote each one his name on the shaft of an arrow, and the father carried the arrow shafts to the priest of Hubal, who had charge of drawing lots. The lot fell to Abdullah, the youngest and most beloved of the sons. Abdul-Muttalib then led the young man forth by the hand, to perform the sacrifice near Zem-Zem, between the stands of the God Isaf and the Goddess Naelah. But Qureish arose as one man and beseeched Abdul-Muttalib not to sacrifice the child, but to seek other atonement acceptable to Hubal in place of his son. Abdul-Muttalib hesitated to do this for fear of angering the idols. A nobleman by the name of Mughayrah stepped forth and said:

“If necessary, we will give all our wealth to redeem him.”

At last it was agreed that a deputation be sent to Yathrib two hundred and fifty miles away, to lay the case before the Oracle. The Oracle inquired the amount of the customary blood-ransom among the Qureish—

They answered: “Ten she-camels”.

The Oracle said: “Return to your homes and sacrifice first ten she-camels, then draw lots after the sacrifice to see if it be acceptable. If not, increase the offering, until your God signifies his acceptance”.

So they returned to Mecca and commenced to sacrifice, ten she-camels at a time, and the lot went against the boy until they had sacrificed a hundred she-camels, Abdul-Muttalib fervently crying and praying to his God throughout. At the sacrifice of the tenth ten the lot favored the boy, and the Qureish called to Abdul-Muttalib, saying:

“Thy Lord has favored thee, Abdul-Muttalib.”

“No by God, until I have drawn three additional lots.”

And for three successive times the lot affirmed the camel's sacrifice in atonement, and Abdul-Muttalib felt that Hubal was appeased. The sacrifice was left on the ground as an offering to the poor.

Thanks to the Qureish and the Oracle, this Abdullah, who was born in 545 A.C. grew up and became a strong, well-built, handsome youth to gladden his father's heart. He also became the object of competition by the ladies of Mecca, who were intrigued by the romantic story of his redemption as well as by his comeliness and pleasing disposition.

No Meccan girl, however, was destined to espouse him for at the

THE VOW OF ABDUL-MUTTALIB

age of twenty-four he went with his father to Yathrib and there took in marriage Amina, the daughter of a Tribal Chief, while at the same time, Abdul-Muttalib, now past seventy, himself took to wife the bride's cousin, Hala, who begot him Hamza.

Shortly after Abdullah's return to Mecca he joined a caravan to Syria for the purpose of building up his personal trade and fortune and, leaving his young bride fared forth with high purpose and higher hopes. On the return journey he stopped in Yathrib to visit Amina's people, and was there taken ill, and the caravan proceeded to Mecca without him. When Abdul-Muttalib heard the news he sent forth his eldest son, Al-Harith, to Yathrib to bring back Abdullah after convalescence. Upon arrival, however, Al-Harith learned that his young brother Abdullah had died and had been buried a month after his caravan had proceeded to Mecca. So Al-Harith returned to break the sad news to his father, who could not recall his favorite son were he able to sacrifice all the she-camels of Arabia, but could only try to comfort the young widowed bride, Amina. She had been looking forward so eagerly to her reunion with the handsome father of her unborn child.

Of earthly goods Abdullah, who had not yet inherited from his father, left five she-camels, a flock of sheep, and a slave girl named Um-Ayman, who later became the governess of Amina's child.

In these years the Abyssinians had gained a foothold in the Yemen, built a church at Najran, and were anxious to divert the pilgrimage of the nomadic Arabs to that city. This effort was not commercial in its motive, for Mecca held through its natural situation a commercial supremacy which could not possibly be shifted to Najran, but was made purely for the doctrinary purpose of drawing the Arabs to a point where Christianity could be promulgated among them. With this end in view Abraha, an Abyssinian General, mounted on an elephant, headed an army northward to Mecca for the declared purpose of destroying the Ka'ba. He announced his intention of not fighting the Meccans or demanding anything from them except the destruction of the Ka'ba. When the army had arrived in sight of Mecca, an epidemic of smallpox decimated the ranks and obliged Abraha to return to the Yemen, where he died from the effects of his expedition. This year 570 A.C., became known in the Annals of the Arabs as the "Year of the Elephant", and in this Year of the Elephant Amina gave birth to a son, whom his delighted grandfather, Abdul-Muttalib, at once carried to the Ka'ba and named "Muhammad."

PRE-ISLAMIC ARABIA

ROMANCE has always allotted a pre-eminent position to the picturesque Arab, a position which crystalized when the Muslim Arabs introduced the "Institution of Chivalry" to the West. This veil of glamour has obstructed a true appraisal of the role of Arabia and of the Arabs in the history of civilization.

The Arabs divide their history into pre-Muhammadan and Islamic. The pre-Muhammadan period, which they call Al-Jahiliya, "The days of Ignorance," has been greatly underestimated and slighted by historians.

In the dawn of history a distinct branch of the human family, leading the life of reindeer age, inhabited the peninsula situated in the north-east corner of Africa and the southwest corner of Asia. The Red Sea separated Arabia from the one continental mainland; the Persian Gulf and the rivers and marshes of Mesopotamia from the other and the Taurus Mountains enclosed it on the north. The early inhabitants of Jezirat-ulArab, "The Island of the Arabs," were thus imprisoned by natural boundaries to range within the confines of their peninsula and were protected for a long period of time from intercourse with other peoples. There resulted the development of a special language and of special mental qualities.

For unknown centuries these people moved north and south with their domesticated flocks. There were some who settled in the verdant valleys of Hadramaut and the Yemen, or in Najd, Yamama, Iraq or Syria.

But these fertile strips or regions were either sandwiched between or bordered on the sandy wastes (Nefud). Here over the deserts roved, from prehistoric times to the present day, nomadic thousands burned and hardened by the sun, sand and wind, leading a life of extreme hardship and privation. Centuries in this sandy caldron burned the redundant physical and mental make-up of these people and forged them as finely tempered steel. This caldron of human virility and intensity, constantly overflowed to reinvigorate the agricultural and urban settlements of Arabia itself and of the countries adjacent to it.

The deserts of Arabia were the cradle not only of the Semitic races but in a large degree also of the civilizations of Egypt, Chaldea, Babylonia, Assyria and Phoenicia. In the valleys of the Nile and Euphrates and on the shores of the Mediterranean the children of Arabia held the torch that first guided humanity on its march. The Arabian

ARABIA FELIX OR SOUTHERN ARABIA

contribution continued also through the Roman period by way of such local cultures as those of Nabatyea and Palmyra, which likewise drew their impulse from the same background of Arabia Deserta from whose barren sands so little could be expected and so much has sprung.

ARABIA FELIX OR SOUTHERN ARABIA

WITHOUT reviewing the ancient history of Arabia Felix it may be well to here give the reader a glimpse of the fruition of the Arab mind in that region. Fifty miles east-northeast of San'a, the present day capital of the Yemen, are found the ruins of Ma'rib, the old capital of the Sabaeen civilization. The ruins occupy an area about a thousand meters in diameter and include marble pillars and foundations indicating the former state of cultural advancement of the people, but the most important sign of this former civilization is found in the mountains about four hours journey to the west of this former city. Here at the entrance of the valley (Wadi-Shibwan) are the remains of a dyke of very solid construction, four hundred meters long, constituting the oldest known dam of antiquity.

This "Royal Lake", mentioned by Pliny, was constructed with its several sluices to gather the waters from the mountains and provide the Sabaeans with a flourishing agriculture. The bursting of this dam is supposed to have caused the ruin of the Sabaeen Kingdom and to have scattered the survivors far and wide over the peninsula. This dispersion of the Sabaeans which is remembered in the traditions of the Arabs is mentioned in the Koran and throws a light on the magnitude and extent of the irrigating system developed. The great dam was supplemented by chains of deep, spring-fed reservoirs, suggestive of the reservoirs still existing and again in use above Aden.

Before the Sabaeans, who are supposed to have established themselves in the 8th Century B.C., the Minaean, an older civilization, flourished there about 1250 B.C. Archeological research has been slow, but there are thousands of Minaean, Sabaeen, and Himyarite inscriptions now in the process of being deciphered which will undoubtedly throw much light on the early civilization of the Yemen and of Hadramaut, which modern archeologists have called the land of the first skyscrapers.

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While our knowledge of Ma'in and its Minaeans as well as Saba and the Sabaeans is fragmentary, yet their inscriptions and sculptures are indicative of two things; first that it was an indigenous native culture, uninfluenced to any extent by their Western or Eastern contemporaries, and second: that the traces of the older culture of the two are by far the more beautiful.

The Sabaean period, gradually decadent, left to its Himyar successors a great legacy of palaces, castles, and buildings (a twenty story palace in San'a) together with a flourishing agriculture, and a highly developed horticulture. There were as well, methods of weaving and textiles which were highly valued by later peoples of pre-Islamic Arabia, Iraq and Syria. The exposed traces of the buildings which have fared the fate of most ancient works of art, remained in evidence until a much later period. Thus Hamadani, the Arab geographer of the tenth century, reports that the ornamented facades of the temples and castles of southern Arabia had "figures of all kinds sketched on them; wild animals . . . eagles with flapping wings and vultures pouncing on hares . . . herds of gazelles hurrying to their death-trap . . . dogs with drooping ears, partly leashed and partly loose . . . and a man with a whip amidst horses." In their migration north these people of southern Arabia carried their art with them to the mountains of Huran, on the edge of the Syrian desert, where today the remains of their excellent workmanship can be traced.

Ma'in had marketed its produce, incense and myrrh to Egypt and the valley of the Euphrates; it had also extended its influence toward the Mediterranean ports with depots and stations extending to Gaza. The Sabaeans fell heir to this trade and carried it on. After the dispersion of the Sabaeans their northern sphere of influence was taken over by the Libyanites (about 500-300 B.C.) who were in turn succeeded by another related Arabian group, the Nabateans. These made the famous "Rose City" of Petra their fortified capital and the center of their caravans. They were conquered by the Romans in 106 A.C. (During the reign of Augustus, the Romans, their greed aroused by the legends of its wealth, also invaded southern Arabia with an army under Aelius Gallus which ended in failure and the retirement of the Romans.) The conquest of Nabatea was destructive to the trade and agriculture and displaced the caravan center into the hands of another Arab group to the northeast whose capital was the city of Palmyra, situated about sixty-five miles northeast of Damascus. The Kingdom of Palmyra included within its influence about sixty fortified cities and loomed as a

rival to the Romans, who destroyed it under the Emperor Aurelian 271 A.C.

At the dawn of Islam we find two Arabian states on the northern borders; one, the kingdom of Hira in Iraq, adjacent to the Persian Empire, and the Christian Arab state of the Ghassanides or Benu Ghas-san. These small kingdoms played an important role in the wars of the Eastern and Western Empires, and their accomplished warriors, on several occasions, swung the scale of victory or defeat in the rivalries of Byzantium and Persia.

ARABIA DESERTA

IN Arabia Deserta the inhabitants, organized into tribes, continued to lead the hardy existence of the nomad. Their wealth consisted of horses, camels, sheep and goats. While unlettered, they had developed a distinct culture. This culture can be studied in the traditions and history recorded in the early Islamic period as having been handed down from the last hundred and fifty years preceeding the coming of Islam.

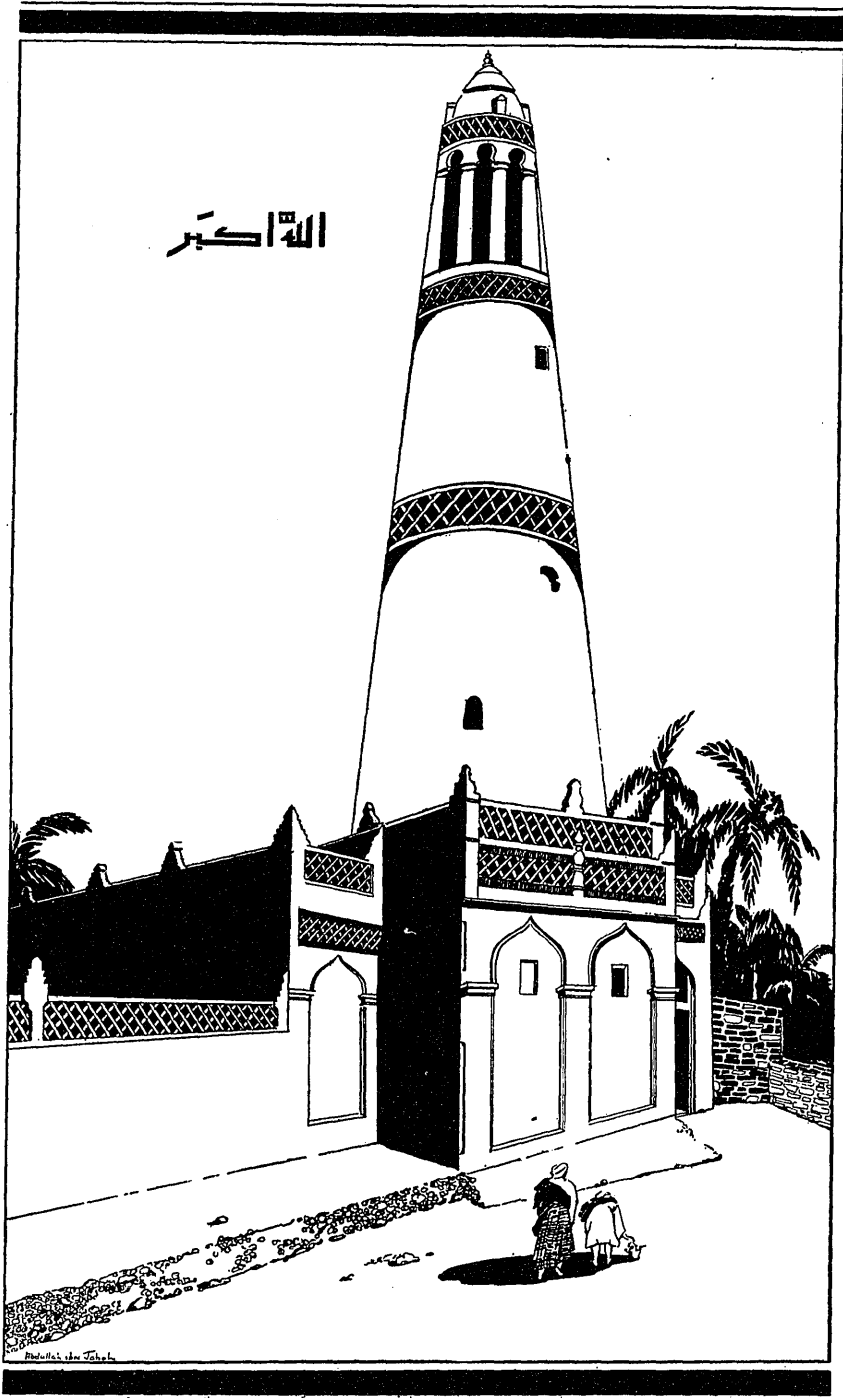
The Arabs of "The Ignorance" adhered strictly to the self imposed laws and regulations of the Muruwah, or "Code of Chivalry." Acceptance of these standards was universal, and any infraction was shunned by every person and tribe. Liberty and hospitality were their creed; blood relationship their protection. The language (Arabic, which has remained until today the nearest to the original Semitic root), was highly developed, very intricate in its shading and rich in its vocabulary. It has produced more poetry than any other language. At Souk 'Ukaz, near Mecca, known as the "Market of Intellect", poets, at annual festivals, presented their work and competed before the gathered Arabs, under the presidency of a recognized judge, and those who excelled were rewarded by having their poems hung in the temple and, better still, spread by the gathered bards or "rawies" to every corner of Arabia. The poems or kassidas of the pre-Islamic period stand today as the classics of Arabic. Women as well as men openly competed in these free intellectual fiestas.

MECCA

FROM among the cities of central Arabia, Mecca, early in the Christian era, had become preeminent, the great commercial and religious center. Situated at the intersection of natural caravan routes which connected it with Yemen, the Red Sea, Palestine, Iraq, and Persia, it gained unequalled importance as a clearing point for the exchange and distribution of merchandise. It also possessed the most venerated of Arabian shrines and goals of the pilgrimage, "The Ka'ba", the ancient structure whose establishment is attributed by oral traditions to Abraham and Ishmael.

In and around the Ka'ba were enshrined more than three hundred and sixty idols; tribal deities, some of which had acquired special prestige and were worshipped throughout Arabia, among the foremost being Allat, Uzzat, Naela, and most renowned of all, Hubal, the latter reputedly fashioned of reddish Mediterranean coral, one arm of which, broken, had been replaced by the Qureish with an arm wrought of gold. To this multitude of idols, Arabs from every part of the peninsula—congregating at Mecca during the months of truce, which all the tribes observed, as a period when all could travel in peace and security to shrines and market centers—made propitiatory sacrifices leaving the sacrificial meat to the poor. At times they indulged also in human sacrifice in emulation of Abraham, who had offered his only son to God.

A significant fact which must here be mentioned is that through this multiplicity of idolatrous cults which flourished in Arabia before the coming of Muhammad, there had persisted among the Arabs from much earlier times, and is reflected in the pre-Islamic literature, a vague but general belief in the Oneness and Singleness of God. The doctrine of monotheism had manifested itself in Arabia before the time of Moses, and it is interesting that Akhnaton, who threw all Egypt into turmoil for a generation by his efforts to introduce a monotheistic religion, was the child of a Bedouin woman of Arabia.



SEWUN, HADRAMAUT

THE QUREISH

IT was when Mecca came under the domination of the clan of Qureish, in 400 A.C., that it entered its period of ascendancy. Qusay, chief of the Qureish, ordered his people to build their homes around the Ka'ba, and he established institutions which raised Mecca in the estimation of the tribes and assured a perpetuation of prestige to his children and clan.

The Qureish secured to themselves the honorary positions of the guardianship of the Sacred Precinct, which included its care, repair and availability to the Pilgrimage; the Saqayah or furnishing of free water to all pilgrims, and giving of free wine to the poor; the obligation of Hospitality, which consisted of feeding the poor and needy pilgrims who were considered guests of the Gods. Expenses were defrayed by taxes levied against all the Qureish and administered by the particular house which held the honorary position; the Chieftainship, which meant presidency or chairmanship at all meetings in Dar-Al-Nadwa, near the Ka'ba, where the council was held which decided matters of Meccan policy and conduct, passed upon disputes, and adjusted differences. Two other institutions were those of the Standard-bearer and of Leadership in War. These institutions and the munificent policy established by Qusay showed the wisdom of Qureish, for it endeared Mecca to the nomadic tribes and assured it a stable commerce.

The Qureish became the directors of caravans and monopolists of exchange. They loaned money at exorbitant interest rates, became rich and opulent and could well afford to extend the hospitality which enhanced their reputation and made them preeminent among the aristocracy of the peninsula.

In 464 A.C., Hashim, great grandfather of Muhammad, personally concluded with the Roman Empire of Byzantium and with the Amir of the Ghassanite Arabs of Syria a treaty of amity which permitted the Qureish to send commercial caravans through Syria. One of his brothers negotiated treaties and trade agreements with Persia and Yemen, and a third brother concluded a pact with the Negus of Abyssinia.

Hashim was succeeded by his brother Muttalib, as Hashim had no mature sons, his only male child being an infant son named Shaybat, who lived with his mother in Yathrib. Al-Muttalib, who held the honorary chieftainship for a number of years at last went to Yathrib and prevailed upon Selma, Hashim's wife, to deliver Shaybat to him that he

might raise him to assume the position of his father and to inherit as well the wealth to which he was entitled. When Al-Muttalib re-entered Mecca on his camel with the youth riding behind him some of the Qureish asked who the youth might be, and others answered: "Abdul-Muttalib", meaning "the slave of Muttalib," thinking that the youth was a purchased slave. But Muttalib said to them: "Away with you this is Shaybat, the son of my brother Hashim."

But the sobriquet of "Abdul-Muttalib" stuck to the lad, and he was rarely called thereafter by his proper name.

When Abdul-Muttalib came of age, an uncle named Nawfal attempted to withhold his father's property from him, but his uncle, Muttalib, called the young man's maternal uncles from Yathrib and they came with eighty horsemen and obliged Nawfal to deliver the property due. Abdul-Muttalib then assumed the honorary obligation of dispersing hospitality and water to the pilgrims.

Abdul-Muttalib had heard the traditional story relative to Zem-Zem, the well from which Hagar had quenched the thirst of Ismael, and how Mudhad had covered it and obliterated its place in olden times. Having the responsibility of supplying the pilgrims with water, he determined to discover the situation of the old well, and at last located it midway between the stations of the idols Isaf and Naela. With the assistance of his only son, Al-Harith, he commenced to re-excavate, and at the point where he reached the water he found two gazelles made of gold and the swords that Mudhad had buried when he covered the well. Abdul-Muttalib used the swords and gazelles to decorate the door of the Ka'ba.

THE CHILDHOOD OF MUHAMMAD

FROM the earliest times to the present day it has been the custom of Arabian city dwellers recognizing the unhealthy conditions of life in the city and the spread of disease by contagion, and appreciating the free life of the Bedu Tribes and the superiority of the desert women as wet nurses, to entrust each infant after its eighth day to some young and healthy Bedouin mother. She acted as nurse for two years and governess until the child reached the age of eleven, in the freedom, language and tradition of the Nomadic Arab.

Amina awaited the coming of the nursing mothers of the Benu-Sa'd, who were renowned for their healthy women and their kindness. In the meantime Muhammad was nursed by Thuwaila, a slave girl of his uncle, who likewise had nursed Hamza, the child born to Abdul Muttalib by Amina's cousin Hala. Eventually a group of wet nurses of the Benu-Sa'd arrived in Mecca to secure foster infants, but none of these young mothers would accept the infant Muhammad, for he was only a poor orphan. They preferred the children of wealthier nobles from whom they could expect good rewards for their excellent care; while Amina was too poor to give her son's nurse a handsome reward.

One can imagine the sadness and hurt pride of Amina, the daughter of a noble chieftain, who had entered into an enviable marriage with the brightest of prospects. Too proud now to appeal to Abdul-Muttalib, she folded her infant close to her breast and wondered sorrowfully about his chances of surviving the unhealthy climate of Mecca.

But it was so written that Amina was not the only disappointed person in Mecca on that day, for Halima, a young Sa'di mother who was one of those who had refused the poor Muhammad, was unable to secure a ward. She was delicate in appearance, and no other mother wished her as a nurse.

Said Halima to her husband: "By the Gods, I am going back to take the little orphan."

Her husband said: "Do so, perhaps the Gods would bless us for the act."

And so Halima returned with Muhammad to the desert. She used to say afterwards that from the moment she took him her milk increased and her health improved, and that God had blessed her and her husband and all their possessions.

Except for one or two short visits to Mecca, Muhammad spent the

THE CHILDHOOD OF MUHAMMAD

first five years of his life with the Benu-Sa'd tribe. Later in life he used to boast playfully to his friends, saying:

"I am the purest Arab among you, for not only was I of the Qureish, but I was nursed by the Benu-Sa'd."

This sojourn of five years in the desert during the plastic years of the child's life established ties which Muhammad never forgot. The foster-mother, Halima, and her tribe were the objects of Muhammad's love and favor until the end of his life.

Muhammad was returned to his mother at the end of his fifth year and at once became the favorite of his grandfather, who lavished upon him all the love he had had for his son Abdullah. This venerable chief of the Qureish was accustomed to hold court in the shadow of the Ka'ba, seated on a rug and surrounded by his sons. Whenever the little Muhammad appeared Abdul-Muttalib would summon him, caress him and let him sit beside him.

In Muhammad's sixth year Amina took him to Yathrib to visit his maternal relatives. She showed him the home where his father had died and visited with him the grave where his father was buried. The child saw his mother cry and grieve for her lost husband, and in later years he used to tell his friends the impression which this episode made on him.

On the way back to Mecca, at the little town of Abwa, Amina suddenly fell ill and passed away. It was the sad task of Um-Ayman, the slave governess, to take the sorrowing little orphan to his grandfather at Mecca.

Two years later the child's grandfather, his best surviving friend, passed away. It is related that Muhammad followed his grandfather's bier on foot to the cemetery and that none could console his grief. He was then transferred to the guardianship of his uncle Abu Talib, whose ward he remained until long after he received his mission.

الم يجدك يتيمًا فأوى • ووجدك ضالًّا فهدى •

MUHAMMAD'S YOUTH

ABU TALIB seems to have been very fond of Muhammad and to have treated him with even more favor and affection than he bestowed on his own children. At the age of twelve, Muhammad went with his uncle on a trading trip to Syria and enjoyed again the spaciousness of the desert. There he toiled by day and at night he watched the stars in stupendous clusters seemingly hanging almost within reach. He passed through the ruins of old Arabian cities and heard the traditional lore of the Bedu. He saw the fruitful gardens and the green fields of Syria which formed so marked a contrast with the barrenness of the desert and of the mountains around Mecca. He saw the Byzantines and Christian Arabs, saw their churches, priests, and bishops, and heard them express their fear of the fire-worshippers of Persia. What effect did this journey have upon the soul and mind of this keen, earnest, and receptive boy? The effect of the wonders he saw, and the observations and comparisons he made are difficult to gauge, yet there is no doubt that they were indelibly fixed upon that clean, virgin mind.

As to his uncle, Abu Talib, the journey could not have proved profitable for he never ventured upon another, but lived the rest of his life looking after his many children and his nephew.

Back again in Mecca, Muhammad continued living the usual life of a poor boy of his time. In the months of truce he wandered over the hills of Mecca and the neighboring market places and listened to the bards reciting their epics and the rawies and raconteurs repeating the legends and stories of the Arabs. At these fairs the orators competed and boasted, every tribe advancing its best talent in competition to extoll the deeds of its notables in war and hospitality, and in these gatherings he must also have heard the preaching of Arabs who had embraced Judaism or Christianity, endeavoring to make converts from among the idolators.

In or about his fifteenth year Muhammad learned something else—he learned to carry arms, as behove an Arab of any station. He saw his first fighting when he stood with his clan in the war of the "Fijar", or so called "Vulgar War."

Ni'man Ben Munthir, the Arabian King of Hira, was in the habit of dispatching annually a caravan of musk to the market of

'Ukaz to be exchanged for hides, robes, and the embroidered textiles of the Yemen. A certain Barradh, petty chief of the Kinana, offered one year to guide the caravan under the protection of his tribe, and at the same time one 'Arwa, of the tribe of Hawazin, offered to guide it via Najd, and because the choice fell to the Hawazini, Barradh waylaid the caravan, killed the leader, and took possession of the merchandise. This was done during the month of truce, in which all bloodshed or deeds of violence were forbidden by general consent, and was therefore considered by all Arabs, an outrage. Because of certain friendly relations and treaties between the Kinana and the Qureish, the great Hawazin tribe proceeded to retaliate by a surprise attack upon the Qureish, who were obliged to take refuge in Mecca.

The Hawazin then declared to the Qureish that they would resume fighting in the following year at 'Ukaz. For five years this war was each year renewed until finally a peace was concluded under which the Qureish paid the blood price of twenty men to the Hawazin, who had suffered that many more fatalities than their enemies. Barradh became the symbol of treachery among the Arabs.

It may be here noted that such wars among the tribes were rarely very bloody. Though a killing was never forgotten nor forgiven, the Arabs met to fight only a few days at a time, then retired to resume their ordinary occupations, making a rendezvous for the next battle.

The fifteen year old youth, as was fitting for a noble of the Qureish, participated with his uncles in this war which not only had threatened the very prestige of his clan but the Arab code of chivalry as well. He first learned to stand beside his uncles and pick up the arrows shot by the enemy and hand them to his uncles to shoot back. In the last year of the war he became an archer.

The remainder of Muhammad's youth was spent in tending the herds of his uncles and of other Meccans, leading the life of a shepherd and working hard to sustain the very large family of his impoverished uncle. Abu Talib, desiring to obtain for Muhammad a more remunerative occupation, went to Khadija, the daughter of Khuwailid, a wealthy noble-woman of Mecca. She had twice been widowed and was now conducting her own business enterprise, buying merchandise and dispatching trading caravans. It is said that Khadija was the wealthiest woman in Mecca and had refused the marriage proposals of the most prominent notables of the city.

Said Abu-Talib: "O Khadija! We have heard that you are giving employment to men to accompany your caravan, and paying at the rate

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of two virgin she-camels per man. Should you care to employ Muhammad, we will accept no less than four virgin camels for his services."

Khadija answered: "O uncle! Had your request been for a stranger whom we disliked, we would yet willingly acceded to it. How then when it is on behalf of a relative dear to us?"

Abu-Talib returned to his nephew, saying: "God has apportioned you this employment."

MUHAMMAD'S MANHOOD

THUS at the age of twenty-five a path was opened for Muhammad. He now took his place in the world of men, traveling with the caravan of Khadija across the desert between Mecca and Syria. Again he saw the ruins and the still flourishing cities of older Arabian civilizations, comparing his findings with his recollections of his first impressionable journey into this country, listening again to the lore and stories recounted by the elders, visiting again the churches and monasteries of the Christians, which were at that time divided into bitterly warring sects.

Muhammad, on this journey, won the love and confidence of Khadija's slave, Maysara, who was in nominal charge of the caravan, as well as the respect of every member of the caravan, and seems unconsciously to have assumed the leadership of the enterprise. For we note that he transacted the trade on this journey and through his engaging personality and straight-forward dealings brought back to Khadija the desired merchandise at a very profitable exchange.

When the caravan returned to the outskirts of Mecca, Maysara said: "O Muhammad, fare you ahead and tell Khadija of the luck that you brought us on this journey."

Hurrying his camel along, he entered Mecca at noon, and Khadija, seeing him from her upper chamber, hurried down to the patio to meet him. She listened to his modest account, told in the most charming manner of Bedu eloquence. He told her about the journey, the profit, and the exchange that he had transacted for her. Maysara and the caravan followed to tell her of the diligence, high character, and gentleness of Muhammad. This in addition to what she had already known of Muhammad's honorable conduct and early life, caused this woman of

forty, to fall in love with this upright youth. And like all women of all ages and places, she had to unfold her secret to one of her friends.

Nafisa, the friend, later said to Muhammad:

"Why are you unmarried at your age?"

He answered: "I have nothing in hand with which to support a family."

So Nafisa replied: "Should you find beauty, nobility, and wealth sufficient, would you not respond?"

"Who is this person?" Muhammad asked,

"Khadija", replied Nafisa.

"But", Muhammad answered, "how is that possible for me?" knowing that Khadija had refused the proposals of the wealthiest and noblest of the Qureish.

And like every enthusiastic matchmaker, Nafisa said:

"Leave this to me."

As a result of Nafisa's efforts, Muhammad declared his wishes and Khadija set the hour for Muhammad and his uncles to come formally and ask her hand and consummate the marriage. As her father had died before the war of the Fijar, Khadija's uncle 'Omar Ben Assad, represented Khadija in the affair.

According to the Arabian custom still practiced today a dower must be paid by the bridegroom, and Muhammad with the help of his uncles gave Khadija twenty she-camels.

MUHAMMAD AS A FAMILY MAN

UP to the time of his marriage to Khadija, Muhammad, in spite of his poverty, had acquired by general reputation the title of Al-Amin, The Trustworthy, through his honorable comportment, truthful speech, sobriety, and devotion to his duties both in his humble calling as shepherd and in commercial transactions.

Muhammad is described as being of open countenance, with florid, brunette complexion, and of medium height. His high forehead was crowned with black wavy hair, his eyebrows were quite arched and met in the center. "His eyes were large with long black lashes. It was said that his eyes were very attractive in their impression of keenness and strength, yet overflowing with sympathy. He had a straight and delicate nose, and a thick beard. His neck was in proportion and comely, set

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into broad shoulders, and a deep chest. His hands and feet were not small but rather gave the impression of strength and he walked with a forward inclination of his body and a hurried, steady step, always giving the impression of a contemplative, thoughtful man."

All the early descriptions depict him as few of words and an attentive listener. He was ever serious and truthful, although he had a sense of humor and whenever he laughed his laugh was hearty. It is also said that he controlled his anger, the only sign of which was the appearance of an enlarged vein at the center of his eyebrows extending upward. His sterling qualities were such that his name of Muhammad was always superceeded by his title of Al-Amin.

Marriage with Khadija freed Muhammad from material cares. She retained the management of her personal enterprises, for Muhammad lacked the ambition to accumulate riches or to take advantage, as the Qureish did, of loaning money at exorbitant interest rates. Khadija's love indulged him to spend her money on the poor and afflicted, the orphan and the wayfarer. He mixed with the community and modestly shared in its public life. His humility and gentleness, coupled with his noble descent and the wealth of his wife, added to his standing and prestige.

About this time a cloudburst in the hills, followed by a flood, attacked the Ka'ba and weakened its structure. The Ka'ba, up to this time, had not been roofed and this had been a source of worry to the Qureish, on account of the exposed valuable objects enshrined within it. Qureish wished to rebuild the Ka'ba but were discouraged from doing so by their superstitious belief that the gods might become angry should they tear down this holy shrine. At the time of the cloudburst the sailing vessel of a Christian merchant was wrecked on the coast near Jeddah. The Qureish sent representatives to buy the vessel and bring back its lumber for the purpose of rebuilding the Ka'ba. The merchant himself, who had a knowledge of building and carpentry, came to help them and with the assistance of a Coptic carpenter who then lived in Mecca they decided to proceed.

The Qureish had divided among their four sub-tribes this important and honored task of tearing down and rebuilding the Ka'ba, allotting one side to each sub-tribe, but when it came time for the actual work, they again hesitated to commence, out of fear and superstition. At last Al-Walid Mughayrah stepped forth, called upon his gods and started apprehensively to demolish the wall, while the rest looked on to see what the gods would do to him. When nothing happened, they all advanced,

Muhammad among them, to remove the stones. They continued until they reached the lower part composed of green stones which repelled their picks, then ceased, leaving this part as a foundation.

Qureish brought from the neighboring mountains blue volcanic stones and commenced rebuilding. They continued until the new structure reached a man's height and it was necessary to replace the sacred meteorite, "The Black Stone", in the eastern wall. Again the sub-tribes, independent to a degree of anarchy, in which every pauper considered himself as good as the Amir, quarrelled as to who should have the honor of placing the Sacred Stone in its place. The difference became so acute that some took blood vows to prevent this honor from going to any sub-tribe other than their own. When this delicate impasse was reached, Abu-Ommyat Al Makhzoumi, one of the oldest and most honored chiefs, suggested that all should agree to permit the first person who happened to come through the Safa Gate to arbitrate and decide the matter. When Muhammad was seen entering through the gate, all exclaimed:

"This is Al-Amin, the trustworthy! We accept his decision."

Muhammad listened to their story and saw signs of enmity and anger on their faces. Then he said:

"Fetch me a cloth."

This he spread, took the stone in hand and placed it in the center of the cloth, then he called for the elder of each of the four tribes to take one corner of the cloth and for them to carry it together up to the place. Then Muhammad took it and placed it in its proper niche. This settled the dispute, for the four tribes shared equally in the honor.

Thus the Qureish proceeded to build the Ka'ba to the height of eighteen yards, raising its doorstep above the ground and supporting its roof by six columns, placed in two rows. They also placed in its northern side a stairway leading to the roof and when the work was completed they replaced the god Hubal and the other idols and valuable objects. This incident while pointing to the character and superstitions of the Qureish, also points to the esteem in which the young Muhammad was held.

Muhammad's life with Khadija was a life of wholesome felicity, love, children, and wealth. Of his children, two sons named Al-Qasim and Abdullah, died in infancy. It was not long after this affliction that a young slave by the name of Zaid ben-Haritha was offered for sale in the market. Muhammad rushed to Khadija and asked her to buy him, which she promptly did. Muhammad immediately freed and adopted Zaid as his son, and his name henceforth became Zaid ben-Muhammad.

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Of daughters, Muhammad and Khadija had four: Zainab, the oldest was married to Abal-'Aasy Ibnul-Rabi', her maternal cousin, an upright, youthful merchant. This marriage proved to be a happy one in spite of Abal-'Aasy's opposition to Islam.

Ruqayat and Um-Kalthoum were married to 'Otbah and 'Otaybah, the sons of Abu Lahab, Muhammad's paternal uncle, and the bitterest opponent of his mission. Abu Lahab had his sons divorce their wives after Islam. These daughters were married to 'Othman, the one after the death of the other, while Fatimah was married to 'Ali, the son of Abu Talib, and beau-ideal of Islamic chivalry.

اقراء باسم ربك الذي خلق • خلق الانسان من علق •
 اقراء وربك الاكرم • الذي علم بالقلم • علم الانسان ما لم
 يعلم •

MUHAMMAD'S MISSION (610 A.C.)

THINKERS among the Arabs were in the habit of isolating themselves at intervals to spend the time in quiet meditation and in prayer to their personal or chosen deities. In such moods they sought the wilderness far away from the distractions of their ordinary habitations. It is not strange then that the thoughtful Muhammad used to frequent a certain spacious cave near the summit of Mt. Hira, north of Mecca. There he annually spent the month of Ramadhan in contemplation and worship, struggling within himself in the solitude of nature and seeking the true explanation of life. At such times he forgot himself completely and partook very little of the food that Khadija was in the habit of sending him.

He did not seek to solve this riddle in the stories of the disputing sects and at the hands of violent dissenters. He tried to elicit it from the surrounding universe. His mind looked to the heavens, its stars, sun and moon; to the burning desert under the brilliant and merciless sun; to the peace of the silent night; to the distant and cooling seas and studied the causes and the unity of the Universe. In all this he yearned and struggled to find the higher truth, and his desire for knowledge sent his mind and his yearning soul to rend the veil which hid the secret.

It could not have taken Muhammad long to see that his people, their mode of living as well as their worship of idols was in vain. He had already commenced to see the stupidity of directing prayer to these wooden and stone images. He had commenced to disdain these objects which could neither confer a boon nor ward off an injury. What good were those lifeless gods, Hubal, Allat or 'Uzza? This disdain eventually led Muhammad to despise these inanimate objects, and he made their destruction and the guidance of his people into a better path his life's purpose.

Muhammad's disgust with his own past ignorance and that of his people was not mitigated by the memory of what he observed in Syria when he saw Christian devotees prostrating themselves before similar wooden and stone images. This dislike made him, in later life, forbid his

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followers to sculpture living images. While the inhibition and loss to art by this measure were great indeed, yet rationalism fourteen centuries ago was more important to Muhammad and the world, which was then feeling its way out of darkness, than the harm occasioned by it.

I could do no better than to here translate Dr. Haykal's interpretation of this pensive Arab's contemplation:

"Where is the Truth to be found? Where can one find it in this spacious Universe with its spacious lands, heavens and galaxies? Is it in these brilliant stars that send us light and warmth? Is it from these that rain comes to us that the earth may have life and that living creatures may subsist by light, warmth, and water? No! No! These stars and planets are alike unto our globe. Where then is the Truth? Is it behind the stars and in the never ending ether? But what is the ethereal, and what is this temporary life which comes for a day and passes the morrow? Whereof it comes and what are its causative factors? Did it come perchance, and are the earth and ourselves a part of this accident? But earth and life seem to follow set, stable, and unchangeable laws and it does not seem reasonable that it is based upon haphazard! What of the good or evil that humans do? Is it voluntary and wilful; or is it in their nature and beyond their choosing? It was of such intellectual and spiritual problems that Muhammad used to ponder during his solitude in the Cave of Hira."

Dr. Haykal's analysis is fully justified by Muhammad's later exposition of these very problems.

Such was Muhammad's thoughtfulness, not only during his annual isolation, but more so as he walked among his people and saw their actions; the loose sexual ties, the burying alive of their infant daughters, slavery, and the injustice to women; the excessive interest rates imposed upon the needy; the greed and appropriation of the substance of the orphan and the widow; the drunkenness around the Ka'ba, the sacrifices to the idols—all this seemed sinful and wrong to this clean and trustworthy man.

The good of his very family, tribe, and nation was nearest to his heart, yet he saw no solution for his people in the Jewish faith as it was then practiced by the Jews, for it was full of superstition and ceremonials, and it was they who were the most oppressive money lenders at that time and Muhammad chided them for appropriating the homes of the debtors unjustly. How then could their religion improve his people? Christianity? The Christian priests that he saw in Syria wore diadems and bejeweled raiments, while the poor, who lacked the neces-

sities of life contributed to this splendor and they too prayed before images. How could these drinkers of the wine reform the drunkenness of his people? What advantage could be gained in exchanging the worship of Hubal, Allat and Uzza, for the Trinity which was a deep mystery?

These thoughts which concerned Muhammad by day accompanied him to his bed at night and intruded into his sleep; he commenced to dream of these problems at night and come to a clearer understanding by vision. He saw the vanity of superficial life and realized how the people had strayed away from the right path; that their life was devoid of spirituality, and that they had reached the depths of degradation.

The Truth which crystalized into Muhammad's consciousness was that God, the Creator of the Universe, was One, and was devoid of corporeality; that His Supreme Intelligence which designed and governed the world, must have a divine interest in all its manifestations; that He was Merciful and Compassionate; that He was a Just God and that men, though guided, are responsible for their own actions.

* Koran, Surah 99 . 7—And whoso doeth good an atom's weight will see it then.

8—And whoso doeth ill an atom's weight will see it then.

That Paradise and its attainments is a fact and that Hell is also true, and that those who worship idols are lead astray and that their punishment, should they not heed the admonitions, is Hell; such were the conclusions and convictions that Muhammad arrived at in the later years of his thirties.

When the fortieth year of his life arrived he resumed his solitude, meditation, and prayers in the Cave of Hira. This he prolonged to six months during which he came down from his mountain solitude to stray in the desert and return again to his cave, spending his time in supplication to the Supreme Lord of Creation, and his nights in dreams and visions until he became frightened by these visions and sought the council of his faithful wife. He confided to her that he was afraid lest the Jinn were affecting his mind; that he might be on the verge of insanity because of his varied visions and dreams. The good wife assured him that the Jinn could never approach, with evil intent, a man of his unselfish conduct and trustworthiness.

"Are you not called by everyone, Al-Amin, The Trustworthy? A

* The Koran is the gathered revelations and is divided into Surahs or chapters. See chapter on Glorious Koran.

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man of your character and conduct need not fear the evil of the Jinn.”

Neither Muhammad nor his wife dreamt at this time that these spiritual agonies and travails were preparing him for a mission and making him receptive for a revelation from On High.

The old records state that it came to pass that one day (The 27th. day of Ramadhan 610 A.C.) while Muhammad was sound asleep in the cave, a person (angel) appeared before him with a tablet in his hand, saying:

“Read thou!”

Muhammad, startled, answered:

“I read not.”

Then he felt as if being suffocated by this presence, and upon reviving was again told:

“Read thou!”

And Muhammad answered again:

“I read not.”

Again he felt as if being suffocated, and again upon reviving he was told:

Koran, Surah 96 . . 1—“Read: In the name of thy Lord Who createth.

2—“Createth man from a clot.

3—“Read: And it is thy Lord the most Bountiful

4—“Who teacheth by the pen.

5—“Teacheth man that which he knew not.”

This Muhammad repeated and the presence vanished, but the text remained engraved upon his heart. He awakened in fright and panic, he looked to the right and to the left but saw no one, he shook from extreme fright and was terrified. He ran out of the cave puzzled and in distress and strayed over the hills wondering who the presence was who had made him repeat.

Until now his enlightenment had been due to deduction, to observation helped by dreams and visions which illumined him and pointed to him the way of Truth. He had already arrived through this illumination to the truth of the Unity of the Creator, but this experience was different. It was direct, overwhelming, so crushingly stupendous and all absorbing as to obliterate all consciousness of the surrounding world as well as his own person, leaving only the impressive word of this reminder, who said that God was the Creator and that He is Generous, and that it was He Who teaches man all knowledge. As Muhammad strayed over the hills, in fear and questioning, he heard a voice calling to him, he became more frightened and lifted his head to the heavens and there

he saw the angel in the image of a man, and it was the same as he saw in the cave. His fright was such that he turned his face away, but where ever he looked he saw the same image. In the morning Khadija sent someone to the cave to inquire about his condition and they found him not, for he had strayed into the wilderness.

When the image vanished, Muhammad, the clean, healthy, and gentle, man of Mecca, who had spent the last six months in fasting and prayer in a solitary cave at the summit of a barren mountain, now thin in body, pale in complexion, his black eyes burning with the flame of his terrified soul, burst in on Khadija, shaking as though from fever and like a terrified child, he cried:

“Khadija! Khadija! cover me! cover me!”

They hastened to wrap him in blankets until his terror had calmed, when he looked up beseechingly to his wife, and said:

“Khadija! What is happening to me?”

Then he told her of all that had happened and how he feared to be deceived by his imagination. Here his good wife, who had previously mothered this frightened, big-hearted man during his asceticism, arose to her motherly ministrations again saying:

“Be of good cheer, O son of my paternal uncle, and persevere! For I swear by Him in Whose hand lies Khadija’s soul that I hope you will prove to be the expected prophet of this nation. Fear not that God will ever fail you, but that you will establish Truth and Fidelity, and lead all concerned to the Truth.”

Muhammad, comforted, looked up to Khadija with gratitude and affection and fell asleep completely exhausted. He slept soundly to awaken to a strong spiritual life, a life devoid of selfishness, a life of sacrifice, directed solely to the worship of God and the service of humanity.

As Muhammad slept soundly, Khadija hovered near him with hope and pity, hope that the morrow may find him well and leading his nation forward in the straight path, and pity and fear for this gentle and kind husband. She imagined the beauty of the story and remembered the words which had become engraved in the heart of Muhammad. In this troubled state she left him asleep and sought council of one in whose wisdom and advice she had great confidence. This person chanced to be her paternal cousin, Waraqa Ben Nawfal, a venerable old man who had become a Christian, had learned the gospel, and had translated some of it into Arabic. When Khadija related all that beset her of hope and pity, Waraqa thought for a while, then said:

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"Holy! Holy! is the Lord! By the One in Whose hands lies Waraqa's soul, if what you relate is true, the law has come. The law that came to Moses has come again, and he shall be the prophet of this nation, tell him to be steadfast."

Khadija returned to find Muhammed still asleep and she watched over him with her usual love, devotion and pity. Suddenly out of his peaceful slumber he began to shake anew, his breath came deeper, and sweat stood out upon his forehead, he suddenly stood up listening:

"O slumbering one, arise and warn, and your Lord glorify, and your garments purify."

When Khadija saw this she advanced to him in tender supplication that he might return to his bed and rest, but he answered:

"O Khadija the time of rest and sleep has passed. Gabriel has ordered me to warn the people and call them to God and His worship. Who then shall I call, and who will respond to me?"

Khadija tried to comfort and encourage him. She told him of what Waraqa said and informed him with love and tenderness of her own faith in his prophethood. It was quite natural for Khadija to believe in him for she had known him during his life as faithful, truthful, of high ideals and an example of piety and mercy. She had watched him for years practicing his asceticism for no other object than seeking the Truth. She had watched his yearning and prayers for guidance and had no doubt that an angel of God had appeared to him.

When Muhammad later met Waraqa at the Ka'ba he retold him his story.

"By Him in Whose hands lies my soul, thou art the Prophet of this nation," said Waraqa. "Thou hast received the great revelation (law) which came to Moses before you. Thou will be called a liar, injured, expelled, and fought for this, and should I reach such a day I shall take God's part."

Then Waraqa approached the Prophet and kissed him on the head. Muhammad felt the sincerity of Waraqa and the heft of his own responsibility. Now he began to wonder how to approach the Qureish.

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Muhammad's problem in dealing with the Qureish comprising his very sub-tribe and nearest relatives, even to his very household, was not an easy one. The Qureish prided themselves on their adherence to the idols worshipped by their ancestors. They were particularly proud of their guardianship of the Sacred Precincts and their lordship over Mecca. This lordship had given them the highest prestige and the strongest

position among the Arabs. It was to their beloved city of Mecca that the pilgrims came from all parts of Arabia to worship and trade, and this in turn brought wealth to the Qureish. Here their life had been one of ease and luxury. Their debauchery was easily absolved by sacrifice to their favorite idol. To ask them to forsake these idols as well as their advantage of excessive gain, and to lead them to a life of sobriety, compassion for the meek slave and the orphan, was a task before which Muhammad stood, not in fear, but in doubt. What was he to do, and how might he act, should they reject his call, as he felt certain they would? This uncertainty made him await a revelation to guide him. But he waited in vain, no further revelation came, and with the passage of time, fear and desperation assailed Muhammad, as the angel seemed to have deserted him. During this time he felt himself cut off from all things, wishing at times that death might free him of this intolerable void.

When all seemed darkest the revelation appeared again with these:
Surah 93—

1—By the morning hours

2—And by the night when it is stillest,

3—Thy Lord hath not forsaken thee nor doth He hate thee,

4—And verily the latter portion will be better for thee than the former, (of his life)

5—And verily thy Lord will give unto thee so that thou will be content.

6—Did He not find thee an orphan and protect (thee)?

7—Did He not find thee wandering and direct (thee)?

8—Did He not find thee destitute and enrich (thee)?

9—Therefore the orphan oppress not,

10—Therefore the beggar drive not away,

11—Therefore of the bounty of thy Lord be thy discourse.

“Glory to God,” his heart was delighted and comforted, and his soul was at peace! Gone were the fears of Muhammad, and his doubts. Now the smile of contentment appeared on his face, and his lips moved with praise of God in prayer. Both he and Khadija were strengthened in their faith and were never to be assailed again by doubts to the end of their days. The revelation and guidance never deserted Muhammad after this period.

Living with Muhammad, his wife and daughters, was 'Ali, the young son of his uncle Abu-Talib. This had come about when years of severe depression had affected the Qureish in general, and Abu-Talib in parti-

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cular, for he was among the poorest among them. Muhammad had gone to his uncle, Abbass, who was the wealthiest of the Benu Hashim, and said:

"Thy brother, Abu-Talib, under these circumstances, is in distress, therefore let us lighten his load by each of us undertaking the guardianship of one of his children."

And so it had come to pass that Al-Abbass took Ja'fer and Muhammad took 'Ali. One day the young 'Ali entered suddenly on Muhammad and Khadija and found them kneeling in prostration and repeating in unison the few inspired sentences they knew. He stood in astonishment until they terminated their prayers, then asked:

"To whom do you kneel?"

Muhammad answered:

"We kneel and pray to God, Who has sent me as messenger and ordered me to call the people to Him."

And Muhammad called his young cousin and ward to the worship of the One God, Who has no partner, and to the faith which He revealed to His prophet. Muhammad then recited the few revealed passages. 'Ali was captivated, yet he asked Muhammad to wait until the morrow for his answer, for he wished to consult his father, Abu Talib. 'Ali spent a disturbed night and when the morning came he returned to Muhammad and Khadija, and said:

"God created me without consulting Abu Talib, so I do not need to consult Abu Talib that I may worship God."

And 'Ali became the first youth to embrace Islam, and Zaid, Muhammad's freedman and adopted son became the second. Islam remained limited to the household of Muhammad for a short time.

*

Among the Qureish, in Mecca, there was a highly respected and wealthy friend of Muhammad, Abu Bakr. He was distinguished among the Qureish for his upright character and fair dealings. Knowing the trustworthiness and honorable life of Muhammad, Abu Bakr had become his fast friend, and when Muhammad called upon him to forsake the idols and to worship the Great Intelligence back of the Universe, Abu Bakr immediately accepted the call, renouncing his idolatry. This spiritual worship with its admonition to keep the body clean, the soul pure, and to succor the orphan and the poor, appealed to his character. So Abu Bakr went forth among his friends declaring his faith in the One God and in His messenger. This created a sensation

among the Qureish, for he was regarded by them as a leader of unimpeachable standing. In a very short time a small coterie of Abu Bakr's friends adopted Islam and received their instructions from the Prophet. These followers, headed by 'Othman, comprised: Abdul-Ruhman Ben 'Awf, Talhat B. 'Obaidullah, Sa'd B. Abi-Waqas, Zubair B. Al'awwam, Abu 'Obayda B. Algerrah and others. All became important factors in the subsequent spread and history of Islam.

'Ali developed into a most intrepid knight and warrior. He was also a great poet and orator. His sayings portrayed ardent faith, deep philosophy, and great sagacity. He lived to become the fourth Khalifa of Islam, and died, his memory to remain the Beaux-Ideal of Islamic chivalry.

Zaid, Muhammad's freedman and adopted son, occupied an affectionate place in the Prophet's life. He was the commander of the punitive campaign against the Romans of Byzantium and was killed leading the Muslims. Later on the Prophet appointed the twenty year old son of Zaid, Usama, as the leader of the expedition which inflicted the first severe defeat on the Romans and was the prelude to the conquest of Syria by the Arabs. This position of honor allotted to the son of a former slave, over an army which contained a number of tried generals and nobles of the Qureish, was meant to convey, not only the personal affection of the Prophet, but a lesson to the Muslims themselves:

"That in Islam there is no distinction of caste, race, or color; that all are equal in the eyes of Allah."

Abu Bakr became the first Khalifa after the death of the Prophet and helped to establish Islam according to the revelations proclaimed by Muhammad, and ruled in the same spirit.

'Othman became the third Khalifa and faithfully gathered the Koran into one book.

Abu 'Obaida led the armies of Islam to great victories.

And so it came to pass that this honorable, gentle and humble Prophet of Arabia Deserta, with the help of God and the Meccan stragglers who followed him—who in themselves were negligible nonentities to the world at large—became an important factor in changing the fate of Empires and setting the course of cultural waves which affected the whole world and are still directly and indirectly affecting the history of humanity.

والانذر عشيرتك الاقربين • واخفض جناحك لمن اتبعك من
المؤمنين • فإِن عصوك فقل إِنِّي بريء مما تعملون •

For the first three years the converts used to meet for worship on the outskirts of Mecca. More men and women gradually joined the small group. The tenderness of the Prophet, his humbleness, perfect manliness, the spirituality as well as morality of his teachings diverted his followers from personal selfishness to the attainment of the common good, with particular consideration for the weak. This conduct became characteristic of the first Muslims and influenced the new converts to become steadfast.

People in Mecca discussed Muhammad and his teachings, but the Qureish smiled with indulgence, for they had heard such wisdom before from Jews and Christians, and wise men like Quss, Ommaya and Waraqa, and felt that the effect of Muhammad's teachings would be just as negligible and that eventually these converts would return to the faith of their forefathers, and that the gods Hubal, Allat, 'Uzza, Usaf and Naelea would undoubtedly emerge victorious.

At the end of the third year it was revealed to the Prophet to declare his mission more openly.

K. Surah 26—

214—And warn thy tribe of near kindred.

215—And lower thy wing (in kindness) unto those believers who follow thee.

216—And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do.

217—And put thy trust in the Mighty, the Merciful.

Surah 15—

94—So proclaim that which thou art commanded, and withdraw from the idolators.

Muhammad prepared a banquet for his relatives and tried to call them away from their idolatry, but his uncle, Abu Lahab, interrupted him and urged the assembly to disperse. Muhammad prepared another feast for them and when it was over said to them:

"I know not of an Arab who brought his people a greater boon than I bring unto you. I come to you with the blessings of this life

and eternity. My God commanded me to call you unto Him. Are there some among you who will respond to this cause?"

They all turned away their faces and prepared to leave, but 'Ali stood up, and he was then a boy in his minority, and said:

"I am your helper, O Prophet of God! And I will war on him who wars on thee."

The Benu Hashim smiled in derision and some laughed aloud, their glances alternating from Abu Talib to his son 'Ali. They went away mocking the Prophet.

After this Muhammad commenced to call to all the Qureish and the people of Mecca in general. One day he mounted a promontory and called to the Qureish. And they streamed towards him asking the reason.

He said: "Did I inform you that an army is at the foot of this hill, would you believe me?"

They answered: "Yes, thou art among us beyond suspicion, for we have never known you to lie."

He said: "Then listen, for I am warning you of great calamity."

Then he proceeded to call them by naming the different sub-tribes. Saying:

"God has commanded me to warn my tribe that there is no benefit to them in this world unless they acknowledge that there is no God but One God."

Immediately his uncle, Abu Lahab arose and cried out:

"Ill luck to thee the balance of the day. Is it for this affair that thou hast gathered us?"

The anger of Abu Lahab and the opposition of the Qureish did not stop the spread of Islam. Hardly a day passed that someone did not embrace Islam—Islam, "the capitulation of a person's will to the will of God, or, belief in Divine guidance."

With the increase in the number of converts, the nobles of the Qureish, the wealthy and the revellers, all commenced to feel that Muhammad's mission was undermining the worship of the idols and that if it went unchecked it might jeopardize their wealth. Also they felt that the admonitions to sobriety were belittling their behavior, so they thought it well to ridicule him and his believers. They induced their poets and wits to compose verses of ridicule. 'Amru Ibnul 'Aas was a poet and wit who was very active in his ridicule of Muhammad and the Muslims. Some came forth and asked Muhammad to prove his mission by the performance of miracles, as Moses and Jesus had done. Why

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could he not change the surrounding hills into gold? Why could he not bring forth the things whereof he spoke in a book written in heaven? Why could he not show them this angel of whom he spoke, or raise the dead, or order the mountains to move away and give Mecca a measure of spaciousness? Some asked:

“Why not bring forth a sweeter spring than *Zem-Zem*, for it is badly needed?”

They even asked him why his Lord did not reveal to him the future prices of commodities, that they might speculate and become rich.

But he answered to this by the revealed word:

قل لا املك لنفسي نفعا • ولا ضرا • الا ما شاء الله
ولو كنت اعلم الغيب لاستكثرت من الخير
وما مستني سوء • ان انا الا نذير • وبشيز لقوم يومنون •

Surah 7—

188—Say for myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

This was all that Muhammad claimed at the commencement of his mission, that he was a messenger and a warner; that he possessed no miraculous power, nor was capable of the performance of miracles. In the subsequent years and at the height of his success he repeatedly reaffirmed the same stand, and taught them that he was but one of them, a human being susceptible to all things to which men are subject, including error, sickness and death. He brought them no teaching beyond what was acceptable to reason, and imposed upon them no duty which was beyond their ability to bear or perform. After living to see the full triumph of his mission and his complete dominance of the Arabs in their affairs, he lived much more humbly and in greater humility than at the commencement of his mission and passed away impressing them with his own limitation and the repetition of his first humble claim. During the subsequent fourteen centuries there never arose a faction or a sect among the billions of human beings who adopted Islam, regardless of their state of enlightenment or ignorance, who dared to attribute to Muhammad any divine attributes beyond his emphatic claim.

Muhammad had begun to tell the Qureish of the stupidity and

helplessness of their idol gods, gaining thereby their absolute hatred and enmity. At last they chose a delegation to await on his uncle and protector, Abu Talib, who was the chief of Muhammad's immediate clan, to demand that Muhammad should cease to shame their gods and the religion of their forebears or that Abu Talib should cease to stand between them and Muhammad.

While Abu Talib was a follower of the old worship, he refused to remove his protection from his nephew. It may here be explained that the blood feud system, practiced by the Arabs, would have immediately called for a bloody war to revenge the death of any clansman, regardless of his station. At another time they offered Abu Talib 'Omarah B. Al-Walid, one of the noblest and most handsome youth of the Qureish, begging Abu Talib to adopt him as his son in lieu of his protection of Muhammad. This again was refused by Abu Talib. At last they came back saying:

"Thou art the eldest and most honored among us, we have asked you to restrain your nephew from degrading our gods and we have no further patience with the degradation of our fathers and their worship. Either you stop him or we will fight you and fight him until one faction or the other has perished."

This ultimatum greatly embarrassed Abu Talib for he neither accepted Islam nor wished to desert his nephew, so he went to Muhammad and related to him the stand of the Qureish, saying to him:

"Save thyself and me, and burden me not with what is beyond my power."

Muhammad weighed the problem, realizing the weakness of the few Muslims against the powerful and well equipped Qureish, then raised his head and answered:

"O Uncle, were they to place the sun in my right hand and the moon in my left to forsake this cause, I will not do so until God manifests it victorious or I perish in its service."

Abu Talib, placed between the anger of his people and the high purpose of his nephew, replied:

"Go thou, my nephew, and say whatever you wish. By God I shall never forsake thee."

Accordingly Abu Talib called the clan of Benu Hashim, acquainted them with the situation, and asked them to stand between Muhammad and the Qureish. To this they all responded willingly excepting his brother, Abu Lahab, who declared his enmity toward his nephew and joined Muhammad's enemies. And so it came to pass that the clan of

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Benu Hashim, on account of the blood relationship, which was the supreme code of the Arabs, plus the regard and love they had for Muhammad as an upright character, stood between him and the rest of the Qureish, although they were composed mainly of men who still followed in the ancestral mode of worship. Thus Mecca became divided and its people foresaw not only the loss of prestige but the possibility of commercial ruin because of Muhammad and his innovation.

While Muhammad was afforded protection from injury through his clan abroad, and great love and comfort at home through Khadija, his followers commenced to feel the cruel persecution of the Qureish, especially the slaves among the Muslims. A certain Abyssinian slave, whose name was Billal, had accepted Islam, and this so angered his owner that he ordered him placed in the scorching sun with a heavy rock on his chest, until he would repent or die, but the only word Billal would repeat while he suffered thus was:

“Only One.” Meaning that God is One.

When Abu Bakr heard of this, he purchased Billal from his owner and freed him. It is of interest to note that this black slave who had a melodious voice, became the first muezzin or “caller to prayer” in Islam, and it is related in the tradition that the believers one day were talking to Muhammad and in conformity with their personal love and wishes stated that undoubtedly Muhammad would be the first to be favored by the Lord in entering Paradise. In answer to this Muhammad said:

“It seems to me that as I approach Paradise I shall hear the clicking of the ankelets of Billal far ahead of me.”

Abu Bakr bought and freed many slaves who were being persecuted for their acceptance of Islam. Among them a slave girl of Omar, (who then was the enemy of Islam but who later embraced it to become its Second Khalifa after Muhammad and one of the greatest figures in Islamic history.) Thus did the respected and wealthy Abu Bakr, as well as Khadija and Othman, use his personal wealth to help the Muslims and serve the cause of Islam.

The stand of Benu Hashim saved the life of Muhammad, but did not stop the harm and insult to his person. The wife of Abu Lahab used to throw all the refuse at Muhammad’s door, and Abu Jahl once threw the placenta of a sacrificed goat on Muhammad while he was praying in a corner. Muhammad responded to this only by hastening home to cleanse his person and garment.

فمن يعمل مثقال ذرة خيراً يره • ومن يعمل مثقال ذرة
شراً يره •

CONTINUED PERSECUTION

AND so affairs progressed from bad to worse, with the Qureish despising and fighting the believers, and Benu Hashim becoming more determined in the defence of their clansman. The life in Mecca which had been prosperous, filled with indulgence and gaiety, became tense, with kinsman set against kinsman and where any incident might lead to civil war and bloodshed. One incident of the sort was prevented in time by Abu Jahl, one of Muhammad's bitterest tormentors. It so happened that Abu Jahl, passing Muhammad, cursed him and the religion he preached, insulting him in such wise as no Arab would tolerate. To this Muhammad answered not, but avoided him in silence. Now Hamza, Muhammad's young uncle who was a powerful warrior and a famous hunter, chanced to be returning from the hunt and went, as was his custom, to circumambulate the Ka'ba before returning home. Upon reaching the square that evening, he was told of the abuse heaped upon his nephew by Abu Jahl. He became furious and went in towards the Ka'ba, where the Qureish had gathered. Contrary to his custom he did not salute a single person, and as Abu Jahl was not among them, he passed into the very temple, where he found him and there struck him with his hunting bow, cutting his face and head. This happened in the Sacred Precincts, whose violation was an unheard of sacrilege.

This action reveals the state of nerves then prevalent at Mecca and the height of feeling in the two camps. The men of Benu Makhzoum, Abu Jahl's sub-tribe, wished to take the part of Abu Jahl, but Abu Jahl himself, fearing the consequences, stopped them by acknowledging his own guilt. Hamza then went to Muhammad and declared his Islam and thereafter lived and died for his new faith.

The situation had become so perilous that 'Otbat Ben Raby'at, one of the notables among the Arabs, was delegated by the Qureish to settle the matter and save the day by conceding the overlordship to Muhammad and placing the city under his rule. This was proposed that life might again flow undisturbed as it had before.

'Otbat said to Muhammad:

"O my nephew! thou art held by us as one of noblest descent, and kin to all of us, but you have come forth with a cause which has disrupted your people. So listen that I may make you an acceptable

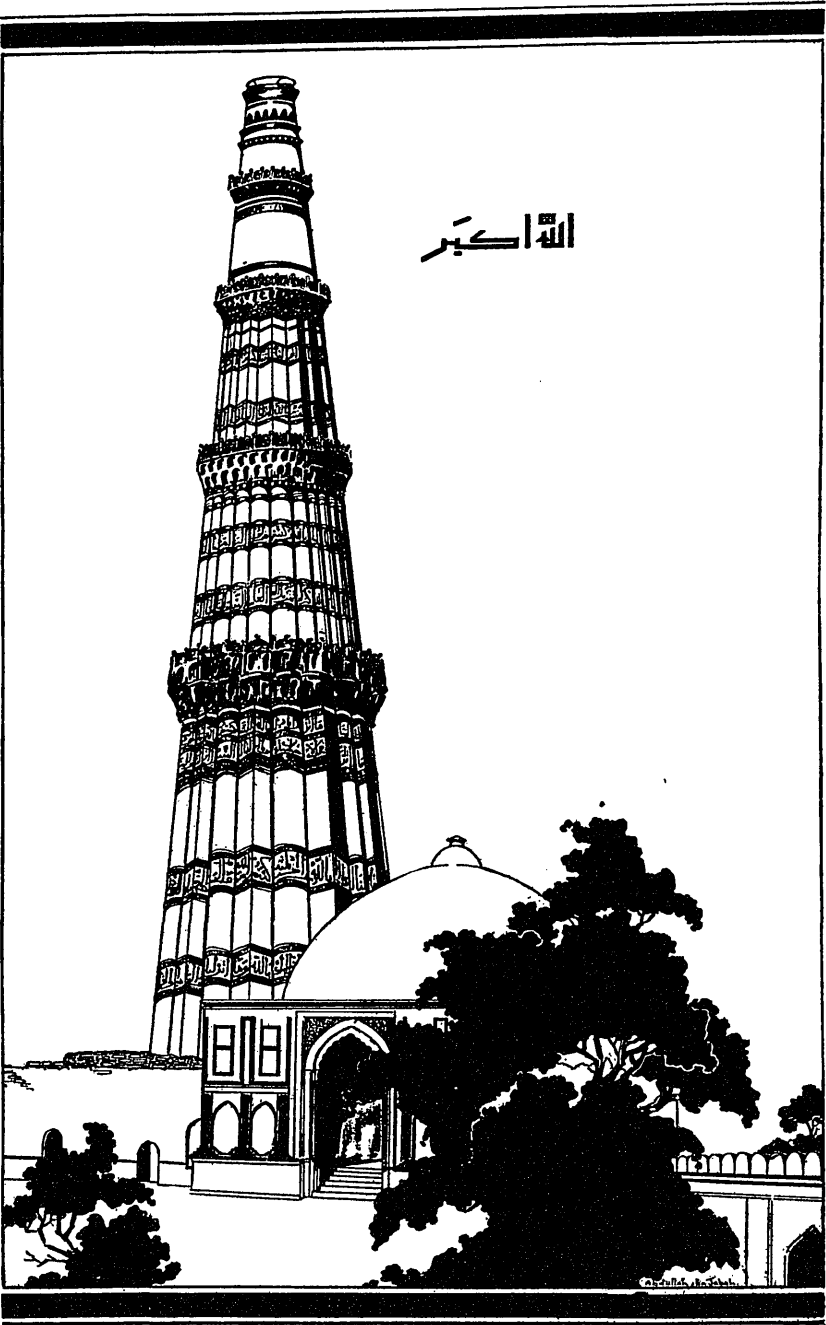
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offer. If it is wealth you wish, we will gather unto you from our possessions, that you may become the wealthiest among us. If it is overlordship you wish, we will make you chief over us and promise never to undertake a decision in any affair without you. Should you desire a kingdom, we will gladly make you king. On the other hand, if this which you truly see you are unable to resist, we will seek a remedy for you no matter what the cost may be.

To this Muhammad answered 'Otbat by reciting to him the 32nd. Surah, called "The Prostration."

While Muhammad recited, 'Otbat listened with admiration and wondered at the eloquence and sincerity of this man and that of his followers, who sought no position of honor, nor labored for political ascendancy, who disdained wealth and were dissipating their inherited and acquired wealth in charity and for the freedom of the slaves.

'Otbat returned to the Qureish, advising them to leave Muhammad alone, and that if his affairs prospered among the Arabs, the honor reverted to the Qureish, and if his mission failed Qureish would be at no loss. This advice angered the Qureish and they resumed their deliberations with vigor, scheming the persecution of the Muslims.



QUTUB-MINAR, DELHI

أيها الملك كنا اهل جاهلية نعبد الاصنام • وناكل الميتة •
 وناأني الفواحش • ونقطع الأرحام • ونسيء الجوار • ويظلم
 القوي منا الضعيف • حتى بعث الله إلينا رسولا منا نعرف نسبه
 وصدقه وامانته ، وعفاهه • فدعانا لتوحيد الله • وان لا نشرك به
 شيئا • ونخلع ما كنا نعبد من الاصنام • وأمر بصدق الحديث •
 واداء الامانة • وصلة الرحم • وحسن الجوار • والكف عن المحارم
 والدماء • ونهاننا عن الفواحش • وقول الزور • واكل مال اليتيم
 وأمرنا بالصلاة والصيام والزكاة والحج فأما به وصدقناه •

THE FLIGHT TO ABYSSINIA (615 A.C.)

AT last the limit of tolerance for the persecuted believers was reached, and Muhammad advised those who were able to leave Mecca, to go where they could worship and practice their faith unmolested. He suggested that some go across the Red Sea to Christian Abyssinia, where there ruled a just king who would not oppress them, and where they might live until God decreed a relief. The first group of eleven men and four women, including Muhammad's daughter Ruqayat and her husband Othman, secretly stole away from Mecca and lived peacefully in Abyssinia until three months later they heard that the conversion of Omar Ibnul Khattab had changed the status of the Muslims in Mecca and that through the efforts of this doughty man, peace had been reestablished. These emigrants, who longed for their homes and relatives, and in particular to see once more the countenance of their beloved Prophet and to hear his words, returned to Mecca.

In Mecca they discovered that it was true that Omar had embraced Islam and that the force of his personality had established somewhat of a truce, but found that it was a precarious truce, and so they returned this time with eighty men and their families to Abyssinia, where they remained until after the Prophet had established himself in Yathrib (Medinah).

The extent of the persecution to which the believers were subjected may be judged by the fact that the Qureish were not satisfied with the

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continued persecution of Muhammad and the believers who remained in Mecca, but sent a deputation to Abyssinia, consisting of 'Amru Ibnul 'Aas (who later became famous as a Muslim general and the conqueror of Egypt), and Abdullah Ibn Abi Raby'at, carrying gifts to the Negus Negesti and his Patriarchs at Exum, and asking them to deport back to Arabia, the Muslim refugees.

They said: "O King, there has come to your country some of our vulgar youth, who deserted the religion of their forefathers and did not enter your faith, but have invented a faith unknown to us and to you. The nobles of their people, their fathers, uncles and tribes request you to return them, as they know better how to deal with them, and the extent of their mistakes."

It is said that the wily 'Amru and his companions had agreed with the clergy of the Negus, after presenting them with the Meccan gifts, to return the Muslims to the Qureish without permitting them to see the king or to plead their cause with him. This the Negus refused to allow, but ordered the Muslims brought before him and asked them:

"What is this faith for which you have deserted your people and for which you have not entered into my faith, nor participated in any other religion?"

He was answered by Ja'fer, the son of Abu Talib, thus:

"O King, we were people of ignorance, we worshipped idols, partook of dead animals, committed adultery and atrocities, we injured our neighbors, letting the strong oppress the weak, until God sent us a messenger from among us, one whose genealogy, truthfulness, fidelity, and honorableness were well known to us. He called us to worship the One God, and to associate none with Him, and to repudiate the idols we worshipped. He admonished us to be truthful in speech, faithful to trust, to abhor adultery and be good to our neighbors. He taught us to refrain from blood and from what was forbidden, to commit no wrong, nor perjury, and to refrain from appropriating the goods of the orphans and from the abuse of woman's virtue. On the other hand he ordered us to pray, fast, practice charity, and perform the Hajj, therefore we believed in him. Now we worship One God, acknowledging no partners to Him; this has brought upon us the enmity of our people, who wish to force us back to the worship of idols instead of God and to return us to our former life of sin. When their oppression and persecution became intolerable, we came to your country preferring to take refuge in your hospitality, hoping to be free from oppression."

The Negus asked Ja'fer if he could recite for him some of the

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Muslim texts. Ja'fer therefore recited a portion of the Surah of Miriam (Mary). When the Patriarchs present heard the recitation they said:

"This comes from the same source from which the word of our Lord Jesus Christ came," and the Negus said:

"These teachings come from the same source from which Moses received his instruction. I will never surrender these refugees."

Of the Abyssinian refugees, only one adopted Christianity. His wife, however, refused to follow him into the Christian faith, remaining steadfast to Islam. This woman called, Um-Habibah, was the daughter of Abu Sufian, one of the wealthiest leaders of the Qureish, and an avowed enemy of Muhammad. When the refugees rejoined the Muslims at Medinah, Muhammad married Um-Habibah as a signal tribute to her personal steadfastness, the Negus paying her the mahr or nuptial dower due her from Muhammad. Um-Habibah remained a staunch follower and comforter of the Prophet during the critical period when her father was seeking Muhammad's destruction.

OMAR IBNUL KHATTAB

NOW we return to the conversion of that strong and impetuous leader of the Qureish, Omar, who was destined to become the Second Khalifa and the greatest disciplinarian of Islam. Omar who was then in the prime of manhood is described as being gaunt and sinewy, quick to anger and inflexible of will. He was one of the most relentless opponents of Islam and the Muslims. When he saw that some of his relatives had deserted their homes and fled to Abyssinia; and that sorrow and disruption afflicted the relatives thus separated; and saw that the anarchy caused by Muhammad's teachings was breeding a social revolution, setting the slaves and poor as equals to the masters and the rich, he decided to restore the normalcy to Mecca and its people by killing Muhammad.

He had learned that Muhammad was meeting with some of his followers at a certain home, so he proceeded towards that house to rid the Qureish of Muhammad, who had caused dissension and the abuse of the gods. Along the road Omar met Nu'aim ben Abdullah, one of his intimate friends, to whom he disclosed his plan.

"By God you deceive yourself, O Omar!" cried Nu'aim, "Do you imagine that the children of Abdu-Munaf would permit you to walk the earth, should you kill Muhammad? Why not go to your home first and straighten out your own household?"

Then Nu'aim acquainted Omar with the fact that his own sister, Fatimah, and her husband Sa'id had embraced Islam. When Omar heard

this news about his own sister, he turned back and entered her home quietly. There he heard someone reciting the Koran. When the people therein heard someone entering, the reader hid himself and Fatimah hid the script.

“What is this chant I heard?” asked Omar.

Receiving no satisfaction, he shouted at them:

“I have heard that you are both following Muhammad and his faith.”

Omar struck down Sa'id and when Fatimah interfered to protect her husband, he struck her causing a cut in her head.

The angered couple cried out:

“It is true that we have embraced Islam, so do whatever you wish.”

When Omar saw his sister's blood flowing, he was overcome by his love and tenderness for her, and begged to see what they were reading. As he read the script (Surah Taha) his face changed and he felt sorry for his rash deed. So impressed was he by the exalted dignity of what he read and the sublimity of its call and admonition, that he fared forth with a contented soul to the home where Muhammad and his friends held their meeting, and where he had first intended to go on a different mission. Arriving there he asked permission to enter, declaring his Islam to God, and joining Hamza and Ali in sustaining the faith.

The conversion of Omar shook the confidence of the Qureish to its very foundation and strengthened the Prophet's cause. Omar immediately displayed an enthusiasm for the new faith and for the Muslims, exceeding his former enthusiasm for their persecution. Heretofore many had joined Islam secretly, they used to steal away to the outskirts of Mecca to worship for fear of harm. Omar refused to hide his Islam, and prevailed upon the Muslims to pray with him near the Ka'ba the Ancient House of the Lord. At this the Qureish were chagrined, for they saw that people from every house and sub-tribe had joined Islam, and the killing of any one person would have produced a destructive civil war, for the men of the tribe would fight to avenge a blood feud of one of its members, regardless of any religion that they follow. It was at this time that the first refugees to Abyssinia mistakingly heard that the coming of Omar into Islam had produced a lasting truce and returned to Mecca only to find it a very precarious truce, so they fled once more to Abyssinia taking with them eighty refugees and their families.

The Qureish, confounded by the audacity of Omar and the increased strength of the Muslims, and seeing their prestige, position, and means of excessive gain in jeopardy, called a council and decided to boy-

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cott the sub-tribes of Benu Hashim and Benu Muttalib. They drew a treaty pledging themselves not to buy from them nor to sell to them, not to give nor take from them in marriage. This treaty was sealed and hung in the Ka'ba. The Qureish felt that this would drive away the people from Muhammad and would end in the desertion of his followers and failure of his mission.

THE BOYCOTT

However the effect was contrary to their expectations, for Muhammad and his followers held fast to their faith, although it forced the Muslims to go outside of Mecca for their trading and necessities. Heretofore promulgation of their belief was restricted within the walls of the Holy City, but now they spread it in the neighboring towns and among the tribes so that in a short time the Arabian peninsula learned about Muhammad and the faith to which he called his people.

In spite of the hardship to which Muhammad and his followers were put they persevered in attending the fairs in neighboring settlements such as 'Ukaz, Majannah and Thul-Majas, and there continued expounding their religion to the Arabs. The Qureish, greatly fearing the effect on the pilgrims, worried lest Muhammad alienate the respect of the Arabs for the Ka'ba and the gods it contained. Such consequences would mean the disappearance of their prestige and wealth. At the approach of the months of pilgrimage, they held a conference around the wise and venerable chieftain, Al Walid, to consider ways and means of propaganda to nullify the Muslim effort.

Some suggested spreading the news among the visitors that Muhammad was a priest and oracle, but Walid said that Muhammad's speech was not the mumbling kind that the oracles use. Others suggested spreading the news that he was insane, but Walid again objected that Muhammad's very appearance belied all this. Some wished to accuse him of witchcraft, to which he again objected saying that Muhammad did not practice the "tying of knots" or perform any such ceremonials. The conference at last adopted the suggestion of the wise old Walid to go among the pilgrims and tell them that this man had an enchanting eloquence which separated father from son and caused brother to desert brother, and the husband his wife, and was uncanny in his method of separating clansmen from their tribes.

"In this," said Al Walid, "you have the example of what has taken place in Mecca, whose unity has heretofore been an example to all the

Arabs. Tell them to avoid him," said Al-Walid," lest he disrupt all Arabia."

Such was the propaganda assiduously spread by the Meccans among the visiting Arabs, but it was not successful in all cases. When the chieftain Al Tufail Al-Dawssy arrived with his contingent, Qureish warned him about Muhammad's bewitching power of making a man doubt himself, and so it happened that Al Tufail visited the Ka'ba while Muhammad was discoursing and he listened to some of his sayings, with which he was pleased, and said to himself:

"By the Gods! I am an intelligent poet and can tell the good from the bad. Why should I hesitate to listen to this man's sayings. If they are good, I am receptive to good things and if they are bad, I shall turn away.

So he followed Muhammad to his home, where he heard some of the Koran and its admonition and he forthwith declared his Islam. Al-Tufail returned to his people and converted some and continued his efforts year after year until most of his tribe adopted Islam and joined the Prophet after the conquest of Mecca, when national order had commenced to take shape.

This is one example out of many, and conversion was not limited to the idolators, for a deputation of twenty Christian Arabs arrived in Mecca to learn the truth of what they had heard about this man's pretensions. After visiting with him, asking him numerous questions and listening to his discourses, they all declared their Islam to the will of God and adopted the new faith.

"May the Gods confound you for a delegation! Your people and coreligionists sent you to get news of this man," said the Qureish, "and you rested not until you had shed your own faith and believed in his sayings."

The new converts paid no further heed to the Qureish, for they were accustomed to the worship of God before meeting Muhammad.

During this time an incident happened which made Muhammad feel that he had fallen from grace and which greatly disturbed him, preyed upon his mind and was the subject of a severe reprimand in a short surah. This came about when Muhammad stood talking one day to Al-Walid with great earnestness, hoping and striving for his conversion. It happened that a blind man, Ibn Um-Maktoum, on hearing Muhammad's voice, stopped and insisted upon Muhammad reciting to him portions of the Koran. The blind man's insistence interrupted Muhammad in his earnest task, and he turned away from him. After

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this Muhammad commenced to blame himself severely for having frowned upon the blind man, and he suffered great remorse to have turned away from one who was a seeker.

Surah 20—1 -12 'Abasa—

1—He frowned and turned away

2—Because the blind man came unto him

3—What could inform thee but that he might grow (in grace)

4—Or take heed and so the reminder might avail him?

5—As for him who thinketh himself independent.

6—Unto him thou payest regard

7—Yet it is not thy concern if he grow not (in grace)

8—But as for him who cometh unto thee with earnest purpose

9—And hath fear

10—From him thou art distracted.

11—Nay, but verily it is an Admonishment

12—So let whosoever pay heed to it.

The treaty of boycott remained in strict enforcement for three continuous years, during which Muhammad, his followers and his sub-tribe suffered severely, and a good many deserted Mecca with Muhammad to the surrounding hills, not mixing with the people who refused to speak to them or deal with them. This cruelty which separated a part of the population of Mecca from any dealing with their own relatives, and the distress that the believers suffered, commenced to gain for them a greater sympathy and admiration among the Arabs. This injustice also commenced to weigh heavily upon some of the Meccans. Hasham Ben'Amru used to load a camel every now and then with food and drive him at night into the hills, then take off the halter and strike the camel on the side, driving him forth towards the tents of the Muslims and return home. One day Hasham went to Zubair Ibn Ommaya, whose mother was, 'Atiqah, the daughter of Abdul-Muttalib.

"O Zubair, thou art content to eat and drink and wear the good clothes and consort with women, while your maternal uncles are suffering in want and hardship. I swear by God, had I been called on to do likewise against my maternal relatives I would never have consented."

And so it came about that a number of the leading men, under the guidance of Hasham, gathered around the Ka'ba, and here Zubair circumambulated the Ancient House seven times in succession, then he called forth to the people:

"O people of Mecca, you eat and drink and leave the Benu Hashim

to perish. By the Gods I shall not rest until this cruel and oppressive treaty is annulled.”

When Abu Jahl heard this, he yelled at him:

“Thou liest, by God it shall not be annulled.”

The others present immediately came to the support of Zubair, and Abu Jahl realized that the people had secretly agreed to the abrogation of the treaty.

Thus Muhammad and his followers returned to Mecca and resumed their relationship after a three years' boycott (616-619 A.C.).

At this time Abu Talib, Muhammad's uncle and guardian, and the chief of his clan, who had passed the age of eighty, was taken gravely ill. When Qureish learned of Abu Talib's condition they feared the prospect of civil war after his death. So they delegated a number of notables to wait on Abu Talib, saying:

“O Abu Talib, thou art aware of the regard in which thou art held by us, and now thy condition and its seriousness frightens us. Thou knowest of the difference between us and your nephew. Call him that we may effect a treaty whereby he will desist and so will we. Let him leave us to worship in our way and we will leave him to worship in his.”

Muhammad was called into the presence of his uncle, where he was informed of the proposal. His answer was:

“I require from you only one word, which will enshrine you among the Arabs and will make you prevail over the non-Arabs.”

Abu Jahl answered: “Yes, we concede you ten words instead of one.”

Muhammad then said:

“Declare then that there is no God but One God and cease your method of worship.”

They exclaimed among themselves:

“This man compromises not.”

And they left him.

The death of Abu Talib, who although pagan had been a father to him and had never deserted him, brought severe sorrow and grief to Muhammad. This grief became well nigh unbearable when it was soon followed by the death of Khadija. Khadija the loving comforter who had always ministered like a mother to this serious yet beset man, Khadija the faithful wife and the first human being to believe in his mission, Khadija the generous, who spent her fortune in freeing the slaves and helping the poor, Khadija who left her spacious home to tent in the barren hills with her persecuted husband, Khadija who had borne

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and mothered the dead sons and the living daughters, Khadija who for twenty-six consecutive years had been his faithful consort, passed away, leaving a void in Muhammad's life that was never to be filled.

Soon after the passing of these two protectors, Qureish commenced anew its persecution. One day someone threw dirt on Muhammad's head while he was praying; without protestation he went home. His daughter Fatimah washed his head while the tears coursed down her cheeks. Her father comforted her by saying:

"Cry not, O daughter, for God is protecting your father."

With the increase of persecution, Muhammad, without informing anyone, went into the fortified city of Al-Taif (620 A.C.) hoping to guide its people to Islam and to find allies and a refuge for the Muslims. But the people of Al-Taif, who were steeped in their idolatry, and whose trade in fruits depended upon Mecca, refused to listen to him, and set the vulgar upon him to shout and curse him as he left. They set upon him and followed him with abuse until he took refuge in a certain yard where he sat in the shade of an arbor and there lifted his head in supplication and prayed:

"O Lord, to Thee I come in my weakness, quandary and day of humiliation. O most Merciful and Compassionate, Thou art the Lord of those who realize their own weakness. Thou art my Lord, in Whom I shall take refuge between the stranger who injures me and the enemy to whom Thou hast permitted reign over my affairs. If Thou art not angry with me, I care not, for I take refuge in Thy strength. I take refuge in the light of Thy countenance, which has dissipated the darkness and bettered thereby the affairs of this world and the world to come. That Thou mayst spare me Thy anger or Thy disfavor. Thine is the Will and the Pleasure and there is no power nor strength excepting in Thee."

Hearing his prayers, the owners took pity on him and sent their Christian servant, 'Adass, with a portion of grapes. As Muhammad reached to partake, he said:

"In the name of Allah."

'Adass, surprised, said: "Such words are not used by the people of this country."

So Muhammad asked him of his country and religion, and when he learned that 'Adass was a Christian from Nineveh, he said:

"You are from the village of the good prophet, Younas Ben Matta (Jonah)."

When 'Adass asked what he knew about Jonah, Muhammad said:
 "He was a brother Prophet."

Upon hearing this, 'Adass proceeded to kiss the head, hands and feet of Muhammad, but the people of the house, although kindly said:

"O 'Adass, let not this man change your faith, for it is as good as the one he preaches.

Muhammad returned to Mecca in disappointment. Towards the end of the year he married Sauda, the widow of one of the Muslims who had first emigrated to Abyssinia, while he became engaged to 'Ayesha, the daughter of Abu Bakr, who was then too young to marry.

In the next year Muhammad made his famous spiritual journey to Jerusalem and thence into the celestial realms. As this famous journey has been the subject of controversies among the Muslims as well as the critics, we will allot to it this separate space.

وما جعلنا الرويا التي أريناك إلا فتنةً للناس
 سورة الإسراء آية الستين

AL-ISRAA

IT so happened that on a certain night in the year 621 (the 27th. of Rajab), that Muhammad slept at the home of his foster sister and paternal cousin, Um-Hani Hind, the daughter of Abu Talib. Hind used to repeat:

"The messenger of God was staying at our home on that particular night. After he had led us in the late evening prayers, we all went to sleep. Before dawn the messenger again awakened us to lead us in the dawn prayer, after which he said to me:

"O Um-Hani, I prayed with you, the late prayer as you know, but between then and this dawn's prayer I went and prayed in Jerusalem."

"I requested him, saying: "O messenger of God, tell this not to the people, lest they call you a liar and injure you. His answer was:

"By God I shall tell them."

The substance of the vision which Muhammad had seen (it is referred to in the Koran as a vision, Surah 17-60), was a journey with the Angel Gabriel on a winged mount with brilliant, shimmering wings on which he traveled to Mt. Sinai, Bethlehem, and then to Jerusalem, where he was joined by Abraham, Moses and Jesus in prayer on the rock where the Temple of Solomon had stood. From here he went to the rock where Jacob had placed his ladder, and Muhammad mounted the

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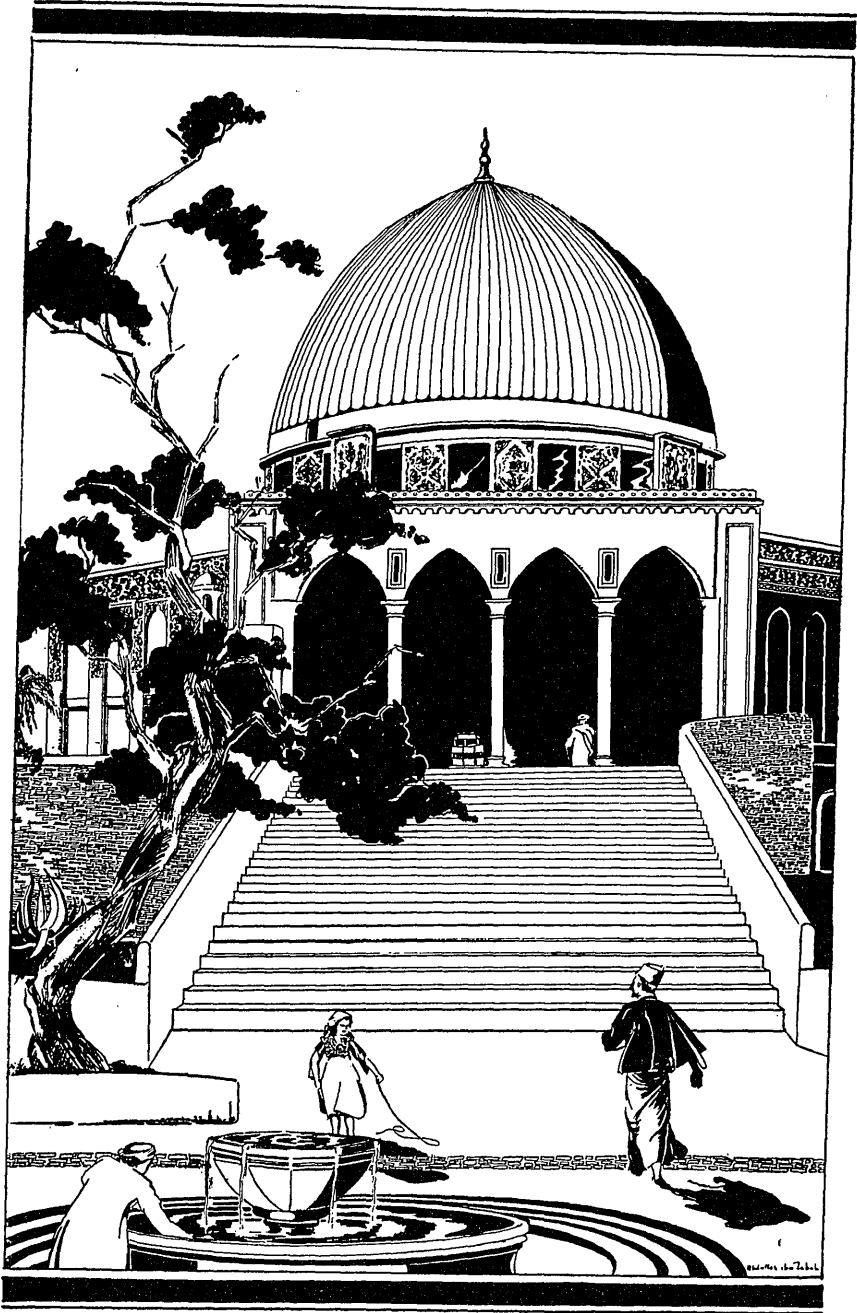
different heavens, saw the glory in which the good spirits and saints dwelt in bliss, and felt the presence of the Lord.

This spiritual experience has been enlarged upon by well-meaning Muslims, and pounced upon by the followers of other faiths, the fabric of whose religion is a patchwork of miracles and visions of various shades and importance, the ignorant Muslims claiming what Muhammad never claimed; that this was an actual journey of the body. It seems that here was the chance for them to emulate other faiths by attributing to the rationalism of Muhammad at least one miracle. As to the critics, they seem to have purposely overlooked the definite pronouncements of such persons as his wife, Ayesha, and his scribe, Mu'awia, who became the fifth Khalifa of Islam. All factions to the controversy have given more importance to the vision of a yearning soul, filled with faith in God and the spiritual world and reverence for the messengers who preceded him; Abraham, Moses and Jesus, than to the mission itself, as then recorded by his scribes. It is on account of this spiritual journey that the Muslims consider the Mosque of the Rock, built where Muhammad and the Prophets prayed, and where Omar, the Second Khalifa, spread his mantle to perform his prayer when he came to receive the capitulation of Jerusalem from the Byzantine Romans; the third holiest shrine in Islam. The first being The Ancient House at Mecca; the second the Prophet's mosque at Medinah, and this third the Mosque of Omar.

عسى الله يجعل بينكم وبين الذين عاديتهم منهم مودة والله قدير
والله غفور رحيم

YATHRIB OR MEDINAH

YATHRIB the second most important city in Arabia, was situated two hundred and fifty miles north of Mecca, it had an abundant water supply and was surrounded by verdant gardens, and cultivated fields. Its inhabitants, though engaged principally in agriculture, had also developed their commerce to an appreciable extent. One third of the population consisted of Arabian Jews. The rest belonged mainly to the two tribes, Khazraj and Aus and their affiliates, who, in the months which were neither those of harvest nor truce, engaged in the sport of fighting each other. It is said that the Jews cleverly managed to keep them at logger heads, while they themselves lived more or less in peace and ascendency.



THE THIRD HARAM, JERUSALEM

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The Arabs of Yathrib, while pagans, were accustomed to and tolerant of other faiths. Their Jewish neighbors spoke of the worship of One God, and the Christian Arabs to the north, with whom they were in contact, had also accustomed them to their beliefs. This made the inhabitants of Yathrib more receptive to the message preached by Muhammad. Once when a deputation of these people went to Mecca to seek allies against their opponents, Muhammad, who heard of their coming, went to see them. They listened to him sympathetically, and a youth among them, Ayas Ibn Mu'ath, declared forthwith his Islam, while the rest who had come on a different mission, returned to Yathrib undecided, yet sympathetically inclined. It is stated in the tradition that another reason for the receptive attitude of the Arabs of Yathrib was the constant warnings that the Jewish neighbors used to give them, telling them that shortly a prophet would arise to join the Jews and destroy the pagans. Another factor can not be overlooked and that is, blood relationship which the Yathribites bore Muhammad and his grandfather, Abdul-Muttalib. And so it came about that when the pilgrims of Yathrib's two factions had laid down their arms and had gone to the Ka'ba to perform their pilgrimage, and were again addressed by Muhammad, a number of both factions accepted his call and said:

"We have left our people in the worst conditions of enmity, and may it please God that you be the man to unite them in friendship."

These returned to Yathrib, among them two pilgrims who were related to Abdul-Muttalib, Muhammad's grandfather, and told the people of the new faith. When the Yathribite pilgrims arrived in Mecca the following year, a delegation of twelve men came to take a vow at the hand of Muhammad; "that none of them would hereafter worship but God alone; none who would thereafter appropriate what belonged to another; commit adultery, or kill his own children, believing that whosoever rescinded one condition, God would be his judge, and He alone would either punish or forgive his transgression."

When this delegation returned to Yathrib, Muhammad sent with them Musa'ab Ben 'Omayr to recite the Koran to them and to instruct them in the faith and its practices. In a year's time Musa'ab returned to report the spread and increase of Islam in Yathrib and the good will of the people towards the Muslims, and that the quarrels and bloodfeuds of the factions had changed to friendliness, and that peace and amity prevailed in the city. Musa'ab's arrival was immediately followed (622 A.C.) by the coming of seventy-five Muslim pilgrims, who were more anxious to see the Prophet than to circumambulate the Ka'ba.

The conditions prevailing in Yathrib and the flourishing of Islam among its inhabitants contrasted favorably with the twelve miserable years which Muhammad had spent since his call in Mecca of the barren hills. He thought of the insults and persecution at the hands of the Qureish; this continued hatred and enmity; the suffering undergone by his followers, which, since the death of Abu Talib, had increased in intensity. He thought of those Muslims, who, with their women and children, had been forced to flee the country even to Abyssinia to avoid this Mecca of idolatry and the persecution of its gross and greedy inhabitants. Why not move to where the people were kind and friendly yet remain in Arabia to accomplish his mission and lead his people out of ignorance?

Muhammad decided to encourage his followers to migrate to Yathrib, intending to follow them later. Yet the affair required more than the mere decision of Muhammad to leave Mecca; for in spite of the increased persecution, his sub-tribe, regardless of paganism or Islam were there to defend him, and should he venture a thirteen day's journey, he would be bereft of their protection. Had the Meccans not followed the Muslims even unto Abyssinia? And had they not commenced to recently talk of ending it all by murdering Muhammad regardless of consequence? So he insisted upon a vow from these seventy-five pilgrims, that they and their tribes would consider him and his followers as their very own people. Muhammad arranged to meet with this deputation at the Ka'ba in the middle of the night that they might seal their understanding at the Ancient House. So at the appointed time they stealthily gathered at the Ka'ba, having reached it in ones and twos and by devious ways so as not to arouse the suspicion of the Qureish.

Muhammad arrived accompanied by his uncle, Al-Abbass, (the progenitor of the Abbasside Dynasty), who was still a pagan, following the religion of his forefathers. This uncle, who was very wealthy, had become, since the death of Abu Talib, the head of the clan and was responsible for its members. His presence reflected the seriousness of the situation. Al-Abbass spoke first:

"O people of Kazraj, you are acquainted with Muhammad's position among us. We have defended him against our people, whose faith is our own. He still occupies a position of honor and strength among the people of his native city. Now he insists upon becoming one of you and joining with you. Should you decide to faithfully support and defend him against all opposition it is your own affair, but rather than

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disappoint him and desert him after he goes to you, you had better leave him with us.”

After listening to this they answered:

“We have heard fully what you have said, so we now ask the Prophet of God to make the stipulation that pleases God and pleases him, for the same we accept.”

Muhammad then recited from the Koran and spoke of Islam, then he said:

“I covenant with you that you may afford me the protection that you afford your own family.”

The leader then extended his hand to Muhammad:

“We have covenanted with thee, O messenger of God, for we, by God, are the children of war and have inherited from sire to child the faithful fulfillment of contracts.”

One of their number, Al-Abbass Ben 'Obadat, interposed by saying:

“Do you, my kinsmen, fully realize the purport of your vow with this man? You are now vowing to stand by him against all people. If you have any doubt about sacrificing your wealth and the blood of your nobles, leave him now, in peace, but if you decide to fulfill this treaty to the end, at the expense of your blood and wealth, accept it. As for me, this is my choice in this world and the world to come.”

And they all answered:

“We accept you, O messenger of God, and will sacrifice in your service our noblest blood and wealth.”

And each in turn gave his hand to Muhammad to bind the contract.

After this Muhammad asked them to choose twelve leaders among them who would speak for their tribes. The Kazraj chose nine of their leaders and the Aus chose three. To these twelve Muhammad said:

“You are the representatives of your tribes and are like the disciples of Aissa (Jesus), the son of Miriam, and I represent my followers. Let this be our supplementary agreement; in ease and in distress; in strength and in weakness we shall adhere to and speak the truth wherever we are, fearing no blame in the cause of God.”

They had hardly ended this when they heard a crier calling to the Qureish that Muhammad and the Sabaeans with him had gathered to conspire against them. This was a man who chanced to notice them in conference and heard some of their words. When Ben 'Obadat heard this cry, he said to Muhammad:

“By Him Who sent you with the Truth, should you command us,

we are ready to attack the people of that sector with our swords.”

Muhammad answered:

“We have not been commanded to do so, therefore return to your encampments.”

Hardly had the morning come when Mecca was aflame with the news of the treaty and, apprehensive of its consequences, some of the leaders went up to the encampment to chide the Khazraj, saying:

We do not wish your enmity, nor to war with you, why then should you ally yourselves with Muhammad to fight against us.”

The pagans in the encampment denied the treaty, while the Muslims, remembering their supplementary oath, yet seeing the Qureish in doubt on account of what their pagan kinsmen had stated, remained quiet and uttered not a word. The Qureish returned to Mecca in their doubts, while the Khazraj and the Aus decamped for Yathrib.

A few days later the Qureish felt assured that a treaty had been entered into and went out looking for the departed tribesmen. Their search netted them only one person, Sa'ad Ben 'Obada, whom they brought back to Mecca and proceeded to torture until two of the Qureish protected him, for he had been the guarantor of the safety of their trading caravans to Syria whenever they passed through the territory of Yathrib.

The apprehension of the Qureish was well founded, because they had witnessed enough of the perseverance of Muhammad since he declared his mission. They had persecuted him and boycotted him and his sub-tribe, yet he persevered relentlessly, risking injury and death in calling them to the worship of God and in belittling the idols and their worshippers. They had driven him to a life of privation in the barren hills for three years, yet he and his followers suffered the abuse and even exile to Abyssinia with fortitude, refusing any compromise. Now, after thirteen years of strife, which had disrupted Meccan unity, position, and commercial stability, the affair had blossomed into an alliance with the Aus and Khazraj, backed by the second largest city of central Arabia.

Yathrib was in a position to afford Muhammad and his followers a refuge from which he was free to spread his faith to the rest of Arabia, and what was more alarming to the Qureish, was the fact that the territory of Yathrib was exceedingly productive of the necessities of life and lay across their principal caravan routes northward and therefore might menace them by cutting off both their supplies and trade, reducing

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Mecca to the status formerly imposed by the Meccans on Muhammad and his followers during the three years' boycott.

The believers commenced their flight to Yathrib in small groups. This alarmed the Qureish, who proceeded to pursue and bring back as many as they could capture to imprison or torture them, but they avoided killing them for they knew that this would precipitate further civil strife. Omar Ibnul-Khattab disdained to flee. Before leaving Mecca he buckled on his sword and went to the Qureish and said: Let whoever wishes to be lamented by his mother meet me in yonder valley. Muhammad remained in Mecca as usual, while the flight of his followers to Yathrib continued as opportunity presented itself. While the Qureish realized that each emigration of a family to Yathrib augmented the strength of Muhammad, his own continued presence in Mecca lulled them for a time. Had not a number of Muslims earlier emigrated to Abyssinia, but later returned to Mecca where Muhammad had remained? As long as Yathrib and its people lacked the leadership and personal presence of Muhammad the continued emigration of other Muslims constituted no urgent threat to Mecca.

Did he intend to join them in Yathrib? If he did, the people of Yathrib, augmented by the Meccan believers, would surely cause Mecca no end of trouble. If the Meccans killed him, the blood war which they had avoided for so long would surely break out and end all Meccan solidarity, and every house in the city would be arraigned against itself; brother would fight against brother, to the ultimate downfall of the Qureish. At last the Qureish decided upon an ingenious plan for ridding themselves of Muhammad.

The plan was to choose a valiant youth from each sub-tribe, arming each youth with an excellent sword. These should attack Muhammad together and should strike him as one man, thereby dividing the responsibility of his blood equally among all the sub-tribes. If this were done, the Benu Abd Manaf would be unable to war against all the houses combined and therefore would have to be satisfied by the payment of a blood ransom. This would rid the Qureish of the man who had disrupted its sub-tribes and separated relatives from their kin. The scheme was agreed upon, the youth were chosen and the Qureish felt elated over the end at last in sight, and pictured the return of their people to the religion and gods of their forefathers, and the Qureish to its former position of prestige.

ربنًا عليك توكلنا • واليك انبنا • وإليك المصير •

AL-HIJRAH JUNE 20th, 622 A. C. ("The Flight")

THE Hijrah, or flight of the Prophet to Yathrib, which city, from that time on came to be known as Medinat-Ul-Nabi, City of the Prophet, or for short, Medinah, had been as carefully prepared by Muhammad as its failure had been planned by the Qureish.

Muhammad had learned the full details of the conspiracy to murder him. The Muslims left in Mecca were now becoming very few. Abu Bakr had asked the Prophet to permit him also to emigrate to Yathrib but the Prophet had told him to wait, that perhaps God would provide him with a traveling companion. So Abu Bakr prepared two riding camels and entrusted them to a certain Ben 'Oraiqat to be fed and pastured, planning that when the time came the refugees, sure of pursuit, would follow an unusual and round about way. In the meantime the young men who had been chosen by the Qureish to murder Muhammad used to surround his house at night and spy on him lest he depart in secret. They occupied a particular point of vantage from which they overlooked the bed usually occupied by Muhammad. Muhammad, knowing this, decided upon the night of departure, requesting 'Ali, the son of Abu Talib, to occupy his bed, bundled in Muhammad's green Hadhramautan overgarment, for 'Ali had to tarry in Mecca to deliver certain valuables which had been entrusted to Muhammad by various people, and 'Ali was at that time perfectly safe from the Qureish.

The watchers, occupying their advantageous position, would look into the interior of the house and see, what to them was, Muhammad reclining on his usual cot and would feel assured. During the night Muhammad slipped away to the home of Abu Bakr and from there the two men, climbing through a window in the back of the house, took a southern route in the direction of Yemen, and before dawn they had reached and hidden themselves in the Cave of Thawr.

No one knew of their hiding place excepting Abdullah, the son of Abu Bakr, his sisters Ayesha and Esma, and their freedman, 'Amir Ben Fuhaira. Abdullah spent his days among the Qureish learning the news and at night he stole away to the cave to inform the refugees what had transpired. 'Amir, the freedman, used to herd the sheep of Abu Bakr to the cave, where he supplied the companions with milk and food and when Abdullah had finished his report they returned to Mecca. 'Amir driving the flock after Abdullah so as to obliterate his traces. For three

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days the two remained hidden in the cave, Muhammad in constant prayer and supplication, and Abu Bakr near the mouth of the cave listening intently.

The Qureish in the meantime had sent horsemen in every direction to pick up the trail of the fugitives without success. During this search some of the youths who had been chosen to kill Muhammad arrived in the neighborhood of the cave. They inquired from a nearby shepherd if he had seen two fugitives. The shepherd answered that perhaps they were hiding in the cave yonder, although he had not seen anyone going in that direction. Upon hearing this Abu Bakr broke out in a sweat, realizing that the youths would now proceed to search the cave. He held his breath and dared not move, trusting his affairs to God.

The young men started climbing to the cave, but suddenly the leader among them turned back. His friends asked him why he did not look into the cave and he answered that the cobwebs over the mouth of the cave dated from before the birth of Muhammad, also that there were two wild pigeons at the mouth of the cave and he therefore knew that no one was within it. During this time Muhammad was praying earnestly while Abu Bakr trembled, but the Prophet leaning close to him whispered in his ear:

“Fear not for God is with us.”

The youth of the Qureish were convinced that the cave was empty when they saw the tree branches and the shrubbery covering the face of the cave for they reasoned that if anyone had taken refuge within it that they would have had to break and remove the branches. Hearing the call of other members of their party from the distance, they departed to meet them, while the Prophet gave praise to the Lord and exclaimed:

“Allah-U-Akbar.” (God is Great.)

At a later period the Muslims made much of this miracle of the spider’s web and the wild pigeons, but as Muhammad never claimed that he could perform miracles and never depended except on the grace of God and reason, his escape may be attributed to the will and direction of God and not to an unusual miracle, especially as the earliest and most authentic biographer, Ibn Hisham, does not refer to anything of the sort.

At the end of the third day, when the search had quieted down, Esma, the daughter of Abu Bakr, came to the cave with food and provisions and the guide arrived with the riding camels. During the preparations to mount, for the lack of something with which to tie the food and water to the camels, Esma loosened her long sash and, tearing

a small part of it with which to gird herself, she used the rest of it to fasten the provisions to the camels. Through this incident she gained the soubriquet of "The double Girdled (That-Al-Nitaqayn)."

In addition to the provisions for the journey, Abu Bakr carried with him five thousand dirhams, all that remained of his large fortune. Muhammad and Abu Bakr traveled with the guide south by southwest until they neared the Red Sea, then changed their course taking an unfrequented path northward, following the line of the seashore, yet keeping a considerable distance from the water. They traveled all that night and most of the next day without dismounting, for in this affair as right through life, Muhammad, true to his mission and anxious for its consummation and fulfillment, asked for guidance and depended upon God for his inspiration, yet never was so fool-hardy as to neglect the use of God's gift to man, the light of reason and precaution, often saying:

"Seek not destruction, God helps His servant as long as the servant helps himself and his brother."

The caution of the three travelers was necessary and proper, for the Qureish had offered a hundred she-camels for the return of Muhammad, dead or alive. A Bedouin, arriving in Mecca, was questioned and said that he had seen three travelers riding in a certain direction, perhaps it was Muhammad and his friends. Suraqah Ben Malik, who happened to hear this, declared that these three were such and such persons, whom he knew. This wily man wished only to confound the Bedouin and mislead the inquirers for he wanted to win the hundred camels for himself. After a while he left for his home, where he ordered his mare to be brought to him to the valley of Mecca, that no man would see him departing and after well arming himself, he set out at a gallop in the direction described by the Bedouin. About sundown of that day, when Muhammad and Abu Bakr had finished resting themselves and their mounts after their long and arduous detour, and were about to proceed on their way, Suraqah appeared in the distance. He had so galloped his mount that she stumbled twice during the chase, but now, when he saw his prey within his reach and was sure of success, he forgot in his haste, the welfare of his jaded animal and spurred her towards his victims. The mare responded nobly, but in a moment stumbled again, throwing her rider hard to the ground. The injury he sustained and the fear that the gods were not pleased with him, robbed Suraqah of his confidence and, terrified, he stood at a distance speaking thus:

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"I am Suraqah, permit me to speak to you, for by God I shall neither harm you nor shall any injury come to you through me."

When they had spoken with him, he asked Muhammad for a written token of amity between them, and so Abu Bakr, by order of Muhammad, wrote a word of friendship on a piece of bone which he threw to Suraqah, who picked it up and returned to Mecca and continued to misguide and misdirect the searchers instead of assisting them.

The refugees continued to travel through the wild, unfrequented regions, resting during the hottest part of the day and riding their ships of the desert by night for seven successive days until they reached the encampment of Benu Sahn, where they were well received as the guests of its chieftain, Buraidah.

During this interval the news reached Yathrib of the Prophet's departure as well as the search undertaken by the Qureish for his capture. Many of the Muslims of Medinah had been converted to Islam through other Muslims and had never seen the Prophet. These were all the more anxious to meet him and upon receiving the news of his flight used to leave the city in crowds immediately after the dawn prayer and scout the surrounding countryside until the July sun, of the year 622 A.C., drove them back for refuge. Such was the anxiety of the new converts and the old to see their beloved teacher.

The spread of Islam in Yathrib had prospered beyond expectation and was replacing the paganism of the inhabitants. One incident worth mentioning occurred when some of the companions of the Prophet, who were seated on a stone fence reciting to the newcomers, were noticed by two pagan chieftains who did not like to see their people swayed from their old belief.

Said the elder to the younger chieftain:

"Go thou and reprimand these two men who came to our city and into our midst to misguide the weakminded among us. I would go myself were it not that one of the two is my maternal cousin."

When the younger chieftain reached the gathering he was told to sit down and listen, and should the words please him to accept them, and should he find them distasteful to disregard them.

The young chieftain said:

"Thy words are just."

He leaned his lance against the wall and seated himself attentively. Before the discourse was over he declared his Islam and returned to the elder chieftain with a changed viewpoint, which angered the elder greatly, whereupon he forthwith went to the gathering to stop its dis-

course, but suffered the same change, so he called together his sub-tribe, saying:

“O Beni Abdul-Ashhal, how do you regard me?”

“Thou art our lord and chieftain, our wisest and most faithful,” they answered.

He then stated: “I hereafter shall hold myself forbidden to associate with you unless you believe in the One God and His messenger.”

And all the sub-tribe, men, women and children, followed him into the faith.

Although the people of Medinah were receptive to Islam, it was not easy for some of them to desert the idols which they had installed in their homes and to which they paid homage on many occasions, and which they consulted before their journeys. 'Amru Ben Jamuh, one of the nobles of the city, had a wooden idol enshrined in his patio. This man became enraged when the converted youths among his people repeatedly stole the wooden idol and obliged him on the following day to search the rubbish heaps and ditches containing refuse to bring it back, cleanse and purify it, only to have the occurrence repeated. At last in exasperation he slung his sword over the idol, saying to him:

“If there is any virtue in you defend yourself with this sword.”

The next morning he found the idol gone again, this time he found it tied to a dead dog in a heap of refuse and so he left him there, and his old faith with him.

Muhammad and Abu Bakr were now traveling in friendly territory and on arriving at a place named Quba they rested for four days, during which Muhammad assisted in laying the foundation of what must be considered the first Mosque of Islam. They were now joined by the youthful 'Ali, who had accomplished his mission of returning the entrusted articles to their rightful owners and had fled from Mecca on foot, traveling for two weeks by night and hiding by day.

When at last the Prophet and his companions arrived at Medinah, they were met by all of its inhabitants, and as invitations to the Prophet came from every home and notable, he refused them all. Remounting his she-camel, he discarded the guy rope, letting the animal take its head as she went along, wandering through the streets of Medinah, with the populace crowding the roofs and the believers surging behind him, until the camel came to a yard where it stopped of its own accord and knelt down for the Prophet to dismount. Upon inquiring it was found that the yard and property belonged to two orphan boys of the Benu Najjar, maternal relatives of Muhammad. After the owners of the property

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had been handsomely satisfied, Muhammad built on that site the Mosque, and his quarters alongside of it. It was here that he lived for the rest of his days, and it was from this spot that he directed the affairs of his mission and his nation, and it was here that he was buried. For thirteen centuries, millions upon millions of pilgrims have come from the farthest corners of the globe, braving privation, sickness and death to follow the crooked path taken by Muhammad's she-camel on that hot July afternoon in the year 622, in order that they might worship at that very Mosque and visit the tomb of the messenger of God. During the reign of Omar, the Second Khalifa, this year was established as the first of the Islamic era.

وللاخرة خيز لك من الاولى

MUHAMMAD THE STATESMAN AND WARRIOR

THE Prophet's first year at Medinah was taken up by efforts to consolidate his following and particularly to smooth out their old tribal differences, enmities and blood feuds, and to teach them that Islam had obliterated all these things and that "All Muslims are brothers". He concluded a treaty with the Jews and the Jewish tribes in nearby districts, guaranteeing them equal rights of citizenship and full religious liberty in return for their support of the new state.

The Muslims who came from Mecca were known as the Muhajerine, or immigrants. The native people of Medinah were known as the Ansar or allies. The latter proved themselves more than allies to the immigrants, they became their brothers in fact, acting as hosts and dividing all their substance with the Muslims who had fled from Mecca leaving their property, business, livestock and goods behind them. This was a heavy load that demanded great sacrifice on the part of the Ansars, but they responded without stint or reservation. Some of the Meccans insisted upon earning their living in humble, honest labor, so as to lighten the burden of the Ansars. Such was the attitude of Abu Bakr, Omar and 'Ali. This attitude of men who at one time had been among the wealthiest of the Koreish was indicative to the Ansars of the change that Islam had wrought in the Meccan converts and of the sincerity of their belief.

The Jews of Medinah, however, were disappointed when they found that they could not use the Prophet for their aggrandizement.

Muhammad had acknowledged the prophets of the Bible and had

directed his people to turn their faces in the direction of Jerusalem during prayers. It is true that he had smashed the idols and stopped the worship of them in Medinah, but the Jews had expected Muhammad to give them domination. He now came and taught them and the pagans that all were equal in the eyes of Allah. This was not in keeping with the Jewish belief, which taught that the Jews were the chosen people of the Lord.

Before the first year had ended the Jews were attempting to seduce Muhammad's followers and secretly undermine the Prophet's influence and to revive through insidious and ceaseless propaganda the old rivalry among the tribes. This action elicited repeated admonitions from Muhammad and was the subject of Koranic reprimands. Yet with all the incessant machinations of the Jews, Muhammad drew a treaty so fair to all inhabitants of the district as to place the Jews on full parity of civil and religious freedom and establish a complete unity in the territory.

During this time the Prophet continued to instruct the Muslims in the different phases of the faith, admonishing them to do good and to avoid evil, to be just and merciful, to be compassionate towards animals, moderate and modest in food and clothing, and to attend to their personal ablution and cleanliness, and to follow him in asking forgiveness and guidance from God at the five daily prayers. It was about this time that he found it necessary to call the people at the exact time for prayers and chose in preference to the horn of the Jews or the gong of the Christians the high and far-reaching voice of Billal, the Negro slave, who had been purchased and freed by Abu Bakr, Billal used to mount to the roof of the Mosque and let his voice ring with the cry of "Allah-hu-Akbar"—God only is Mighty. This cry has continued as a clarion call to people of all races, saying:

"Come ye to betterment—Allah-hu-Akbar."

As time went on and Muhammad continued his peaceful and constructive work, the Jews increased their unfriendly activities to such an extent that Muhammad ordered them away from the Muslim house of worship for they persisted in coming there to argue with the Muslims, to undermine their faith, and try to revive their feudal quarrels. Another matter that greatly concerned Muhammad was to find out the attitude of the Qureish, for the news of their determination to destroy Muhammad and the Muslims was now a matter of common talk. For this reason he organized scouting expeditions, occasionally led by himself, to reconnoitre and to get in touch with other Arabian tribes and

dissuade them from siding with the Qureish, as it had become well known that the purpose of the Qureish was to unite the Arabs in an effort to destroy the Muslims.

There was another important consideration to the poverty stricken exiles, which made them feel that they were being unjustly pauperized and oppressed by the Qureish. They had left their homes, their property, their livestock and goods as well as a certain number of their women and children in Mecca and they felt that they were entitled to the liquidation of their affairs without the necessity of fighting for it, but the Qureish were bitterly opposed to any reasonable solution and were adamant in their refusal.

Up to this time Muhammad had refused to permit his followers to fight even in retaliation—an attitude so contrary to Arab life and Arab custom that some of the believers obeyed him with poor grace. But when the news was received that a great caravan, under the leadership of Abu Sufian, was on its return to Mecca from Syria and that this caravan was the greatest that the Meccans had dispatched northward in many years, and that hardly a person among the Qureish but owned a share in its trade, Muhammad headed his followers in the hope of intercepting it and recouping some of the losses suffered by the Muslims, or holding it as a trading lever by which the Muslims might be permitted to reclaim their Meccan belongings. Muhammad arranged his affairs at Medinah and went forth with three hundred and five persons. The ill equipped Muslims who went on this raid had only seventy camels among them. Every camel was mounted by three or four people, each taking his turn, Muhammad himself sharing the hardship with two companions in charge of one camel.

In the meantime Abu Sufian, who had thirty or forty men with him, had received information of the Muslims' intentions and sent word of the situation to Mecca. The messenger told the Qureish that their caravan was attacked and that all their camels and properties were in the hands of Muhammad and his followers. Immediately the alarm spread, and the Meccans put into the field a thousand well armed and mounted warriors, who proceeded in the direction of Medinah. Muhammad and his companions did not succeed in intercepting the caravan, but learned of the army of the Qureish which was approaching them. A council was called, and Muhammad laid the matter before the people. In the conference Miqdad Ben 'Amru stood up and said:

“O messenger of God, proceed in whatever direction God points

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out to you, for we are with you. By God we shall not say to you as the children of Israel said to Moses:

“Go thou and thy God and fight, we shall wait here.”

“We say to you that we are fighting with you and your God.”

Muhammad still hesitated and asked the people for further advice, directing his words to the Ansars of Medinah, who had taken a vow to defend him, but had not taken a vow to go warring with him beyond their territory. Their leader, Sa'd Ben Mu'ath, then said:

“We have believed in you and have borne witness that thy message is the Truth. We have given you our vow and pledges to obey you, so go thou thy road, for we are with you to the last man. We fear not meeting the enemy on the morrow but shall show our fealty and patience in battle. God willing, you shall see from us what will please your eye, so march on with the blessings of God.”

Muhammad was exceedingly pleased and sent a reconnoitring party composed of 'Ali Ben Abu Talib, Zubair Ben 'Awam and Sa'd Ben Abi Waqas to the Wells of Badr. They returned with two lads who informed Muhammad that the Qureish had tented beyond the hills from the well, but the lads could not estimate the number of warriors. Muhammad then asked them how many camels were butchered daily for food. They answered that on some days nine and on other days ten camels. From this Muhammad estimated the Meccan force as between nine hundred and a thousand and he realized that the flower of the Qureish had come forth against him.

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

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THE Qureish, led by Abu Jahl, had decided to camp at Badr. The Muslims, in spite of their poor equipment were eager to fight this army three times their own number, for this was the first time the Prophet had permitted them to give vent to the feeling which had welled within them for many years.

Arriving at the Wells of Badr, Muhammad took his position at the first well, but one of the leaders who knew the district approached him saying:

“O Messenger of God, if this is the position that God inspired you to choose, it will be our choice, but if it is a matter of strategy we may choose another.”

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Muhammad answered that it was a matter of strategy and the chieftain replied:

“Let us take the well nearest to the advancing enemy and let us build there a trough and fill it with sufficient water for us and our camels, then let us cover the other wells and spoil them for watering purposes, taking our position around the trough, to prevent the Qureish from reaching water.”

The Muslims built a stand in the rear for Muhammad to watch the fighting, surrounding him by a picked guard, prevailing on him to accept this position because the Muslims elsewhere had such great need for his guidance in case of a calamity. The Qureish came forth led by Abu Jahl. A warrior named Al-Aswad was the first to charge from the opposite ranks into the Muslims, in an attempt to storm the trough. He was met by the Prophet's uncle, Hamza, who killed him before he reached the trough. It is well here to state that whenever opposing bodies met in battle, they lined up at a distance from each other and commenced the fighting with single combats or by twos, threes or fours who came forth to charge the enemy and were met by adversaries, and these combats proceeded in view of both armies.

After the death of the first warrior, three of the Qureish came forth calling for opponents. These were 'Otbah and his brother and one of his sons. 'Otbah was a magnificent knight and was highly esteemed as a leader and chieftain by the Qureish, yet one of his sons was fighting on the side of Muhammad. When three of the Ansars responded, the three Qureish refused to fight them, saying:

“We do not seek you, we seek only our own people.”

Then they called to Muhammad, saying:

“Send us out some of our own people.”

Immediately 'Ali, Hamza and 'Obeida Ibn Al-Harith (all of the Benu Hashim) came forth to meet the challengers. Hamza and 'Ali immediately dispatched their opponents and while the third couple were fighting the Qureish attacked en masse and the fighting became general. Muhammad left his place and went among the Muslims, arranging their lines and consolidating their position, then returned to his stand praying for victory over his persecutors, asking God to give the Muslims the promised victory against those who had rejected his mission and persevered in their idolatry. The Meccan Muslims in this fight sought out the leaders of the Qureish, killing a great number of them, including Abu Jahl, and wounding many, while Muhammad urged on his followers, who were fired by zeal and resentment. The Muslims defeated

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the Qureish on every side, put them to flight, and followed in pursuit, inflicting casualties and taking prisoners.

Such was briefly the outcome of the Battle of Badr, but its results were far reaching as it established the Muslim ascendancy and signalled the downfall of the Qureish. This battle was the beginning of the consolidation of the Arab nation and the Islamic Empire which later stretched from the Atlantic to the confines of China.

In a battle fought according to the custom then prevailing among the Arabs, where even in a general melee antagonist called antagonist by name and where the single combat in the midst of the melee was usually permitted to proceed without the interference of the partisans of either warrior, many incidents happened and are recorded which would be inconceivable under present methods of warfare. For instance, before going into battle, Muhammad asked them to spare in so far as possible the men of Benu Hashim, who had secured his safety for thirteen years, also to spare certain leaders of the Qureish who had shown the Muslims kindness in the past, such as one Abul-Bakhtari, one of the protestors of the boycott. However this Arab knight refused but to attack and fight with his contingent, and was killed in battle. Another recorded incident is that when Billal, the freed slave saw Ommayat Ben Khalaf, he shouted:

“O allies of God, the root of disbelief is Ommayat, may I perish if he escape.”

Some tried to intervene and to take this nobleman prisoner rather than kill him, but Billal, remembering the torture he had undergone when his former owner had him placed on the hot sand with a great rock over his chest, with the order that he be so tortured to death unless he renounced his Islam, raised his cry again:

“May I perish if he escape.”

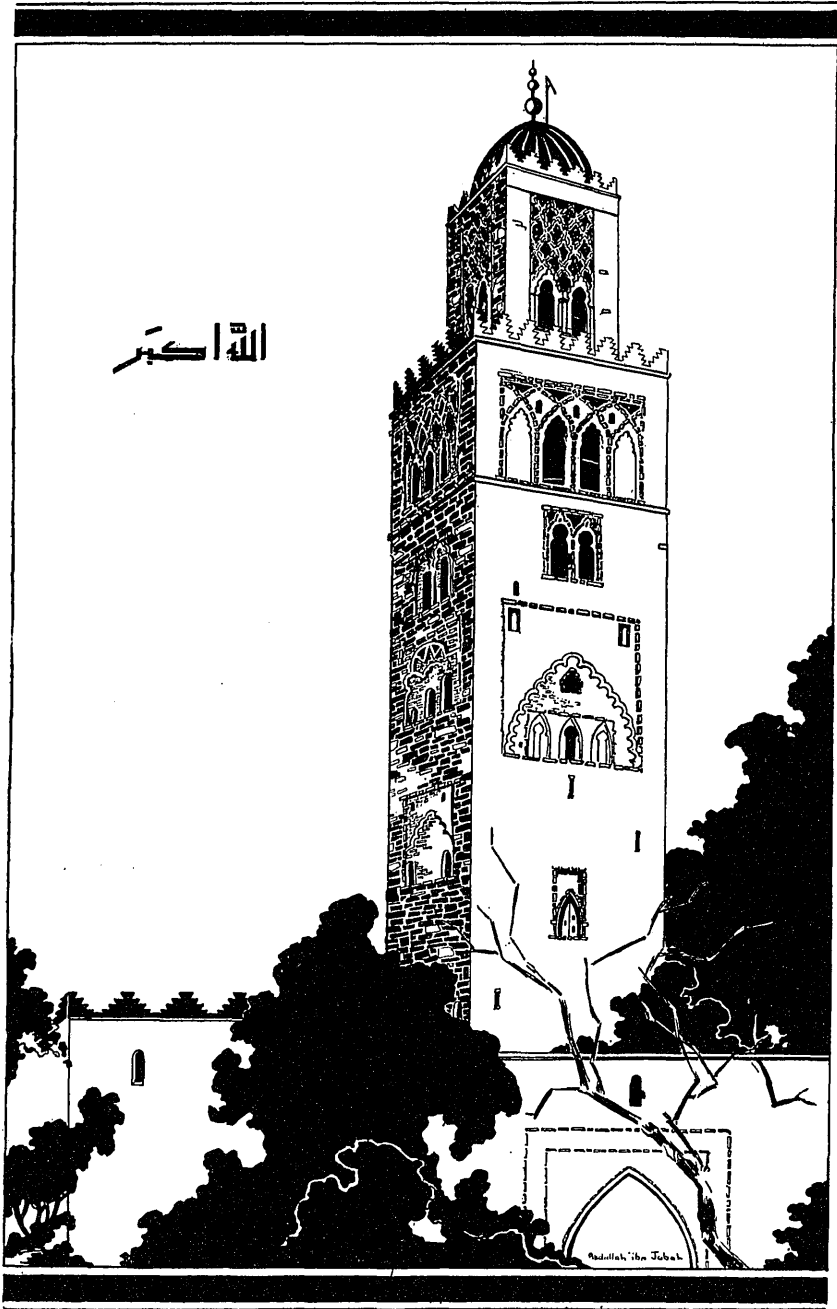
And he killed Ommayat.

This great battle, though small in the eyes of our generation, had all the elements of the tragedy, heartache and bitterness of family quarrels. Men fought against their own relatives, brother against brother, son against father. It was pitiful, after the burial of the dead, when Muhammad, who loved his tribe and people and had been compelled to take to the sword against them to fight for his existence and freedom, spent the night over the graves, calling the dead by name:

“O 'Otbah, son of Raby'at!”

“O Shaybat', son of Raby'at!”

“O Ommayat, son of Khalaf!”



THE KUTUBIYA, MARRAKESH

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“O Abu Jahl, son of Hasham!”

“Have you discovered that the promise of your Lord was true?”

“I have found the promise of my Lord the Truth.”

The Muslims said:

“O messenger of God, thou art speaking to the dead.”

Muhammad replied:

“Truly they hear as well as you do.”

Then he proceeded to comfort Abu Huthayfa, the son of 'Otbah, who was sadly standing beside him.

“Thou art deeply grieved for the killing of thy father.”

For this Muslim son had seen his valiant father, paternal uncle and brother killed at the very beginning of the battle.

The son of 'Otbah answered:

“O Prophet of God, I do not doubt the justice of his end, but what saddens me is that I knew my father to be an intelligent, generous and kindly man, and I had hoped that his character would guide him to Islam, so when I saw what befell him today and saw him perish in disbelief, grief and sadness overtook me.”

So Muhammad comforted him and asked God to console and bless him.

Such was the bitter result of the pride, greed and oppression of the Qureish and such was the faith and devotion of the Muslims, who after thirteen years of persecution, settled their differences in the Arab way, with the sword.

After the return of the pursuers who had chased the defeated Qureish, the booty was gathered, the prisoners herded together and the Muslims returned to Medinah preceded by two heralds who were sent ahead to inform the people of the Muslim victory. One of the messengers was Zaid, Muhammad's freedman and son, who arrived on the Prophet's own she-camel, Qaswa.

The Jews in Medinah commenced to cry that they knew the Prophet's camel and that undoubtedly he had been killed and that his followers were scattered, and they advised the crowd not to believe the messengers. The people for a while were in doubt, but then on the assurance of Zaid and his companion and their description of the battle, they were overjoyed, and all the little children who had heard about the persecution and abuse of the Muslims at the hands of Abu Jahl commenced to repeat the news of his death in refrain. However, grief and sadness awaited Muhammad on his arrival, for his daughter Ruqaiyat,

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the wife of Othman, who had been ill at his departure, died during his absence.

The Muslims entered Medinah one day ahead of the captives, two of whom were condemned and killed on the road. These two men were well known for their incessant cruelty and abuse of the Muslims in the meanest and most degrading way. Their names were anathema to all Muslims, old and young, and to them no mercy was shown. The rest of the prisoners were kindly treated and well quartered by order of Muhammad until their fate should be decided. This decision, like all Muhammad's decisions of state and war being made subject to the council of the Muslims.

Here again is an incident which throws light on the character of two of Muhammad's followers, both of whom were to occupy a greater position in the history of Islam and the world at large than many an emperor who boasted a golden throne or ruled an Empire. These two men were the benevolent and devoted Abu Bakr, the companion of the cave, the first among men to believe in the message of Muhammad, who had sacrificed his great wealth for the benefit of the slaves and the poor among the Muslims; and the wiry, quick tempered, doughty Omar, who as a Qureish had set forth to uproot the cause of dissension by killing Muhammad and who as a Muslim had refused to worship except at the Ka'ba in despite of all the Qureish. Both men had followed the Prophet to Badr, Omar fighting valiantly in the ranks, while Abu Bakr was guarding the Prophet and trying to keep his cloak over Muhammad's shoulder during the confusion of the battle.

The captives said among themselves:

"Let us send for Abu Bakr, as he is tender and merciful by nature, and closely related to most of us, and he is effective with Muhammad."

When Abu Bakr came to them they addressed him as follows:

"O Abu Bakr, we are all of us, on both sides, fathers, brothers, uncles and cousins. The most distant among us is a close relative. Speak thou to your friend that he may forgive us or permit us to be ransomed."

Abu Bakr promised to intercede for them, yet they were afraid of the influence of Omar. So they sent for Omar and they addressed him as they had addressed Abu Bakr. His answer was a look of anger and derision. The two companions found their way to Muhammad.

Said Abu Bakr:

"O messenger of God! By my father thou art, and by my mother!"
(Meaning that he would not hesitate to redeem or ransom the person of

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Muhammad by his parents.) "We are all of us on both sides fathers and children, brothers and cousins. The most distant from you in the crowd is closely related to you. Be merciful. May Allah repay you in mercy. Or permit them to be ransomed, perchance God will save them through you from Hell fire, and you may strengthen the Muslims by their strength, if God accept their change of heart."

Muhammad listened without answering, then Omar, taking Abu Bakr's place said:

"O messenger of God, these are the enemies of God, they called you a liar, fought you and drove you from your home. Strike their necks, for they are the sources of disbelief and the mainstay of misguidance. God would belittle Islam by them as He will debase by them the disbelievers."

Muhammad still remained silent, so Abu Bakr commenced again to evoke the tenderness of Muhammad and gently remind him of relationship and the hope of conversion if the captives were spared. Omar then spoke again for unmitigated justice, advocating neither gentleness nor mercy. Muhammad left them and retired to privacy, then after an hour he came out to the people who were equally divided between the attitudes of his two companions, and told them that Abu Bakr's position expressed the mercy and forgiveness of Allah as expressed by the Arch Angel Michael and such prophets as Abraham and Jesus, and that Omar's position corresponded to that of the Angel Gabriel who comes down with retribution to the enemies of God, and like that of the prophets Noah and Moses, but that it was up to the Muslims to decide what to do. The captives must have been quartered within the place of the gathering, for a certain poet among them named Abu 'Uzzat Maru, immediately exclaimed:

"I left behind me five destitute daughters. Give me to them, O Muhammad, as a charitable present. I give thee in return my promise that I shall never fight you or utter a word against you."

Muhammad immediately responded by freeing him without ransom. It is sad to relate that this same man returned a year later and fought Muhammad and the Muslims at Ohud and was captured and killed by them.

The rest of the captives were ransomed by the Qureish, except those who could read and write. As for these Muhammad stipulated that their ransom should consist of each instructing ten youths to read and write. The scribes among the Meccan prisoners were much pleased by this, for it saved their people a heavy payment.

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The Meccans received the news of their calamity unable to believe that the flower of their chivalry and nobility had perished at Badr and that over fifty of their nobles had been taken captive. When they were convinced of this thunderbolt that had descended upon them, they were overwhelmed, and according to the practice of the Arabs they refrained from mourning the dead until they had avenged them. Abu Lahab, the Prophet's own uncle, who had been the leader of the opposition, was so overwhelmed by the bad news that he died within seven days. It must have seemed to the Qureish that their whole world of prestige among the Arabs, trade, and religious leadership had tumbled all around them. They sent delegates to Medinah to negotiate the ransom of the captives.

Zainab, the Prophet's daughter, had been married to Aba-Al-'Asy Ibnul-Rabi'. When the Prophet declared his mission, Zainab embraced Islam, while her husband refused to do so, and when the Muslims fled Mecca Zainab remained like many other Muslims with her husband and family and it came to pass that her husband was one of the captives taken at Badr. When the negotiators came with the ransom to Medinah they brought, as a part of the ransom, for Abal-'Asy, a necklace from Zainab, which her mother, Khadija, had given her as a wedding gift. When Muhammad saw this, he was greatly moved and said to the Muslims:

"Should you see fit you may release her husband and return her the goods."

This they immediately agreed to. Then Muhammad asked Abal-'Asy to agree to a separation from Zainab as Islam had separated the two families. Abal-'Asy accepted, and Muhammad sent along with him to Mecca, his adopted son, Zaid, and a companion to bring Zainab to Medinah. The sequel to this affair was that a little later Abal-'Asy went to Syria in charge of one of the Qureish trading caravans, and on this journey, not far from Medinah he met a scouting party of the Muslims, who took possession of his camels and goods. Abal-'Asy stole into Medinah at night and entered Zainab's quarters, claiming her hospitality and protection. This Zainab immediately accorded him, and the Muslims returned to him all the goods and he returned in safety to Mecca. At Mecca, after returning the different properties and goods to their owners, he called to the Qureish:

"O people of Qureish, do I still owe any money or goods belonging to any of you?"

They answered:

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“No, God requite you well, we have found you faithful and honourable.”

He then declared:

“I bear witness that there is no God but One and that Muhammad is His servant and messenger. By God! Nothing prevented me from embracing Islam at Medinah excepting the fear that you might think that I wished to appropriate your goods. Now that God has willed that I return it to you and to complete my responsibility, I have embraced Islam.”

And thus he returned to Medinah and resumed his life with Zainab.

After the ransom of the captives, some of the women of Mecca lamented their dead for a complete month. They cut their hair and used to bring forth the warriors' mounts and gather around them to cry and wail, joining in the poetic lamentations and refrains. But some, like Hind, the daughter of 'Otbah and wife of Abu Sufian, refused to shed a tear and adhered to the old Arabian custom of postponing the weeping and lamentation until they had avenged their dead. When the women came to Hind asking her to join them, she vowed that she would never use cosmetics or ointment, nor would she associate with her husband until her father, brother and uncle were avenged.

“By God,” cried Hind, “If I knew that grief would leave my heart, I would lament with you, but I know that it will never leave me until I witness my revenge with my own eyes.”

And so Hind and her husband continued to urge revenge until the Battle of Ohud.

قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد
إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله
فإن تولّوا فقولوا اشهدوا بأنا مسلمون .

THE JEWS OF MEDINAH

IN the interim between Badr and Ohud the Muslims did not have an altogether peaceful time. The Jews of Medinah were becoming jealous of the ascendancy of the stranger whom they had hoped to use to their advantage and who instead had united and pacified the warring Arabs of Medinah and its vicinity so as totally to eclipse the Jewish influence and destroy the balance of power which the Jews had instituted by their diplomacy. One of the Jewish leaders, Qa'b Ben Alashraf, openly attacking the Muslims and their cause had now taken the same position in Medinah that the late Abu Jahl had assumed in Mecca. When the news of the Muslim victory at Badr reached Medinah, he had openly said that the Meccans were the nobles of the Arabs and their kings, and that if Muhammad had really triumphed over them that he personally preferred to be under the ground rather than above it. After the Battle of Badr he went to Mecca, lamented and cried in public, and recited verses bemoaning the warriors and inciting vengeance, detracting from Muhammad and his followers, and going to such length as to reflect on their women. This man was enticed outside of his home by some of the Muslims and murdered.

The Jewish tribe of Ben Qaynuqa', who composed the majority of the Jews within Medinah, had suddenly changed the peaceful aspect of life into a state of persecution like that which the Muslims formerly experienced in Mecca. This persecution was insidious, obstructive, mean in character, instead of being frank and brutal like that which the Muslims had encountered in Mecca.

Yet the treaty the Jews had with Muhammad, plus his tolerance, protected them from the outbursts of the Muslims while the fire smouldered in both camps. An incident sufficed to produce open flame.

This happened when a Muslim woman went to the Jewish market to have a jeweler repair her ornaments, and while she sat there a number

of Jews gathered around her trying to unveil her face, while she resisted. One of them lifted the back hem of her dress and pinned it to her upper garment in such wise that when she arose to leave, it exposed her to their vulgar laughter. She raised her voice in outraged protest, was heard by a passing Muslim, who immediately attacked and killed the jeweler and was immediately killed in retaliation. This aroused both Muslims and Jews, and when Muhammad addressed the Jews, reminding them of their obligations under the treaty, they derided him, saying:

“Think not, O Muhammad, that by defeating those who were unskilled in warfare that you have yet triumphed. By God, should we fight you, you will learn that we are different.”

After this answer the Muslims girded themselves for open struggle and besieged the Jewish quarter for fifteen days, until the Jews surrendered under terms whereby they left Medinah, leaving their arms and property behind them. The Jewish fighters, seven hundred well armed warriors, with their families joined other Jewish settlements, some going north as far as Syria. Thus Medinah was freed of this element of continual disturbance.

There were other Jews, however, who had not participated in this affray and who remained in fortified settlements flanking Medinah.

Soon after this Abu Sufian led some warriors on a raid towards Medinah. Suddenly appearing on its outskirts they killed two farmers, burned two homes and some palm trees, and returned home as speedily as they had come with Muhammad and some of his followers in pursuit. As the Muslims pursued them they noticed that the raiders, in their haste, had lightened their loads by throwing away their grist provisions, and this raid is consequently known in the annals of the Arabs as “The Grist Raid.”

The Qureish, smarting under their severe defeat and loss of face, were also confronted by the more serious cutting off of their trade routes into Syria. Their winter caravans had an open road southward to the Yemen and Abyssinia but their most profitable market was in Syria, where they disposed at a profit a goodly part of the Abyssinian and Yemenite goods which they acquired. The inconvenient and arduous trail along the Red Sea was also blocked to them by alliances which Muhammad had contracted with certain tribes, who had previously been accustomed to furnish camels, cameliers and convoys for the Qureish caravans through their territories. Some of these smaller tribes now also feeling the loss of trade, commenced to come again under the influence of the Qureish. Upon learning of such negotiations, Muhammad,

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who assumed the role of general to his followers, suddenly invaded or raided every tribe which had, according to his information, decided to join his enemies. At last the Qureish decided to direct their caravans to Syria in winter instead of summer, via Najd. They started a rich caravan on this new route, Muhammad hearing of it, sent a party under the leadership of Zaid, who intercepted it and took the richest booty in camels and goods that the Muslims had gained until this time. This severe loss hastened the preparations of the Qureish for a final settlement of their affairs with Muhammad and the Muslims.

Such were the tactics of Muhammad the warrior, engaged in a life struggle. As to Muhammad the statesman, he was consolidating the Muslims and allies. He had taken Ayesha, the daughter of Abu Bakr in marriage, and now he married Hafsa, the daughter of Omar, who had been bereaved of her Muslim husband seven months previously. He married his daughter Fatimah to his young cousin and adopted son, 'Ali the son of Abu Talib, and he gave in marriage, his daughter Um-Kalthoum to Othman, the widower of his daughter Ruqayat, thus knitting his leaders to himself in closer ties, if that were possible.

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THE Qureish were by this time convinced that it was useless to continue in their commerce with the Muslims blocking the trade-routes, and they felt that they should never regain their prestige among the Arabs unless they took revenge upon Muhammad and the Muslims. Their hatred, which at first had been dictated by self interest, was augmented by the blood feuds of Badr. So the Qureish gathered together the camels with which they carried on their trade and decided to sell them, as they had been of very little use for a year or so, and they decided to use the proceeds for the equipment of such an army as to make certain of victory over Muhammad. When this army was ready, it consisted of three thousand fighting men, three thousand camels and two hundred horses, and included seven hundred Dari' (warriors who carried shields and were protected by chain mail). As the army prepared to leave Mecca, the women prepared to accompany it. This was opposed by some who feared the consequences in case of defeat, but Hind, the wife of Abu Sufian, cried out:

"You men who witnessed Badr have returned in flight to your women. We are going to witness this battle with you, and no one is going to remain at home for you to fly back to as you did when you left my loved ones on the field."

And thus Qureish moved its forces out of Mecca to put an end to Islam. Al-Abbass, who had remained faithful to the religion of his forefathers, felt greatly troubled for the nephew whom he loved, as well as for the youth of his sub-tribe, the Benu Hashim, and wrote a letter to Muhammad, sending it by fast messenger, who delivered it within a few days.

Muhammad sent out scouts and found that the Qureish had already tented not far from Medinah and that they were pasturing their camels in the planted fields. Immediately the Muhajirine, Ansars, and "Hypocrites" for such was the name applied to those who pretended to believe, held a council in the Mosque, and the people of Medinah told Muhammad and his followers that never in their history had any enemy succeeded in dislodging or defeating them when they fortified themselves in the city, saying that the Muslims would do well to follow in this instance, the tried method which was certain to protect them.

But many men who had missed the Battle of Badr, and who were full of enthusiasm, voiced their desire to go out to the Qureish and settle with them."

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“Otherwise,” said they, “some of the lukewarm tribes may take courage and join them and so increase our difficulty and encourage the Qureish to repeat this performance and prolong the war.”

Khaythama Abu Sa’d said:

“If God returns us victorious we are the gainers, otherwise we gain martyrdom. I personally missed Badr by drawing lots with my son, who died a martyr in that battle. I saw him last night in my dream and he called out to me to follow him, that we may attain Paradise together. So by God! O true messenger, I long to accompany him to Paradise, for I am old in years and delicate of bone, and I desire to meet my Lord.”

Muhammad said:

“I fear defeat for you.”

But as his rule was to follow the decision of the council except when he received a specific revelation, he agreed to do as the majority willed.

The day being Friday, he led his followers in prayer, then entered his home, where Abu Bakr and Omar arranged his head gear and buckled on his sword and shield, then he rode out to Ohud with seven hundred followers. Muhammad here passed the little Mount of Ohud and arranged his followers at its southern slope with the hill to their back. He picked of his followers, fifty skilled archers, whom he placed on a promontory to the left, and said to them:

“Protect our backs, for we fear an attack from behind our flank, so leave not your places under any circumstances. Should you see us defeat them, move not from your position, and should you see us getting killed or defeated, do not come to our assistance or defence, simply shoot your arrows at their horses, for horses dread arrows.”

The Qureish also arranged their lines and placed to their right Khalid Ben Walid and to their left 'Ikrimat Ben Abu Jahl and in the center the standard and chief command were given to Abdul 'Uzza Ben Abi Talha. As the lines were formed, the women of the Qureish paraded between them, sometimes even in front, headed by Hind, beating their drums and tamborines and chanting their war songs to encourage and excite the warriors. Some of the leaders of Qureish were haranguing their men, reminding them of their dead. Muhammad, on his side, was encouraging his men and praying for their success. He held forth a blade in hand saying:

“Who will take this for a price?”

A number of men stepped forth, but he waved them aside until a certain knight named Abu Dujana asked:

"What is the price, O messenger of God?"

"The price," answered Muhammad, "is that you strike the enemy with it until it bends."

Accepting, Abu Dujana received the sword.

This Abu Dujana was a man renowned for his bravery and prowess. He was in the habit of wearing a red bandanna-like head gear whenever he entered a mortal combat. This affectation was known as the "bandanna of death". Upon receiving the sword he tightened his head gear and commenced to prance proudly and arrogantly, challenging between the two battle lines. The Prophet, seeing him in his vaunted audacity, said:

"Surely God would dislike such actions excepting in such a cause."

Some of the incidents which now occurred may give the reader a better understanding of the methods then prevalent among the Arabs in the display of valor and in single and group combat, customs which Europeans borrowed from the Arabs at a later period.

The first person of the Qureish army who came forth between the lines was a certain leader of Medinah who had deserted his sub-tribe and city, moving to Mecca to join the Qureish against Muhammad. He went forth and called to his sub-tribe, who were with Muhammad:

"O people of the tribe of Aus, I am Abu 'Amir," cried he hoping to deflect this tribe from fighting for the Prophet."

Their answer was:

"May God requite thee evil, thou traitor."

The left wing of the Qureish immediately charged, to be beaten back with Abu 'Amir the first in flight. Then Hamza, the Prophet's uncle and nursing brother, charged at the Qureish, fighting one after the other and striking with his sword to the right and to the left with no opponent able to stop him. Suddenly Talha, the color-bearer and leader of the center of Qureish came forth crying:

"Who will fight in single combat?"

'Ali immediately advanced to meet him, while both sides halted to see the outcome, but in a moment Ali had cleaved Talha with a stroke of his sword. Then the Muslims, with Muhammad foremost, cried out:

"Allah-U-Akbar." (God only is Great.)

It was now that Abu Dujana, with his red bandanna and the Prophet's sword in his hand, performed wonders, breaking through the lines of the Qureish and killing every warrior who opposed him. During his charge, and within the ranks of the Qureish, he saw a fighter who shouted and beat the retreating warriors, this person, charged by Abu

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Dujana, let out a cry of distress. It was none but Hind, the daughter of 'Otbah, and wife of Abu Sufian.

Another incident worthy of relating was that of Quzman, one of the Hypocrites of Medinah, who pretended Islam but had refused to go to Ohud with the Muslims and had stayed behind. The women of his household chided him by saying:

"O Quzman, are you not ashamed of your actions? Thou art but a woman, thy people went to war and thou remainest in thy yard."

Quzman became exceedingly angry, entered his chamber, took his sword, bows and arrows and followed the Muslims, reaching them while Muhammad was arranging the lines for battle. He passed through the lines and stood in the foremost rank and was the first to bravely venture forth. It is said that within the first hour he accounted, with his unerring arrows, for seven men of the Qureish, and preferred suicide to retreat, but when he lay dying on the field, towards late afternoon Abdul Ghaydaq passed him and stopped to say:

"I congratulate you on your martyrdom, O Quzman."

Quzman answered:

"By God, oh Abu 'Amru, I fought not for my religion. I fought only to keep Qureish from humiliating us, and fought only for my people who are so engaged, and were it not for this I would never have participated in this battle."

When Talha, the standard-bearer, was killed, his brother Othman took the standard, and was immediately killed by Hamza. Another brother took his place, crying to the Muslims:

"You believe that your dead are in Paradise and ours are in hell fire. By God you lie, if you so believe, let some one come forth to fight me."

He was immediately struck down by 'Ali or Sa'd Ben Waqqas, and so nine warriors of the same household went down one after the other, the last being an Abyssinian slave. When this brave boy picked up the standard, Quzman struck his right hand, but the boy then took it with his left hand, and when the left was cut by Quzman's sword he hugged the standard to his breast, saying:

"O Beni Abdul Dar, have I fulfilled, am I excused?"

The Qureish, disconcerted, now began to retreat, doing their utmost to protect their women and trying to retrieve the idol they had brought with them to battle, and which had fallen off its camel. The Muslims, fired by a zeal and faith which took no account of numbers or obstacles, fortified by their repeated cries of: "Allah-hu-Akbar," were rolling back

the three thousand disorganized Qureish towards a worse defeat than that suffered at Badr.

The archers, placed by Muhammad to protect the rear of the Muslim lines, saw the triumph of the Muslim army and could hardly contain themselves. They wished to participate in the rout and in the gathering of the spoils. Their leader, Abdullah Ben Jubair, advised them not to disobey Muhammad, but forty of them could not control themselves and went forth, while only ten remained obedient to Muhammad's command. It was at this moment that Khalid Ibn Walid, then thirty years of age, who later became one of the greatest generals of Islam, and to whose credit history has marked a number of major victories, saw his opportunity and charged around the Muslim flank with his cavalry, attacking them from the rear. The ten archers could not stop his horsemen, who beset the Muslims scattered their ranks and broke up their unity, turning them to disordered flight. During this struggle Muhammad received a cut on his face and across his lips either from a stone or from a blow, which drove two chains of the mask that protected his face into his cheek. His companions immediately gathered around him while the cry was raised by the Qureish that Muhammad had been killed.

Muhammad, retreating with some of his followers, fell into a trap pit dug by the enemy. Ali immediately came to the rescue and with his companions lifted Muhammad up and started with him to ascend the slope of Ohud. The Muslims gathered around, and Abu Dujana stood in front of Muhammad, and bending over him, received in his back all the arrows which were meant for Muhammad. Sa'd Ibn Abi Waqqas stood to the side of Muhammad using his bow, while Muhammad handed him the arrows and encouraged him to shoot, as his own bow had been ruined. During this time a good many of the Muslims, who had heard of the death of Muhammad, became disorganized. One man named Ans Ibn Annadhr, passed a group, among them Abu Bakr and Omar.

"What are you waiting for?" asked Ans.

They answered:

"The Prophet was killed."

"Arise ye and die as he died and for the same cause," cried Ans.

This Muslim fought valiantly and was killed after receiving seventy wounds. He was so mutilated that only his sister could identify him by his hands.

About this time some Muslims found Muhammad and his few companions and raised their voices over the field, putting new life into his

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followers. The Qureish heard the cry, and one of their horsemen Ubayy Ben Khalaf, came toward the small group, crying:

“Where is Muhammad, may I perish if he escapes?”

Muhammad snatched the javelin of Al-Harith Ibn Ul-Summat and threw it at his assailant, piercing his body and causing him to fall over the saddle of his frightened horse. Thus Muhammad the Prophet, who had suffered all the torments of persecution in the cause of enlightening his people and making a God conscious nation of them, became again, when distressed and harrassed, the Arab that he was and fought back like a man.

And thus the Muslims with Muhammad retreated up the Mount of Ohud, while Abu Sufian called to them, saying:

“Today we have evened Badr and we will meet you again a year from now.”

After burying their own dead they moved on, while the Muslims came down to bury theirs, and thus the scales were balanced between the two camps, the Prophet winning Badr and suffering defeat at Ohud, and the affairs of Arabia growing in bitterness with no solution in sight.

There are two other incidents of this battle which cannot be passed over.

The one is the case of a woman of the Ansar whose name was Um-'Omara, who went out with the Muslims carrying water through their ranks to quench their thirst. When the Muslims were defeated and Muhammad was wounded and hard pressed, with a few companions trying to defend him, Um-'Omara threw down her goatskin water vessel, picked up a sword, bow and arrows, wielding them in defence of Muhammad until she was severely wounded.

Mention must also be made of the great loss which the Muslims, had particularly suffered in the death of Hamza, the hero of Badr, the greatest Islamic warrior up to the time of Ohud. The death of Hamza occurred in the following manner. At Badr, Hamza had killed 'Otbah, the father of Hind. Before Ohud Hind had engaged an Abyssinian slave who was an expert in throwing the javelin and she had promised him his freedom plus great gifts if he should kill Hamza. The slave, Wahshi, who afterwards became a Muslim, is quoted as relating at a later date the following story:

“I went out with the people to Ohud and being an Abyssinian I was an expert in throwing the javelin, rarely missing my mark. During the fray I went among the people looking only for Hamza, until I saw him cleaving the people with his sword right and left. I balanced and

weighed my javelin until I was satisfied with my mark, and sped it. It pierced Hamza below his naval and I left him on the field until he died. Then I returned, drew out my lance and came back to the camp and sat aside as I had no reason to do anything else. I killed Hamza only as the price of my liberty, and when I returned to Mecca I was freed."

Hind and the women of Qureish were not satisfied with the mere victory, they went over the field mutilating the dead, cutting off the ears and noses of the Muslims. Hind made a necklace for herself of these things. She mutilated Hamza most brutally. This mutilation was so disgraceful that Abu Sufian publicly disclaimed the responsibility for its savagery and voiced his regret for it. Muhammad afterwards came down to the field to find his nursing brother, the flower of chivalry and prowess, dealt with as though he had fallen prey to a pack of hyenas. Hamza's sister was with Muhammad and they wrapped Hamza in Muhammad's cloak and buried him where he had fallen as they also buried the seventy Muslims killed on that day. Next morning Muhammad sallied forth again after the Qureish, but they had retreated to a distance and sent word that they were coming to Medinah to attack. As Muhammad awaited them, they proceeded back to Mecca, satisfied with their victory, and Muhammad returned to Medinah, where the "Hypocrites" were asking the Muslims what if their victory at the Badr was from God, could have caused their defeat at Ohud.

After Ohud, while the Qureish returned to Mecca to celebrate their revenge, the Muslims in Medinah faced an uncertain situation. Loss of prestige among the tribes, and the activity of the Jews who were fortified in the suburbs of Medinah and neighboring settlements, boded ill for Muhammad and his followers. News reached the Muslims of preparations being made by ambitious Arab chieftains to gather warriors for the invasion of Medinah. Muhammad sent men in different directions to gather information. Whenever he received news of menacing activities he immediately sent out an expedition to attack his avowed enemies. This mobile activity postponed the mobilization of an irresistible hostile army. At one time Muhammad's enemies resorted to such methods as sending him a delegation requesting a number of his followers to instruct them in the teaching of Islam. When Muhammad responded by sending six of the older Muslims, four of them were treacherously murdered on the way by their guides and the other two were taken to Mecca where they were sold to the Qureish, to be killed by them in further revenge of Badr. The son of 'Ommayat, who had been killed by Billal, bought one of the two captives and ordered

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Nastas, his slave, to behead him. Abu Sufian stepped forth to the condemned man, saying:

"I ask thee by God, O Zaid, would you not prefer that Muhammad was now in your place, about to lose his head, while you were back among your people?"

"By God," answered Zaid, "my only wish is that Muhammad remain safe and unscratched by a thorn."

So Zaid was beheaded and Khubayb, his fellow captive, was crucified.

A similar incident took place in Najd after the messengers had been guaranteed safe conduct by a powerful and renowned warrior.

THE Jews now commenced to send delegates to Mecca and among the pagan Arabs, urging them to unite and fight the Muslims, promising to join them in their efforts. Lest the reader imagine that the Jew in pre-Islamic Arabia was the persecuted and humble Jew of Europe, it may be well to state here that they were staunch warriors, well equipped, living in forts and fortified homes, following the rules and regulations of their environment and developing as usual the wealthiest class of merchants. The Jews were the very soul of the general opposition to Muhammad, for when the Qureish asked them to judge between their paganism and the religion of Muhammad, they did not hesitate to declare time and again that paganism was preferable to the worship of the One God in heaven, in whom the Jews themselves believed.

One of the learned priests among the Jews, Abdullah Ben Salam, embraced Islam. This enraged the Jews of Medinah and started what is known as the "War of Arguments". The Jews kept attacking Muhammad and his teachings wherever the Muslims gathered, whether within or out of the Mosque, and we find the second surah of the Koran referring continually to these disturbances and answering the arguments. The Jews of Medinah did not stop at this, but when a difference arose between them and another Jewish tribe, they sent their rabbis and leaders to Muhammad and proposed to embrace the new faith, should he agree in advance to decide the arbitration in their favor, saying:

"Our position and influence are such, that should we follow you, all our people would do likewise."

Their action was reprimanded severely in Surah 5-40-45.

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Surah 5—40. Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is able to do all things.

42. Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.

43. How come they unto thee for judgment when they have the torah, wherein Allah hath delivered judgment (for them)? Yet even after they turn away. Such (folk) are not believers.

Among other things the Jews of Medinah suggested to Muhammad was that he go to Jerusalem, where many former prophets dwelt, for they knew that he revered the traditions of all prophets and former messengers and that he had instructed his people to turn their faces in the direction of Jerusalem when they prayed. Seeing through their hopes, he instructed his people henceforth to turn their faces, during prayer, toward the Ancient House, which was built by Abraham and Ismael in Mecca for the worship of the One God. The Jews then returned to him with the proposal of changing back to Jerusalem, agreeing to join him provided he made the change, and the answer was revealed in Surah 2-144-

We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship (the Ka'ba at Mecca) and ye (O Muslims), wheresoever ye may be turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this Revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

During this time and its "war of arguments" a delegation of sixty mounted Christians arrived from Najran, including students learned in Christianity, to inquire as to the faith of Islam, so that the war of arguments became a three cornered affair. A contest was carried on in and outside of the conference Hall. Muhammad's stand is expressed in Surah 2-136.

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Surah 2—136. Say (O Muslims): We believe in Allah and that which is revealed unto us and that which is revealed unto Abraham, and Ishmael and Isaac, and Jacob, and the tribes, and that which Moses received, and that which the Prophets received from their Lord. We make no distinction between any of them and unto Him we have surrendered.

So this three sided conference and "War of Arguments", though still in session today, was then closed by Muhammad as it is answered today by Islam in Surah 3-64.

Surah 3—64. Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).

The Christian delegates, while not embracing Islam, left Medinah pleased with Muhammad and declaring that, while they remained in their faith, they were content for him to adhere to his, and that they would never curse him and his followers, for his teachings respected their faith. Seeing the fidelity, justice and moderation exercised by Muhammad, they requested him to send back with them to Najran an arbitrator, to adjust certain differences which they had with other followers of their faith, so Muhammad sent Aba 'Ubeydat Ibnuljarrah, under whose command the Arabs later swept the Byzantines out of Syria.

These intrigues by the Jews, in spite of the treaty of friendship and the protection they had enjoyed with Muhammad, ended in the Muslims obliging the Beni Al Nadhir, after a siege lasting twenty days, to evacuate their section of Medinah.

Up to this time Muhammad had employed a Jewish youth as secretary to pen his Hebrew and Syrian messages. He now ordered a young Muslim, Zaid Ben Thabit, to master these two languages and took him as his personal secretary. It is well to state here that this secretary is he who later collected the Koran, during the Khulafate of Abu Bakr and supervised the final correction of the Koran during the time of Othman, when the incorrect copies were burned.

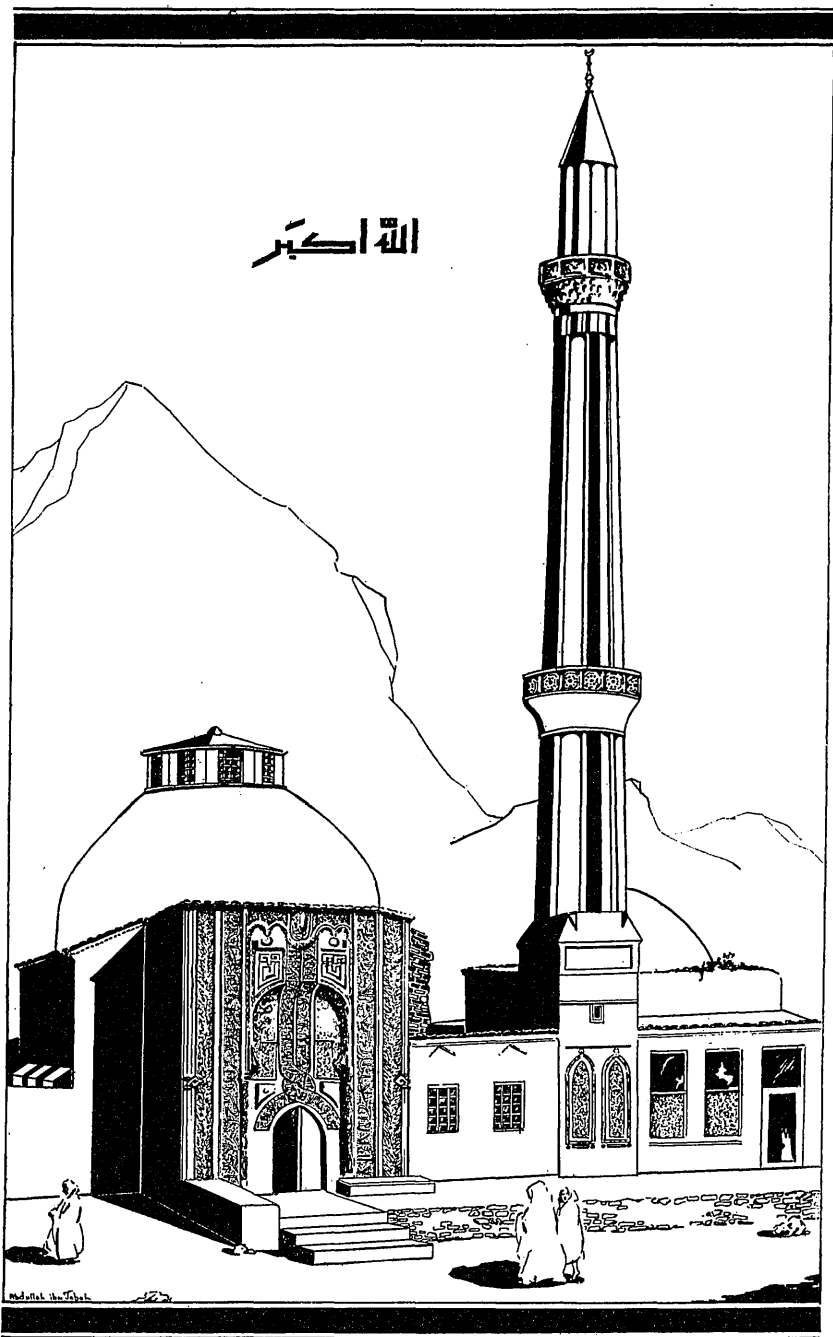
One year after the Battle of Ohud, Muhammad remembered the warning of Abu Sufian, who had called to the Muslims:

"One day has evened another, we shall meet a year from now at Badr."

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So Muhammad led the Muslims to Badr, and Abu Sufian set out from Mecca with over two thousand men, but after traveling two days toward Badr prevailed on his army to return to Mecca to await a more auspicious time. Meanwhile Muhammad and the Muslims, after awaiting the Qureish for eight full days, returned to Medinah, having retrieved by this incident, a great deal of the prestige lost at Ohud.

ولتجدنّ اقربهم مودّةً للذين آمنوا الذين قالوا إنّنا نصارى
ذلك بأنّ منهم قسيسين ورهبانا وانّهم لا يستكبرون



MOSQUE OF KONIA

THE INVASION OF MEDINAH BY THE AHZAB OR ALLIES
AND THE WAR OF KHANDAQ (627 A.C.)

DURING the past five years in Medinah Muhammad's position had become of great importance. His enemies had multiplied accordingly. By this time many of the neighboring tribes were determined to take revenge for the Muslim successes obtained by raiding, subsequent to the Battle of Ohud. The Qureish were as determined as ever to crush Muhammad or perish in the attempt, while the Jews were the most active instigators and supporters of the hostile combination. Abu Sufian finally mobilized an army of ten thousand warriors and set forth to Medinah to put an end to Muhammad and his followers.

The allies had no doubt that they could overwhelm the city and exterminate the Muslims. At the same time the coming of such an army naturally frightened the Muslims, who feared their ability to oppose such a force. But it so happened that a certain Persian Muslim named Selman, who had knowledge of strategy, advised the Muslims to dig a deep trench around the exposed and unprotected part of the city; the cliffs and the fortified Jewish quarters protected other sections. The Muslims obeyed Selman and led by Muhammad in person, dug a deep and wide ditch at a distance of two farsaks from the city proper, leaving an area in which Muhammad and three thousand Muslims tented. The city and its people had been secured by this strategy against a mass attack on its exposed sections. The Qureish, who had expected the Muslims to meet them at Ohud, as they had previously done, encountered no resistance until they were confronted by this unusual ditch. It was too wide to cross and was defended on the opposite side by the Muslims. There seemed no immediate way of overcoming this obstacle, so they tented on the opposite side and were satisfied for a number of days with an exchange of arrows.

The Qureish, who had expected a quick termination of the battle, realized that it was going to be impossible to take Medinah or to defeat the Muslims under the existing circumstances. It was winter and a siege might last for months, and if they returned without settling the issue they would never again be able to ally with them the many tribes and warriors which they had for this encounter. They also realized that the Benu Qurayza, the Jewish allies of Muhammad, prevented by their formidable position any successful attack on that quarter of Medinah which was undefended by the ditch.

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The Qureish also knew that these same Benu Qurayza were supplying Medinah with provisions and that as long as this continued there was no hope of its surrender. They therefore sent the leader of the Jewish contingent of their army to induce his co-religionists to desert Muhammad and permit the Qureish to enter the city. These Jewish allies had been the prime movers of this expedition and had urged Abu Sufian and the Qureish to end forever the Muslim menace.

These overtures were at first spurned by the Qurayza, but, they played upon their emotions as co-religionists and assured them that if they permitted the ten thousand warriors access to Medinah, the whole war would be ended within an hour and that the ascendancy in all affairs would revert to the Jews. The delegates were successful with the Qurayza, and they agreed to the scheme of Muhammad's enemies.

The news of the defection of the Qurayza heartened the Qureish and this manifested itself in their spirited preparation and an atmosphere of evident assurance. The Muslims, who had heard of the treachery of their Jewish allies, realized that if it were true, their doom was irretrievably sealed.

After twelve years of suffering and persecution in Mecca and six years of privation and struggle in Medinah, they saw themselves perishing and their women and children taken as booty and slaves.

Muhammad sent a mission headed by Sa'd Ibn Mu'ath, one of the Khazraj chiefs, the ancient allies of the Qurayza, to ascertain the facts.

The Qurayza received the mission with arrogance and hostility. Their leader, Ka'ab saying:

"Who is a messenger of God? We have neither treaty nor vow with Muhammad. Let him return the exiled Jews to Medinah before we will honor any treaty with him."

The Qurayza had requested the Qureish to postpone their attack for ten days in order that they might prepare themselves fully for the attack. During this time there happened a number of incidents usual to the type of combat then prevalent.

Amru Ibn Abd-Wod, 'Ikrimat, the son of Abu Jahl, and Dhirar Ibnul Khattab, finding a narrow place in the ditch, were able to jump it with their horses. Reaching the Muslim side they called for single combat. Immediately 'Ali responded to Amru's call.

Amru said:

"By God, O son of my brother, I dislike killing you."

'Ali answered:

"By Allah, It will give me pleasure to kill you."

The combat ended by 'Ali killing his man and the other two horsemen vaulting back over the ditch in flight.

One knight of the Qureish, Nawfal Ben Maghirah, attempted to jump the ditch and was killed with his mare when she failed to make it. Abu Sufian offered a hundred camels for the return of his body. Muhammad, refusing the camels, said:

"Take him away for he was a miserable person and unclean is his ransom."

The Qurayza, during this time, commenced to show their arrogance and enmity. Not satisfied with withholding supplies from the Muslims, they commenced to venture boldly into the nearby section of Medinah to intimidate its people. Yet during these ten days of preparation suspicion developed between the Qureish and Qurayza, which seems to have been encouraged by some of the followers of Muhammad. Due to this planted suspicion, Abu Sufian became afraid that the Qurayza would betray the allies. At this juncture a terrific rainstorm, accompanied by a strong wind, thunder and lightning, struck the tents of the attackers at night, pulling out the tent pegs and poles and scattering their belongings and vessels in such wise that their superstition made them fear that Muhammad was attacking them with forces of magic. The first to decamp that night was Abu Sufian, who told the Qureish that the horses and camels had gone astray and that the destruction was beyond repair and that perhaps it would be better for them to return to their homes, as they were not sure that Qurayza would not betray them as they had betrayed Muhammad. So when the morning came the Muslims found that their enemies had departed as though defeated in battle, carrying with them the lightest of material and leaving behind a great deal to be gathered as booty. The Muslims went directly to the Mosque to thank God for their deliverance and were ordered by Muhammad to proceed to the Benu Qurayza.

Fully prepared for war as they were, the Muslims commenced the siege of the forts and the fortified homes of their Jewish neighbors who had betrayed their treaty with them in their time of dire need, and who had agreed to open the way for the enemy to the heart of Medinah and to the complete destruction of the Muslims. For twenty-five days the Muslims besieged them, and when the Jews realized that no help was likely to come to them from any quarter and that they would perish, they asked for one of their former allies to confer with them. This was granted and the representative apparently advised them to declare their Islam so that they and their families and their property would remain

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safe. This was the advice imparted to the Jews by their leader, and this they refused to do, hoping to receive the intercession of their former allies in Medinah, as they had interceded for the Jews who fought Muhammad and were permitted to leave for other settlements. So the chiefs of the Khazraj, the former allies of the Jews, came to Muhammad and asked him to accord their allies the same treatment which he had accorded the others. Muhammad answered, saying:

“Do you not wish that one of you shall act as judge between me and your former allies?”

“Surely we do,” they answered.

“Then”, said Muhammad, “tell the Qurayza to choose one of you as judge between us.”

When this was relayed to the Jews they chose Sa’d Ibn Mu’ath. This was the very man who had been sent to them by Muhammad with a mission to keep them from joining the Qureish and their allies and to warn them of the consequence of their action, and before whom they had belittled Muhammad and the Muslims and had denied any vow or treaty with them. This, when they saw the power of the Qureish and felt that the Muslim cause was lost.

When both sides to the controversy had given their vows to abide by the decision, Sa’d ordered the Qurayza to come forth and lay down their arms. When they did this he ordered the warriors to be beheaded and their property to be taken away, and his judgment was so executed.

This judgment, with its severity, was unexpected by either side, yet the fault lay with the Jews who had been permitted to leave and later returned to Medinah to support all the machinations for the destruction of the Muslims, and to fight them. Such was the code thirteen centuries ago, legalized by a judgment of a chosen referee.

From this time on, the influence of Muhammad expanded over the rest of the peninsula, while at home he was codifying laws for the conduct of his followers and the management of their government.

The Muslims, in the sixth year of their exile, began to long to visit Mecca and to perform the Hajj like the rest of the Arabs, and incidently to visit their old homes and properties as well as many dear ones left behind. So Muhammad started, during the month of truce, with a great following towards Mecca, leaving arms behind excepting for sheathed swords, taking along the sacrifices which they hoped to offer. So, in company and at the head of one thousand four hundred, Muhammad approached Mecca. When the Qureish heard this they feared a scheme to take possession of their city, and accordingly sent

an army under the leadership of Khalid Ibnul Walid, led by two hundred horsemen to intercept the Muslims. Muhammad avoided meeting this armed force, by taking an unfrequented road and suddenly appearing and camping in the valley of Mecca. This action on his part perplexed the Meccans and when their inquiries satisfied them that he and his followers had come as pilgrims and not as warriors, the Qureish could not afford to attack Muhammad and start a war which would be considered sacrilegious by all the Arabs; this was the month of truce, and if the Koreish deliberately broke it, it might end in the passing away of their power and influence among the Arabs.

Negotiations between the two camps commenced with ill will and suspicion on the part of the Qureish, but ended by the Qureish being convinced that Muhammad and the Muslims only came to perform the pilgrimage and had no other intentions. But as the Qureish had equipped and sent out an army under the leadership of Khalid Ibnul Walid with the avowed intention of preventing the Muslims from entering Mecca, it would injure the prestige of the Qureish if the Muslims entered the city. So they made a treaty with Muhammad whereby he was to give up the pilgrimage that year in exchange for full liberty of performing it in the years to come, adding to this agreement that both parties were free to form their own alliances with the tribes, undeterred by each other. At the next pilgrimage Muhammad and his followers would be accorded the full liberty of the Hajj and of the city for three days.

This treaty paved a broader way for Muhammad to spread his teachings and increase his following. Now he and his followers offered the sacrifices which they had brought for that purpose and returned to Medinah, where he continued to enlarge his scope of influence to spread his teachings and to codify laws.

لا إكراه في الدين قد تبين الرشد من الغي

MUHAMMAD PROCLAIMS HIS MISSION TO THE WORLD (About 628 A.C.)

WE now have an example of a man's oneness of purpose and spiritual determination based upon belief in his mission. Muhammad who had at this time merely attained a petty influence in a small locality, situated in the most unpromising spot on earth, looked to the north and saw the great empire of Byzantium, a part of whose supremacy and civilization he knew from his trips to Syria. To the East was the great empire of the Persians. To the West, the land of the Pharaohs with its old and remodeled culture. These constituted the really civilized world of Muhammad's time, and yet this petty chieftain, imbued with the importance of this mission, proceeded in this very year to write messages to the Emperors of Roman Byzantium and of Persia, to the Kings of Abyssinia and Egypt, and to the rulers of smaller principalities, calling upon them to embrace Islam and simplify their religions by adopting the worship of The One God.

These messages were all received, and the messengers returned to report kindly receptions and good answers from some and derision from others.

Muhammad's message to Hercules, the Roman Emperor of Byzantium, reached the ruler at Emessa, on the shores of the Orontes. He was returning from a victory over the Persians from whom he had retrieved the Holy Cross which they had taken from Jerusalem; he was travelling on foot in fulfilment of a vow he had made before encountering the Persians. Muhammad's messenger, Dhihyat Ibn Khulayfat Al Kalbi, presented his message in person, escorted by his Bedouin companions. When the message was translated, the Emperor did not become angry, but on the contrary returned a very pleasant answer. A little later the Prince of the Ghassani Arabs, who comprised the Christian Arabs of Syria, approached the ruler, apprising him of the receipt of a letter from Muhammad calling him to the adoption of Islam, and asked the Emperor's permission to head an army to punish this pretender. But Hercules, who saw the similarity of the messages advised him otherwise, preferring to have him and his Arabs in his own triumphal procession at his coming entry into Jerusalem.

MUHAMMAD PROCLAIMS HIS MISSION

The Emperor of Persia became angry upon the receipt of Muhammad's summons, tore it up and wrote to his agent in the Yemen to send to him the head of this insolent Arab. When Bazan, the Persian agent in the Yemen, received his master's message, he sent a deputation of inquiry to Muhammad, who used the same deputation to invite Bazan to Islam. Bazan, realizing the growing strength of Muhammad in the Arabian peninsula and having heard of the defeat of the Persians at the hands of the Romans, embraced Islam and became the agent of Muhammad in Yemen.

The ruler of Egypt responded with gifts and a friendly message. Among the "gifts" were two Coptic maidens. One of them, Mary, Muhammad took to wife and begot by her a son named Ibrahim, who died in infancy.

The King of Abyssinia's answer was as inspiring and as friendly as might be expected. A cordial relationship had existed between Abyssinia from the time when this king had afforded the self exiled Muslims his generous hospitality and had refused to deliver them to the Qureish. He now ordered two vessels prepared to carry these Exiles back to Arabia under the leadership of Ja'fer. With those returning came Ramlah (Um-Habibat), the daughter of Abu Sufian, whose husband had been the one Muslim to embrace Christianity in Abyssinia. This widow now became one of the Prophet's wives, the Negus paying her dower in Muhammad's behalf.

When the time of the Hajj again came around, Muhammad and two thousand followers made the first Muslim pilgrimage to Mecca and remained there three days fulfilling their rites, the Qureish having vacated the city for these three days to preclude any untoward incident. Muhammad and his followers then returned to Medinah.

Soon after this Khalid Ibnul Walid, knight of Qureish, and victor over Muhammad at Ohud, stood among his clansmen, saying:

"It is apparent to any intelligent man that Muhammad is neither a sorcerer nor a poet and that his words are inspired by The Lord of Creation, and it behooves all intelligent persons to follow him."

Horrified, 'Ikrimat, the son of Abu Jahl, answered:

"O Khalid! Thou art enchanted."

"I am not enchanted," answered Khalid, "but I have embraced Islam."

"Of all the Qureish," said 'Ikrimat, "thou art one to refrain from such talk."

"And why, pray thee," asked Khalid.

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"Because," answered 'Ikrimat, "Muhammad has dishonored thy father by wounding him and has killed your uncle and your cousin at Badr. By God! If I were in your place, O Khalid, I would never embrace Islam nor speak such words. See you not that Qureish proposes further war on him?"

"This was the case and the custom of ignorance," answered Khalid, "but when the light cleared the Truth, I submitted my will to God."

Khalid followed this by presenting the Prophet with a number of horses and informing him of his conversion.

Abu Sufian sent for Khalid and angrily said:

"Is it true that Khalid has embraced Islam?"

"It is the very truth," answered Khalid.

"I swear by Allat and 'Uza!" cried Abu Sufian, "if I believed this to be the truth, I would commence by killing you before Muhammad."

"By God, it is the fact, in despite of whoever opposes," answered Khalid.

Abu Sufian lurched angrily toward Khalid but was stopped by 'Ikrimat, who said to him:

"Be not hasty, O Abu Sufian, by God, I have feared as thou hast feared. I could hardly trust myself from saying what Khalid has said. You would kill Khalid for a belief which Qureish is adopting, one after another. I fear that within a year all Meccans will be Muslims."

Khalid went to Medinah to join the Muslims. He was followed shortly by Amru Ibnul 'Aas, Othman Ben Talhat, the guardian of the Ka'ba, and many of the leaders of the Qureish who had previously opposed Muhammad.

FIRST INVASION OF SYRIA (629 A.C.)

WE have noted previously that the Arabs of Syria were a proud and warlike people and that they would have marched upon Medinah had Hercules, Emperor of Byzantium, permitted them to do so. It was not surprising therefore that the messenger who had taken Muhammad's message to Busra had been killed by an Arab agent of Hercules. In retaliation for this action and in order to impress the Arabs of Benu Ghassan, Muhammad, in the year 629 A.C. sent an army of three thousand men forth to invade Syria. This army was under the leadership of Zaid, the freed slave, Muhammad's adopted son. Ja'fer Ibn Abu Talib, who had just returned from Abyssinia, was appointed second in command, with Abdullah Ibn Rawahat, a gallant

and high spirited poet, as third in case of calamity overtaking the first two.

Muhammad accompanied the army beyond the city, admonishing them to be kind to the women and children, and the afflicted, and that they should demolish no habitations, nor destroy any trees. This army had expected to make a fast raid and surprise the enemy, and then return as they were accustomed to do in Arabia. The news of their advance had traveled ahead of them and reached the Governor of Damascus. The Governor put into the field about one hundred thousand Roman and Arab soldiers under the command of Theodorus, brother of the Emperor. When the advancing Muslims heard of the great army awaiting them they hesitated to engage with this overwhelming number and proposed to postpone action and send to the Prophet for advice. In the council, however, Abdullah Ibn Rawahat, the eloquent poet, swayed the general opinion, saying:

“O people, by God, hesitate not to seek martyrdom for we battle not with equipment nor numbers, we battle only by faith with which God has honored us. There are only two possible issues, it is either victory or martyrdom.”

And so the Muslims continued until they were in sight of the hosts of the enemy and took up their position in the Village of Mawtat. There they fought an unequal battle in which the three thousand Muslims faced over a hundred thousand of the best equipped soldiers of their day.

Zaid, at the head of the Muslims, carrying the banner of the Prophet, knowing that there was no escape, charged and was killed. Ja'fer, the son of Abu Talib, who was in his thirty third year, a handsome warrior, bred and nurtured like his uncle, Hamza, and his brother, 'Ali, in chivalry, picked up the standard and advanced until he was unable to go any further, for the press of the enemy around him. He dismounted, hamstrung his mare and attacked with his sword to the right and left of him until he perished. Ibn Rawahat then advanced and picked up the standard.

Thus the three leaders appointed by Muhammad were killed in quick succession, leaving the little army without a leader. Thabit Ibn Arqam picked up the standard and cried aloud:

“O Muslims, chose you a leader.”

“Be thou the leader,” they cried.

“I accept not,” said he. “Chose a more capable one.”

And the choice fell to Khalid Ibnul Walid, the great knight of

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Qureish, recent convert, whose strategy had previously been responsible for the defeat of Muhammad and the Muslims at Uhud.

Khalid took the standard and proceeded to consolidate the disorganized ranks of the Muslims, rebuilding their morale, and fighting a mere defensive engagement for the balance of the day, during which Khalid had nine times exchanged a bent or broken sword. During the night he took out a goodly portion of his small army and ordered them to spread themselves beyond the Village of Mawatat and over the hill in a lengthened rear so as to cause the enemy to imagine the arrival of reinforcements and reserves. This maneuver and strategy deceived the Roman army, who were glad to enjoy the day's rest from fighting because they had suffered great casualties on the previous day at the hands of this small army. When Khalid retired with his army, towards Medinah, they were pleased to be rid of the Muslims. After executing this masterly retreat, they were met by Muhammad and their people. The people derided them for running away from the enemy, but Muhammad comforted them, saying:

"They are not runaways! God willing, they shall return to the attack."

Muhammad had lost two of his dearest and nearest; Zaid, his adopted son, and Ja'fer his valiant kinsman. Muhammad went to Ja'fer's home, tearfully embraced the children, and tried to console the mother. Likewise he grieved with the daughter of Zaid. To those who were astonished to see Muhammad weep for those who had gained martyrdom, he answered:

"These are the tears of a friend for the loss of a friend."

وقل جاء الحق وزهق الباطل إن الباطل كان زهوقا .

THE CONQUEST OF MECCA (630 A.C.)

THE effect of the defeat in Syria was twofold. The Arabs of the North, numbers of whom had fought in the ranks of the Byzantines, were affected by the zeal and valor displayed by their kinsmen from the South. The Northern tribes became more sympathetic toward the Muslims and some allied themselves with Muhammad. The Meccans, on the other hand, mistook the battle of Mawatat for the end of Islam and its power and proceeded to break their treaty with Muhammad. Muhammad decided to move on Mecca and settle with Qureish once and for all.

As Muhammad prepared his followers for this move, the Qureish tried to forestall him by sending Abu Sufian to Medinah to ask for terms. He returned without success and disappointed by the reception accorded him by his own daughter, who was one of the wives of Muhammad.

Muhammad now moved on Mecca with an army of ten thousand, and when he was encamped on the hills overlooking Mecca, his uncle, Al Abbass, and the rest of the Benu Hashim, joined him. The Qureish tried to make terms but were unsuccessful. This time Muhammad proposed to destroy this old impediment to the progress of his mission. He entered Mecca from four directions, only one contingent (that led by Khalid) encountering any opposition, and that short lived, the Muslims losing three men and Qureish sixteen. This angered the Prophet for he had forbidden the shedding of blood within the Holy City.

Muhammad himself did not enter Mecca with the army, but ordered his tent pitched on a promontory overlooking the tombs of Khadija and Abu Talib, in sight of the old cave of Mt. Hira, where twenty years before he had heard the voice of the angel, saying:

“Read thou in the name of thy Lord Who created, created man from a clot, read thou for thy Lord is most generous. He is The One Who taught man by the pen, taught man what he knew not.”

It must have been the hour of hours for Muhammad. Before the tablet of his memory marched the events of twenty years of privation and persecution. Now here was Mecca at his feet, the Muslims in control. Here the Ka'ba, the Ancient House which had been built by Abraham and Ishmael for the worship of The One God and which had

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been debased and defiled by idolatry. It seemed to him that here was the fulfilment of God's promise to sustain Muhammad in his effort to uplift his people.

Muhammad did not rest very long. He arose, mounted his camel and rode down the hill, accompanied by a few of his followers to the Ka'ba. He circumambulated the building before dismounting, then ordered the keeper to open the doors. Then standing at the door, he preached to the gathering of Qureish and Muslims, quoting the Koran. Then he called to the Qureish, saying:

"O Qureish! What think you that I decree for you?"

"Thou art our generous brother and the son of a generous brother, and therefore we hope for benevolence," they answered.

"Go then your way," said Muhammad, "in full freedom."

Of all the Meccans there were but four who were put to death. Two were Muslims who had committed murder in Medinah and had deserted to Mecca to join the Qureish. Another was Al Hawayreth, who had heaped insult and injury upon Muhammad's daughter Zainab, at the time of her departure from Mecca after the Battle of Badr. The injury suffered by Zainab at the hands of Al Hawayreth, left her an invalid for the rest of her life. The fourth was a singing woman who for years had been in the habit of attending drunken debauches of the Qureish to sing lewd songs and ditties about Muhammad and his household.

This generous treatment had its good effect upon the Meccans, who in the next two weeks flocked to Islam voluntarily, even sending word after those who took flight that they return and entrust themselves to the Muslims. This brought back such adamant opponents as 'Ikrimat, the son of Abu Jahl, Hind, and others responsible for the breach of treaty which had determined Muhammad to invade Mecca and settle accounts.

Muhammad, after his sermon and the grant of amnesty to Qureish, entered the Ka'ba proper and contemplated the prophets and angels painted on the walls. There he saw Abraham pictured with the dice cup in his hand. This was in accordance with the practice of drawing dice to determine the will of the idols. The dice consisted of two pieces, one marked by a positive "do" and the other by a "don't". Whenever a man consulted the gods on any matter, the official would shake the dice cup, and the supplicant would reach in, draw and abide his lot according to the wishes of the god or gods so indicated. Muhammad looked at the picture reflectively, and said:

"May God destroy them, they have made our Elder vow with dice.

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Dice meant nothing to Abraham, for Abraham was neither a Jew nor a Christian, for he acknowledged no partner to God and was a true Muslim, for he submitted his guidance to God."

There were angels pictured as beautiful women. Muhammad stated that angels had no sex and were neither male nor female. He reached for the image of a dove fashioned from twigs, crushed it and threw it to the ground. He ordered the pictures on the walls and the statue of Hubal to be destroyed. He then pointed with his stick at the different idols of Qureish which were stationed around the Ka'ba, fastened and anchored by lead and iron to the walls, saying:

"The Truth has come and the false has been exposed."

And as he pointed to them his followers tore them down one after the other and broke them. Thus were the Ka'ba and the temple cleansed of idolatry. When this work was finished Muhammad ordered Billal to mount the stairs and call the people to prayer and Muhammad led the gathering in the simple Muslim supplication for forgiveness and guidance, using the call and prayer which have resounded in the same precinct and to the farthest corners of the world without interruption for the last thirteen and a half centuries.

Muhammad remained in Mecca fifteen days, during which he ordered Meccans to rid their homes as well as all public places, of all idols and symbols of idolatry. He established the guardianship of the Holy Places and settled the affairs of the people and then set out for Medinah, his ten thousand followers now augmented by two thousand Qureish under Abu Sufian.

A short distance out of Mecca, while passing at dawn through the narrow gorge of Hunayn, the Muslims were suddenly attacked by the tribe of Hawazin, who had prepared an ambush, and to make certain of victory, had not only mustered all their manpower under the leadership of their Amir, Malik Ibn 'Awf, but had also brought with them the women and children to encourage the men in the fighting.

The unexpected, sudden onslaught threw the Muslims into confusion, and for a moment it seemed that the success which had crowned the twenty year efforts of Muhammad was again imperiled. But Muhammad himself, surrounded by the household and a small party of Muhajirines and Ansars, stood fast, trying to stem the flight. Then Al Abbass, who had a deep and powerful voice, commenced to call to the different contingents reminding them of their treaties and of their chivalric standards. The Muslims rallied and rejoined combat. Slowly they consolidated their lines, and finally routed their assailants, taking

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prisoners to the number of six thousand persons and booty of twenty thousand camels, forty thousand sheep and goats and four thousand okas of silver. The Hawazin amir took refuge in Taif, the city which had earlier refused its hospitality to Muhammad. The Muslim army proceeded to lay siege to Taif, but failed to subdue the fortified city. With the approach of the months of truce, in which war and strife were forbidden, Muhammad raised the siege and returned to Medinah.

In Medinah, delegations commenced arriving from different parts of Arabia to embrace Islam and conclude treaties with the Muslims. Muhammad found himself constantly busy preaching, adjusting tribal differences and blood feuds, elaborating precepts and laws to govern the conduct and actions of his followers.

“Let there come from you a nation calling for benevolence and admonishing against evil,” was his repeated exhortation.

During this time there occurred two events which affected Muhammad deeply. His beloved daughter Zainab, in delicate health since her return from Mecca, died. Shortly after, a son was born to Muhammad from his Coptic wife, Maria. Muhammad named him Ibrahim. The birth of this child was a great consolation to Muhammad, who had lost in their infancy, his two sons by Khadija and later his three daughters, Um-Kalthoum, Ruqayat and Zainab. This son filled a void in the heart of Muhammad, now aged sixty-one, but it was written that this comfort and consolation, allotted to one who had seen his nearest and dearest drop one by one from the tree of life during twenty years of struggle in the cause of man, would not long remain. Ibrahim died at the age of sixteen months. An eclipse of the sun followed this event, and the Muslims saw a miracle or sign in the happening. Instead of being complimented by their well meant ignorance, Muhammad turned to them and said:

“The sun and the moon are but two of God’s many manifestations and they are never eclipsed for the death or life of anyone. Should you note their eclipse, turn ye to God in prayer.”

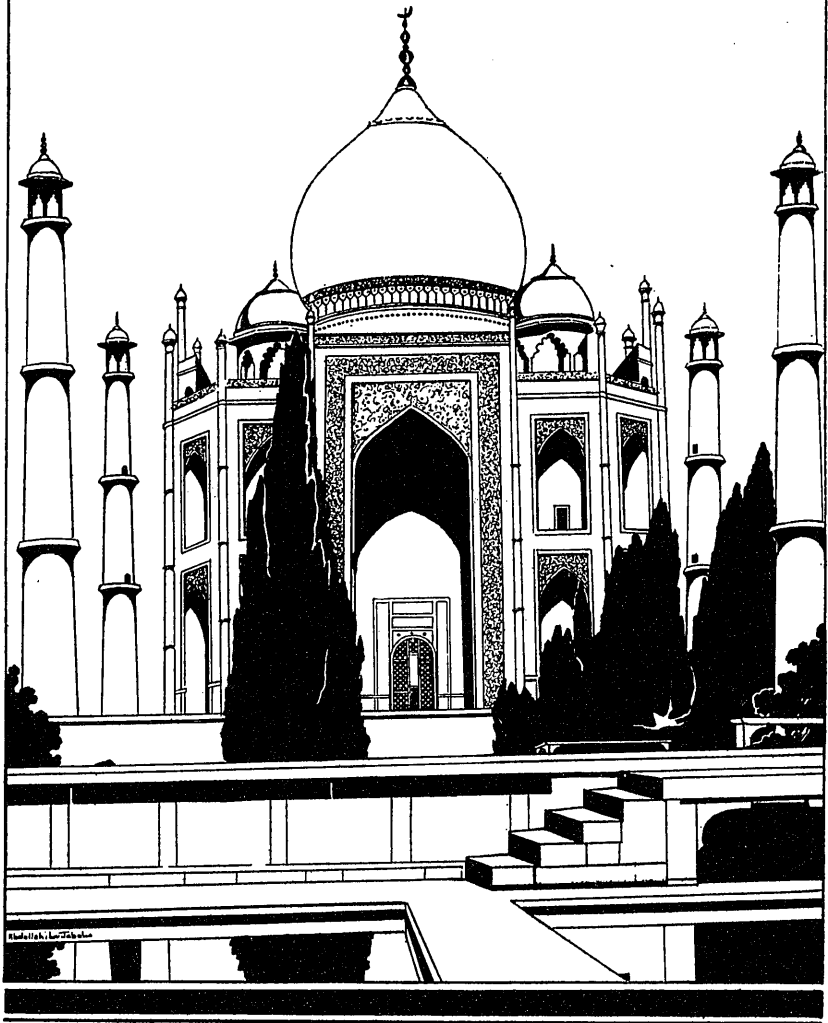
Between the birth and death of his son, Muhammad was consolidating the tribes and codifying laws. During this time he also headed an army of thirty thousand Arabs into Syria, reaching Tabuk, where the Byzantine Romans took flight and withdrew their army northward while Muhammad formed alliances and treaties with the Arabian chiefs and returned to Medinah without any fighting.

When the time of the pilgrimage came, Muhammad, busy with the affairs of state, was unable to make it and sent Abu Bakr in his place

THE CONQUEST OF MECCA (630 A.C.)

to lead the pilgrims in their ceremony. He remained in Medinah receiving different delegations and accepting submissions from the different sections of Arabia, and from the northern tribes. It was during this pilgrimage, led by Abu Bakr, that Muhammad sent Al-Imamu Ali to preach to the pilgrims. He forbade the naked circumambulation of the Ka'ba and gave the non-believers among the Arabs a truce of four months, after which Mecca became a place forbidden to idolators.

الأكبر



THE TAJ, AGRA.

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم
 الاسلام ديناً •

THE LAST PILGRIMAGE (632 A.D.)

IN the tenth year of the Hijra or Flight, with Arabia practically united through Islam, the Prophet called upon the people to prepare for the pilgrimage. As a result of his call over a hundred thousand Arabs encamped around Mecca, where the Prophet, with his wives and followers, arrived to lead the ceremony. Here the Muslims prepared themselves, discarding their ordinary garments and wearing instead the simplest white raiment. This is still in vogue and it was chosen that all Muslims regardless of station, caste or nationality may appear alike and assume an equal status in the eyes of Allah and each other. They proceeded with the Prophet leading them, crying:

“Labayk! Allahuma! Labayk! (We answer Thee O Lord! We respond! Here we are to acknowledge that Thou hast no partner! Here we are! Praise and thanks, grace and thanks are Thine!) Labayk! No God but Thee! Labayk!”

In the one thousand, three hundred and fifty-six years since then, Muslims of all nations, color and stations have repeated and reenacted this scene and practiced this lesson of democracy and equality of men, and raised their voices, crying:

“Labayk! Labayk!” circumambulating the Ka’ba.

The Prophet mounted on his favorite she-camel, Al Qaswa, addressed the gathered Muslims, with Bubay’at Ibn Ommayat repeating after him each sentence as it was delivered. After giving praise and thanks to the Lord, Muhammad commenced:

“O people, listen well to me for I know not whether I will meet you again after this year in this place.”

“O people, your blood and property are forbidden to each other until you meet your Lord, as forbidden as bloodshed is in such a day as this and such a month as this.”

“And that you shall meet your Lord when He will ask you to give an accounting of your deeds and I have so warned.”

“He who has been entrusted let him deliver the trust to its rightful owner.”

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“All interest is cancelled. By retaining your capital you will oppress not nor be oppressed.”

“God has forbidden interest taking and that the interest due to Abbass, the son of Abdul Muttalib, is here cancelled in toto.”

“And that all blood feuds of the Jahilyia are cancelled and I hereby cancel the blood feud of Rubay’at Ibn Al-Harith Ibn Abdul-Muttalib.”

The Prophet here took the liberty of cancelling the obligation to his own household, first by cancelling all interest due to his rich banker uncle, Al Abbass, and the blood feud of his own cousin, Rubay’at, thereby setting the example.

“O people, you are obliged by the rights of your wives and they are obliged by your rights.”

And as Muhammad spoke he would ask the multitude: Have I conveyed and fulfilled my mission? And they would answer: Aye, O messenger of God!

اللهم اعنني على سكرات الموت

THE LAST DAYS OF THE PROPHET

AFTER this last pilgrimage the pilgrims dispersed into different sections of Arabia, while the Prophet and his companions returned to Medinah to resume the care of the state and the consolidation of the affairs of the Arabs. During this year Muhammad prepared a strong army for the invasion of Syria, including in this army such old companions as Abu Bakr, Omar, and the foremost leaders of Islam. This army was placed under the command of Usamah Ibn Zaid, the son of Zaid, who had hardly passed his twentieth year. To entrust the command of such an important mission to the son of his former slave was perchance another lesson in democracy to his followers, and a further effort to break down the prejudice of caste which was still deeply rooted among the older Arabs. During the preparations, while the army was gathering near Medinah, the Prophet was taken sick. As his illness increased his companions hesitated to leave and the movement of the army was deferred.

During the first days of his illness, in spite of his mounting fever and extreme weakness, Muhammad still appeared from time to time at the Mosque, supported by his cousin 'Ali and his uncle Al Abbass, to lead the prayers but he refrained from sermon and speech because of his weakness and the only speech he delivered was a very short admonition to the people that Usamah be leader of the Syrian campaign. After that he ordered that Abu Bakr lead the Muslims in prayer, while Muhammad remained secluded with a raging fever, surrounded by his household and nursed with love and affection by every member of it, especially by his daughter Fatimah and his young wife Ayesha.

At this juncture occurred an incident illustrating the spirit of Muhammad, now statesman and king who was preparing an army for the invasion of the Byzantine Empire, and at whose disposal was the wealth of the amirs and merchants of Arabia; he discovered that he had in his possession seven dinars, and fearing that they might remain after his death, he ordered his household to distribute them to the poor. One day he awoke from his semi-coma to ask if they had been given away. Ayesha told him that in the preoccupation of nursing him they had neglected to fulfill his wish. Muhammad requested

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her to bring him the money. He placed it in the palm of his hand and said:

“What will Muhammad’s Lord think of Muhammad should He meet him with this in his possession?”

The money was forthwith distributed to the poor.

Slowly the malady and its weakness overcame this strong and sensitive Arab.

“O Lord help me to overcome the intoxications of death.”

This was Muhammad’s repeated utterance, as Ayesha stroked his face and forehead, with the household sorrowfully gathered around him. He passed away on the eighth day of June, six hundred and thirty-two A.C.

The death of Muhammad, in spite of his long illness and his repeated admonitions to the effect that he was but a mortal man, subject to all the errors in judgment, and to the ailments to which all mortals are exposed, was nevertheless a shock to some including the irrepressible Omar.

During the ensuing tumult and consternation Abu Bakr, who had just arrived, uncovered the face of the departed Prophet and kissed it, saying:

“Thou art fragrant in death as thou wert fragrant in life.”

Returning to the Mosque he praised the Lord and addressed the people as follows:

“O people, whoever worshipped Muhammad, let it be known to him that Muhammad is dead, and whoever worshipped God, let him be sure that God is ever living and dies not.”

He then repeated Surah 3-144—

Surah 3—144. . .“Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah. Allah will reward the thankful.”

Thus the momentary shock was overcome by Abu Bakr, shaming the excited, and reiterating Muhammad’s teachings.

As to the successor of the Prophet in the management of the Muslims and their affairs, considerable difference of opinion was expressed by the different factions who wished to nominate their favorites for Khalifa or successor. This again was terminated by Omar, when he stepped forth and spoke in favor of the first man to adopt Islam, the companion of the cave, Abu Bakr. After his unanimous selection,

Abu Bakr stepped forth and offered his prayer and thanks to God, then continued:

“O people, you have chosen me your leader, while I am not the best among you. Should I do well, assist me, otherwise oppose me. Truth is trustworthy and lying is a betrayal. The weakest among you is the strongest in my favor until I obtain for him his just dues, God willing, and the strongest among you is a weakling in my eye until I exact justice from him, Insha Allah. Whenever people cease progressing in the path of God, God will bring humility upon them, and whenever evil becomes current in a people, God will afflict them. Obey me as long as I obey God and His Prophet. Should I disobey God and His Prophet I renounce your obedience. Arise ye to prayer, and may God have mercy upon you.”

After the election of Abu Bakr all the companions and followers of the Prophet proceeded to attend the burial. Muhammad’s nearest relatives, including Usamah, and Shuqran, another freedman of the Prophet, as well as ’Ali, Al Abbass and his children attended to the washing, perfuming and dressing of the body, while the companions were debating the place of burial. Some had wished to bury Muhammad in the Mosque where he usually stood to preach. Then they remembered how often Muhammad had expressed his dislike of such customs and declared that no human should be buried in a place of worship. Therefore they decided to bury him in the chamber where he died, adjoining the Mosque.

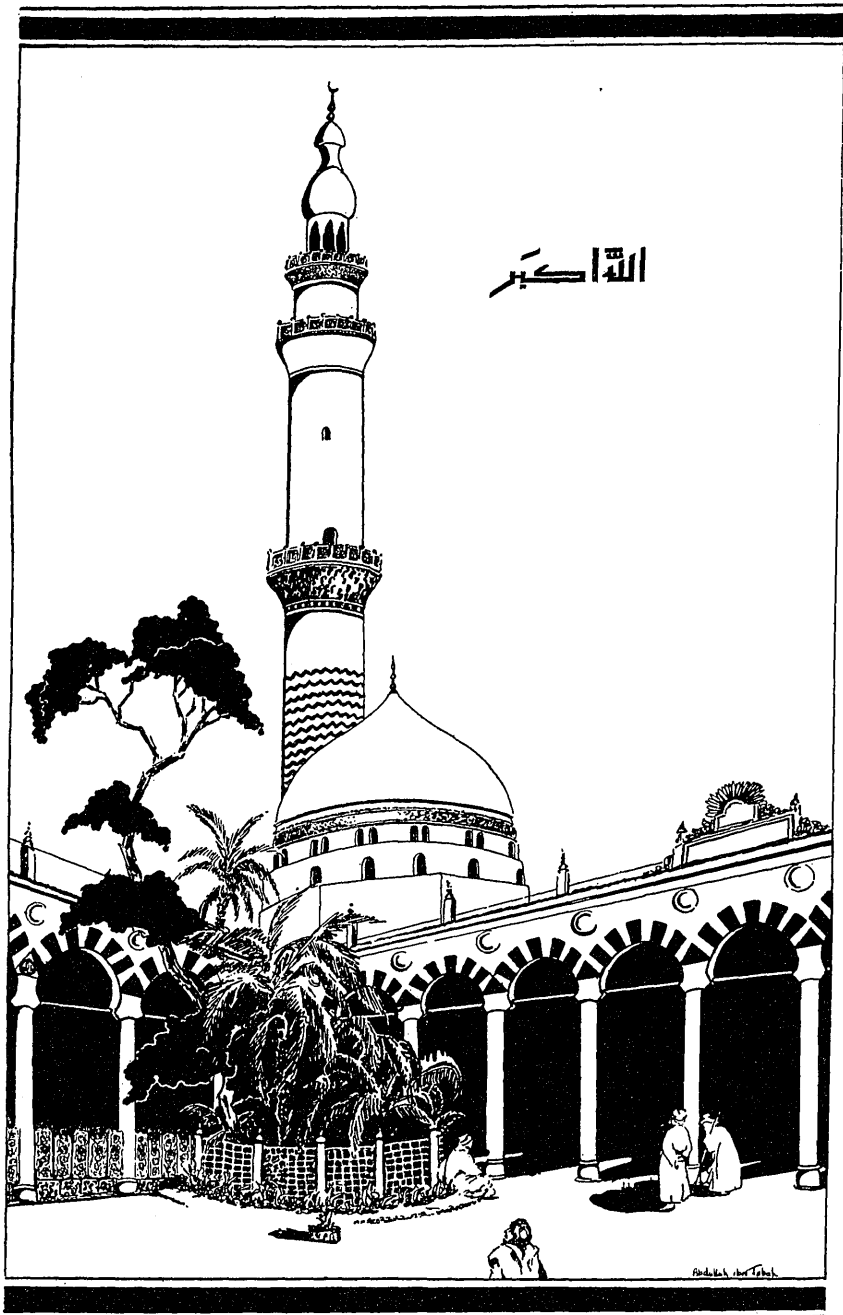
After the Muslims had bid adieu to their beloved leader they buried him with simple ceremony as, at a later period, they buried beside him Abu Bakr and Omar, the first two successors. Since then millions of devout Muslims have journeyed to this shrine to pay respect, but never to worship, at the tomb of Muhammad.

And thus lived, labored and died, Muhammad, the man who, deprived of parents in infancy, found his comfort in the Lord of All Creation, Who never deserted him. As a man he labored for the betterment of his people and lived to see the fruition of his endeavors. As a messenger he admonished against idolatry and social evil, and guided his people to a purer form of worship and a clearer, uncorporeal conception of a Compassionate God. As a statesman, his moderation, energy and justice brought order out of chaos and made out of the ever disputing Arabs a self respecting, irresistible force, receptive to advancement and dispensers of mercy. He saw the fulfilment of his mission during his lifetime, and laid his burden down to meet his Lord in humility, allotting to himself and his immediate family during his years of

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affluence, only the merest necessities. He lived as simple and frugal a life as the poorest of his followers, and after his death when his only surviving daughter, Fatimah, requested Abu Bakr, the Khalifa, to allot her on account of her extreme poverty and large family, a portion of the inheritance from the large property which Muhammad administered in the last few years for the benefit of the poor Muslims, Abu Bakr answered her with Muhammad's repeated saying, that the Prophets leave no inheritance to anyone, that whatever they may control belongs to charity.

قل سبحان ربِّي هل كنت إلاّ بشرا رسولا



THE PROPHET'S MOSQUE AT MEDINAH. THE DOME IS ABOVE
THE PROPHET'S TOMB.

THE WIVES OF MUHAMMAD

WE have noted that Muhammad lived a chaste and celibate life until he approached his twenty-fifth year when he married Khadija. From then on until Khadija's death, twenty-five years later, no second wife or concubine shared his affections. During this period, the prime of Muhammad's life, he could have followed the custom of the Arabs of his day and taken another wife for this was the accepted custom and Khadija could have had no objection, the two male children she had borne to Muhammad had died and Khadija was considerably older than her husband. The traditions and commentaries related and written by Muhammad's contemporaries, favorable and unfavorable, truthful and false are prolific with the most minute current and recollected details of Muhammad's life during his youth and during the twenty-five years of his marriage to Khadija, yet not one tradition or comment of friend or foe has been found which refers to Muhammad's private or sex life except to point to it as uncontaminated by the loose standards then prevalent or by any infraction of faithfulness to Khadija.

After his fifty-third year, and up to the time of his death at the age of sixty-three, Muhammad contracted nine additional marriages. The last ten years of his life during which he contracted these marriages, was the life of a man overburdened with duties and activities where the multiple role of prophet, lawgiver, statesman and warrior left him no leisure. His companions repeatedly tell of how he spent half of his nights in prayer and supplication, standing until his feet became swollen, how he led them in the performance of their own devotions five times daily, and how he never neglected to visit the sick and comfort the bereaved of the city. During this time he had to adjust and decide all differences arising among the believers and to act as arbitrator in domestic matters as well as tribal differences. His life's story tells of the constant expounding of Islam to the seekers. The student fails to find where Muhammad had any spare time or energy to devote to the life of libidinous ease of which unfriendly critics have accused him.

The wives of Muhammad were quartered in separate chambers adjoining the courtyard of the Mosque, but their circumstances were devoid of the common comforts enjoyed by most of the believers, and they fared only as the poorest among poor Muslims, serving the poor and preparing for the guests. Theirs was a life of public office, not of private ease.

All the Prophet's wives were devout followers and bore their hard-

ship with fortitude. Only once did they demur. This was in the latter years when spoils of war had brought the Muslims a measure of ease in which the family of the Prophet did not share. The wives of the Prophet complained of the hardship of their own lives and the lack of natural and human comfort. Muhammad, however, disparaged their longing for ease in this world and reminded them that they too, as mothers of the believers, had their greater mission to perform. Thus devoid of comfort and luxury, living in mean and humble quarters, this household, composed mainly of bereaved old women, was anything but a harem of the cinema type which the critics would like to infer.

Of Muhammad's wives, Ayesha, the daughter of Abu Bakr, was young, good looking and vivacious. Hafsa, the daughter of Omar, who had her father's unyielding disposition, was another. Zainab was described as good looking and in the prime of life. Why Muhammad should have gathered a coterie of impoverished old ladies into his household with such as Ayesha and Zainab to comfort him in his hours of leisure, should make the critics give more thought to the facts of the situation and less to their inclination.

As a matter of fact these marriages should be described as marriages of state. They were entered into either to cement an alliance, help an indigent and faithful old follower, mend an injustice, or correct a humiliating incident.

After the death of Khadija, Muhammad first married Sawda, a poor and homely widow who had suffered exile in Abyssinia with her former husband and had become indigent after his death.

As to Ayesha and Hafsa, he married both at the request of their parents, who were his main aides in all affairs and by so doing he further cemented the relationship, (as he did in the case of Othman and 'Ali, to whom he gave his daughters in marriage).

Zainab, the daughter of Khuzayma, had been the wife of 'Ubaydat Ibn Harith, a cousin of Muhammad, who was killed at Badr. This widow, while not a beauty, was known as "the mother of the poor" for her benevolence. It was only a year or two after her marriage to the Prophet that she passed away to the mercy of Allah. She was the only wife, other than Khadija, who died before the Prophet. All the rest survived him.

Um-Salmat, another wife, was also the widow of one of his companions, killed in the Muslim cause and survived by a large family of children. When Muhammad offered to take Um-Salmat into his house-

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hold, she tried to excuse herself on account of her large family and her advanced age but Muhammad insisted and he brought up her children.

Another wife was Juwayriat, the daughter of Al Harith Banu Mustallik, who was taken a captive when her tribe was conquered by the Muslims. She had come to Muhammad complaining that it ill became the daughter of a chieftain to be treated as booty by her captors. Muhammad redeemed her, married her and liberated all her kinsmen. Her tribe so appreciated the honor of the relationship that they joined Muhammad and declared their Islam.

Um-Habibat, the daughter of Muhammad's arch enemy, Abu Sufian, had early adopted Islam and had suffered exile to Abyssinia. Her husband became a Christian and was separated from the rest of the Muslims. Muhammad married this widowed Muslima to compensate her for her sacrifices and to place her in the position of dignity she deserved.

Zainab Bint-Jahsh was first cousin to Muhammad, being the daughter of Ommaymat, the daughter of Abdul-Muttalib. She was a member of Muhammad's own household, he knew her through her childhood and youth. Zainab had been married to Muhammad's adopted son, Zaid, at Muhammad's instigation, contrary to the inclinations of Zainab herself and her brother Abdullah, who objected to a noblewoman marrying a freedman.

Muhammad often quoted the Koran saying:

“The noblest among you before God is the most righteous.”

آن اكرمكم عند الله اتقاكم

Wishing to break down the distinctions of caste, nationality and race among the Muslims, and loving Zaid as a son, he urged this marriage until it was consummated and had himself paid the marriage dower. But the union, on account of Zainab's arrogance and pride did not prosper. Zainab wounded Zaid's feelings repeatedly by her assertions of her nobility to her exslave husband—and Zaid repeatedly consulted the Prophet about divorcing her and was told:

“Hold on to your wife and fear God.”

At last Zaid divorced Zainab and her status among the Arabs as the divorced wife of a freedman became humiliating. This the Prophet

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readily mended by taking her into his household, to adjust a situation for which he was responsible.

All the Prophet's marriages took place before Muhammad gave out the law governing marriage.

«لا تخونوا ولا تغدروا ولا تغلوا ولا تمثلوا ولا تقتلوا طفلاً
 ولا شيخاً كبيراً ولا امرأة ولا تقطعوا نخلاً ولا تفسدوا زرعاً ولا
 تحرقوا شجرة مشمرة • ولا تذبحوا شاة ولا بعيراً إلا للاكل» •
 (ابو بكر)

THE MAGNIFICENT CAMELEERS

HISTORY often records the blossoming of a number of pre-eminent individuals within the same generation, this being termed a florescence and it is sometimes considered to be the result of a favorable preparatory period under the guidance of some genius. But history has no parallel to the florescence brought forth by the personality of the man Muhammad, himself a cameleer, developed under the most adverse circumstances to electrify his fellow cameleers into good and godly men, statesmen and administrators, explorers and conquerors through whose efforts a world was remodeled.

Abu Bakr, the first Khalifa or successor, seems to have been endowed with the wisdom as well as the benevolence of Muhammad. This is illustrated by the admonition which he gave to Usamah, the son of Zaid, and his army as he bade them farewell on their invasion of Syria.

“Betray not, nor take anyone unaware; practice no excesses nor retaliate; kill not a child, woman, nor a man who is old; cut not a palm tree, nor destroy a planted field; cut not a fruit tree, and never kill a goat, cow, or camel, excepting for food.”

Imbued by such admonitions, the Muslim armies were welcomed by the subjects of the Byzantine oppressors, and the colonization of the Arabs, built upon justice and tolerance, Arabized and Islamized the occupied territory. Regardless of station or race, he who accepted Islam became a brother in fact in this applied democracy.

Omar succeeded Abu Bakr. This gaunt, doughty disciplinarian extended the conquest to complete domination over Persia and dis-

possessed the Byzantines of Syria and Egypt. There is no better example of Omar's severe and just character than the story of his journey from Medinah to Jerusalem accompanied by a single companion, and the respect, tolerance and treatment which he bestowed upon the Christians and their Sacred Precincts.

Al-Imamu-Ali, the son of the overburdened and poor Abu Talib, whose prowess and leadership in the subsequent battles made him one of the greatest heroes of single combat, developed into one of the greatest intellects of his age, and his philosophic sayings are worthy of being framed with the sayings of the greatest sages.

Khalid Ibnul Walid, who at the age of thirty, defeated the Prophet at Ohud, lived to lead the Muslims in more than two hundred battles without suffering a defeat. Two months after his conversion to Islam he had volunteered to go in the ranks of Zaid's army, and it was his talents which at the battle of Mawtat extricated the defeated Muslims. Thereafter his strategy and swift movements humbled both Persian and Byzantine and singled him out as "The Sword of Islam."

The wily Amru Ibnul 'Aas, the bard of the Qureish, who used to malign Muhammad became conqueror of Palestine and Egypt under Omar and graduated into an administrator.

It must have been interesting, at the Battle of Yarmuke, to see Abu Sufian as the orator of the day, exhorting the ranks and enthusing one contingent after the other. It was during this same battle that 'Ikrimat, the son of Abu Jahl and his young boy were both severely wounded. Both Mu'awiat and Yazid, the sons of Abu Sufian, were leading Muslim armies.

And so the conquest spread until it reached from the Atlantic to the boundaries of China. Kingdoms rose and fell, learning and culture were acquired, encouraged, developed and spread, leavened by the chivalry, tolerance and democracy of Islam, which illumined the darkest corners of Asia, Africa and Europe and was, in a great measure, the foundation of the Renaissance.

As it was then, so it is today in the Islamic world. The personality of the most magnificent cameleer, with its earnest, manly and compassionate nature, is the beloved ideal of every Muslim.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

THE GLORIOUS KORAN

Surah 26: 192 to 195—

192 . . And lo! it is a revelation of the Lord of the Worlds.

193 . . Which the True Spirit hath brought down

194 . . Upon thy heart, that thou mayst be (one) of the
warners,

195 . . In plain Arabic speech.

THE source and basis of all Islamic principals and ordinances is the Koran, which contains the collected, written laws and admonitions revealed to Muhammad.

This Holy Book was collected piecemeal during the mission of the Prophet, covering a period of twenty-three years. That it was gathered in fragmentary manuscript, arranged into surahs, and committed to memory by all the Companions, is a fact fully established. The arrangement of the chapters and contents was not made final until after Muhammad's death.

The Arabs had prodigious and retentive memories. They committed to memory thousands of verses and genealogies, and the zealous Companions, who highly valued every word uttered as revealed, recorded each utterance and committed it to memory. Those who could neither read nor write were as proficient in this work as those who could. While this may seem a stupendous task to a Westener, it is emulated today by thousands upon thousands of Muslims who can recite the Koran, or any portion of it, from memory, and the millions who have committed a part of it by rote. Should a reader or an Imam today make a mistake in the vowing of a single word, a dozen voices from the assembly will spontaneously be raised to correct it.

In the early history of the Prophet, when Ja'fer Ibn Abu Talib was called into the presence of the Negus of Abyssinia and was asked to recite some of the teachings of Islam, he recited the Surah of Mary, and when Omar, before his conversion, burst into the home of his married sister, the script that was handed to him was the chapter known as "Taha". Whenever Arab delegations requested instructions the Prophet used to send back with them some of the Companions to teach them how to pray and to instruct them in the Koran.

After the death of Muhammad and during the subsequent wars the original Companions were perishing on the battlefields in such numbers

that Omar went to Abu Bakr, the Khalifa, advising him to gather the Koran in an authentic volume lest it perish with the passing of the Companions. Thus a standard copy was prepared which was entrusted to Hafsa, wife of the Prophet and daughter of Omar. During the Khulafat of Othman, Hudhaifat, who had been fighting in Armenia and Iraq, came to Othman, alarmed at the variation he had noticed in the mode of reading the Koran, due to differences of dialect and pronunciation:

“O Commander of the Faithful! Stop the people before they differ in the Holy Book as the Jews and Christians differ in the Scriptures.”

Othman demanded and obtained the original copy from Hafsa and ordered Zaid Ibn Thabit, who, as we related in the story of Muhammad, acted as his personal secretary and scribe, and Abdullah Ibn Zubair, the grandson of Abu Bakr, Sa'id Ibn Al'Aas, and Abdul Rahman Ibn Harith Ibn Hashim, a cousin of Muhammad, to gather all the fragmentary and distributed copies available, and proceeded to go over all the different texts, relying upon Hafsa's copy as the model, thus giving to the world the Holy Koran as it is today.

Zaid, being a Medinite, they were instructed by Othman that when a difference of word or dialect arose between them and Zaid, that it should be written in the dialect of the Qureish, for such was the language of the Koran. This very act has stabilized the Arabic language to this very day as well as the Holy Book.

The Koran is divided into one hundred and fourteen Surahs, or chapters, of various lengths, the longest comprising one twelfth of the entire book. All the chapters with the exception of the last thirty-five are divided into sections, each section dealing generally with one subject, and the whole inter-related.

Each section contains a number of verses (ayas). For the purpose of recitation, the Koran is divided into thirty equal parts (juz'). Another division is into seven portions (menzils), which is designed for the reading of the Holy Koran in seven days. These divisions have nothing to do with the subject matter of the Holy Book.

During the thirteen years of Muhammad's mission in Mecca, ninety-two chapters were revealed, while during his last ten years in Medinah one-third of the Koran, comprising twenty-two Surahs, were given. The Meccan surahs deal chiefly with the Faith and admonitions to good deeds, while those of Medinah translate the faith into action and orderly communal living. The arrangement is not chronological, the longer

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surahs preceeding the shorter, whereas most of the shorter surahs are the earliest. The text was given as sermons or answers, dealing with various problems and happenings covering a period of twenty-three years and while it lacks continuity in arrangement, its main theme is continuous, and to the Arab and Muslim, the arrangement is secondary to the context and exalted personal appeal.

In the first and second centuries of Islam, zealous followers of the faith, theologians and biographers gathered thousands of traditional sayings and happenings. In compiling these records, the Hadith, they tried to be painstaking and correct, citing in every tradition the source and the chain of raconteurs through whom the tradition (Hadith) descended. As a result of this enthusiasm and avid interest a good many facts and a great deal of fiction, plus borrowed religious lore became available to the theologians to cloud the crystalline waters of the pure Islamic teachings.

The jurists accept from the Hadith only that which coincides with the words of the Koran, and it is for this reason that the editor of this survey has eschewed any quotation from the Hadith when dealing with fundamentals.

The explanation of the Holy Koran is found in the text itself, and the student should keep in mind that it contains decisive unequivocal admonitions and laws for the guidance and betterment of a world in need, also allegorical passages susceptible to a certain latitude of interpretation, and to those who believe in revealed religion, citations of their own lore and beliefs, with the object of reasoning with them.

Surah 3—7. He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations—They are the substance of the Book—and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

كل نفس بما كسبت رهينة

THE CARDINAL PRINCIPALS OF ISLAM

EVERY religion is based upon a set of principles which distinguish it from another or other religions. In Islam the principals upon which the belief is founded and from which its religious and social ramifications take root are known as the "Five cardinal principals of Islam."

First is the declaration that "There is no God but One God." This is the corner stone and may be considered as the equivalent to the Christian Act of Faith.

The Oneness and Singleness of God, without a partner or associate, was so impressed upon the Muslims that it is understood by the simplest and most ignorant as well as by the sophisticated Muslim. It is for this reason alone that Islam has been accepted by hundreds of millions and remains today impervious to the coaxing and attacks of the better organized proselytizing missions. For the first process in the conversion of a Muslim into any other faith consists of overcoming or marching around this rock of belief. The ignorant Muslim, no matter how primitive in his attainments, has been so impressed with a crystalline belief in the Oneness and Singleness of the Creator that the missionary finds it impossible to lead this ignorant man into the mysteries of polytheism, which are far beyond his grasp. On the other hand, when the missionary encounters the sophisticated Muslim on this ground, then his task becomes impossible.

The conception of God given in the Koran is a non-corporeal likeless, infinite grandeur, manifested only in His creation. While the Koran qualifies the Creator with the most sublime attributes, the one, ever repeated qualification is that of "Al Ruhman Al Rahim," "The Merciful, The Compassionate." At the commencement of every chapter, often through the text, and throughout the prayer ritual, "The Merciful, The Compassionate," is so often repeated that should any Muslim be suddenly asked to qualify Allah, his spontaneous response is sure to be, "The Merciful, The Compassionate."

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Surah 2—255 . Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save that what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

Surah 6—104 . Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.

Surah 42—11 . Naught is as His likeness; and He is the Hearer, the Seer.

Surah 112—1 . Say: He is Allah, the One!

2 . Allah, the eternally Besought of all!

3 . He begetteth not nor is begotten.

4 . And there none comparable unto Him.

The second part of the Act of Faith acknowledges the messengership of Muhammad. Muhammad taught that he was merely a messenger, and not the only one. He taught that God had inspired the prophets of all ages to guide the human race and taught recognition and respect of the known prophets of the Jews, Christians and Sabeans, who in turn were only some of the messengers of God; that the unknown messengers were multitudes, for God never neglected His creatures, but repeatedly sent them inspired messengers from among them, speaking their own languages, to guide them to righteousness. And so through the centuries billions of human beings have been Muslims through no ceremony except that there is no God but One God, and that Muhammad is a messenger of God. In this respect, Muhammad followed the pronouncement of Jesus, when he was asked what the first commandment was, and answered:

“Hear ye; O Israel, the Lord thy God is One.”

Muhammad never performed any miracles nor claimed any supernatural powers. He effected the moral and spiritual transformation of his people and one-fifth of the human race by the revealed word of God, holding that the word of God (Al Koran) is a sufficient miracle. He appealed to the rationalism of the intellect and the tender emotions of the heart to promulgate the miracle of Islam.

Muhammad as a believer and a confirmer of the revealed religions, in dealing with the followers of these faiths, told these followers that they had interpolated and corrupted the teachings of their prophets, but he did not see fit to do as his Jewish enemies tried to do: tear down the revealed religions to the delection of the idolator and the pagan. Therefore in reasoning to Jew or Christian, the Koran quotes their miracles.

Surah 3—7. He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations—They are the substance of the Book—and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

The reasonableness in claiming that the word of God is more potent than the so called miracles is illustrated by the success of Muhammad's mission during his lifetime and its greater success after his death.

After all, should a believer in miracles be asked what is his reason for believing in miracles, his answer is sure to be:

“Because it is recorded in a revealed Book.”

And should he be further asked why he should believe in such a Book, his answer is sure to be:

“Because it is the word of God.”

Therefore the word of God is sufficient in itself for all purposes.

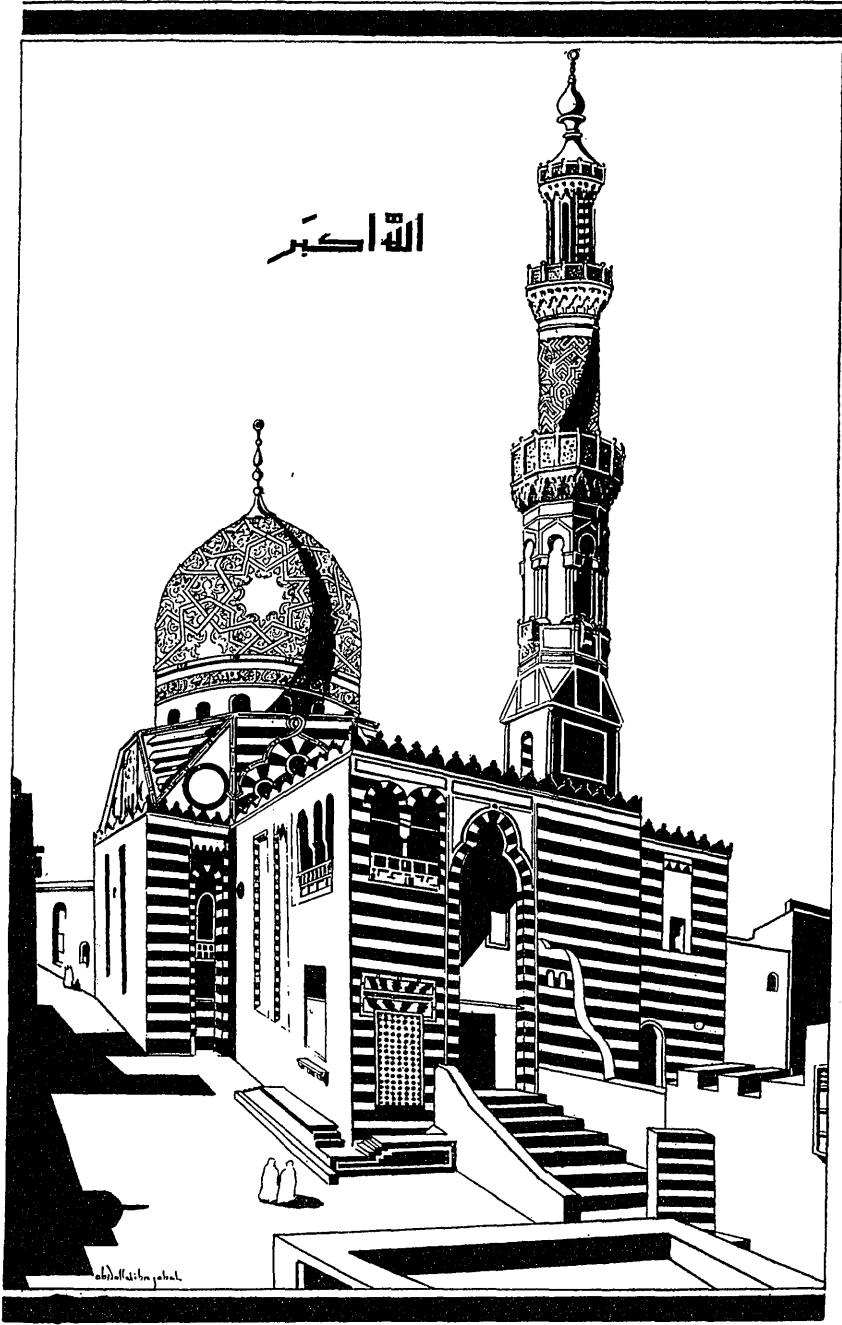
Surah 17—94. . . And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?

Surah 35—23. . . Thou art but a warner.

24. . . Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.

25. . . And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's sovereignty), and with the Psalms and the Scripture giving light.

Surah 10—47. . . Whether we let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return and Allah, moreover, is Witness over what they do.



QAIT-BEY, CAIRO.

48. . And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wrong.
- Surah 4—136. . Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;
164. . And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;
165. . Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah is ever Mighty, Wise.
- Surah 2—136. . Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the true tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
- Surah 2—285. . The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers—We make no distinction between any of His messengers—and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.
286. . Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us. Our Lord! Impose not on us that which we have not strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.

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Surah 2—151. . . Even as We have sent unto you a messenger from among you, who reciteth unto you our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which you knew not.

ليس البرّ ان تولّوا وجوهكم قبل المشرق والمغرب ولكنّ البرّ من آمن بالله واليوم الآخر والملائكة والكتاب والنبیین وآتى المال على حبه ذوي القربى والیتامى والمساكين وابن السبیل والسائلین وفي الرقاب واقام الصلاة وآتى الزکاة والموفون بعهدهم اذا عاهدوا والصابرین فی البأساء والضراء وحين الباس اولئك الذین صدقوا واولئك هم المتّقون •

PRAYER

THE second fundamental obligation incumbent upon a Muslim, after the belief in the existence of God, is the performance of supplication, to ask the forgiveness of sins and implore Divine Guidance. Direct prayer to God is held as the only means of approach to the Throne of Mercy, and its observance plus good works is the path to Spiritual self development and a constant reminder of moral restraint.

Surah 2— 2. . This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

3. . Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them;

4. . And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.

5. . These depend on guidance from their Lord. These are the successful.

Surah 29— 45. . Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! Worship preserveth from lewdness and iniquity, but verily

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remembrance of Allah is more important. And Allah knoweth what ye do.

Surah 11—114 . Establish worship at the two ends of the day and in some watches of the night. Lo! Good deeds annul ill deeds. This is a reminder for the mindful.

Surah 20— 14 . Lo! I, even I, am Allah. There is no God save Me. So serve Me and establish worship for My remembrance.

Prayer is enjoined upon the Muslim five times daily.

First . . . Fajr, or morning prayer is said after dawn and before sunrise.

Second . . . Zuhr, or early afternoon prayer is said when the sun commences to decline, and its time extends until the next prayer.

Third . . . 'Asr, or the late afternoon prayer is said when the sun is midway of its course to setting and its time extends until the sun begins to set.

Fourth . . . Maghrib, or the sunset prayer is said immediately after the sun sets, and its time extends until the red glow in the West disappears.

Fifth . . . 'Isha, or the night prayer, its time extends from the disappearance of the red glow in the West until midnight.

These prayers are obligatory excepting to the sick and the traveler, who may combine the morning and noon prayer, the evening and night prayer.

Aside from these obligatory prayers the Muslims are encouraged to pray very often. In Islam there is no set day for prayer. The prayers are so spaced in a Muslim's various activities that his faith and its admonitions may be part of and a reminder, during his business and social hours. In Muslim lands everyone makes an effort to attend an assembly prayer on Friday, but Friday is not set aside as the only day for assembly prayer. Assembly prayers are recommended wherever a number meet at prayer time as it promotes the spirit of unity and true democracy. One of the assembled usually steps forth to lead in prayers, acting as Imam (Forward or Leader).

That the state of a person, his appearance, preparedness and posture or attitude plays a part in attuning him to a task in hand is strongly believed. Therefore the Muslim is enjoined to cleanse himself and assume a befitting attitude when he presents himself before his Creator at prayer time.

WUDHU OR ABLUTION

MUHAMMAD'S insistence on the purification of a person before prayers, the wearing of clean garment and the shunning of uncleanness, was a sanitary code which was far in advance of its age and wrought great changes. He laid special stress on cleansing the mouth and brushing the teeth after meals. The Muslim who performs his five daily prayers rinses his mouth thrice, and his nostrils thrice before each prayer, making a total of fifteen cleansings besides those he may assume following the example of the Prophet by washing the mouth after meals. The method of purification is summed up as follows:

1. . The hands are first washed up to the wrists.
2. . The mouth is then cleansed with water, or by rinsing with a toothbrush and by gargling if necessary.
3. . The nostrils are then cleansed by snuffing a little water into them and blowing the nose if necessary.
4. . The face is then washed from the forehead to the chin and from one ear to the other.
5. . Then the right arm, and after that the left is washed from the wrist to the elbow.
6. . The head is then wiped over with the wet hands, three fingers of both hands being joined together, and the inner side of the ears wiped with the forefingers and its outer side with the thumbs.
7. . The feet are then washed up to the ankles, the right foot being washed first.

If socks or stockings are being worn, and they have been put on after performing an ablution, it is not necessary to take them off; the three fingers of the wet hand may be passed over them. The same practice may be resorted to in case of boots. If the socks or the boots are taken off, the wudhu remains. It is however necessary that the feet should be washed once in every twenty-four hours.

In addition to the above the worshipper is obliged to cleanse the genitalia after sleep, natural evacuation and coition. Whenever possible running water is preferable to the use of still water, and whenever water is not available the tayammum is enjoined. This consists of cleansing the hands with sand and wiping the face with them. Whenever the clean sand is not available or convenient a person may go through the motion of doing so.

It is significant that the second revelation received by Muhammad was the following:—

1. . O thou enveloped in thy cloak,

ISLAM AND THE ARABIAN PROPHET

- 2 . . Arise and warn!
- 3 . . Thy Lord magnify,
- 4 . . Thy raiment purify,
- 5 . . Pollution shun!

Surah 2—222 . . They question thee (O Muhammad) concerning menstruation. Say it is an illness, so let women alone at such times and go not in unto them until they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanliness.

Surah 7— 32 . . Say: Who hath forbidden the adornment of Allah which He hath brought forth for his bondman, and the good things of His providing?

56 . . O children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil that is best. This is of the revelations of Allah, that they may remember.

Surah 7— 31 . . O children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

Surah 5— 6 . . O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to your elbows, and lightly rub your heads and (wash) your feet to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

THE MOSQUE

IT must be understood that the mosque in Islam is not merely a house of worship. From its very inception it became and is to this day an institution of many uses. It has always been an open refuge for the weary traveler, who may cleanse himself at the mosque and rest himself in one of its shaded nooks; and with Arabic as a universal medium a Muslim of any race or country can always make inquiries at the mosque, or exchange ideas there with his brother Muslims. The mosque always tends to become the community's club and center, and is often used as a town hall, where meetings are held or political action decided upon. The maktab or primary school, of a small village may hold its session in the mosque itself or in quarters adjoining it, and there early grew up about the larger mosques in the cities, adjacent halls for educational purposes, libraries, and in some cases sleeping quarters for out of town students. Thus developed the madrassa mosques of Fez, Cordoba, Seville, Palermo, Cairo, Damascus, Bagdad and other cities. They were equivalent to academies, with lectures and recitations taking place in different parts of the mosque proper. The classes were dismissed at the hour of assembly prayer and at other times continued while the individual worshippers came in and performed their devotions and then left without paying any heed to the classes, or themselves exciting the slightest notice from the students. Quarters for the out of town students are usually free of charge, and often carry with them daily rations, depending upon the nature of the bequests or endowments.

Any clean hall or building can be utilized by a small community as a mosque in which the congregational devotions may be performed. This does not mean that the congregational prayer is to be held indoors only, for it may be held in the open field or wherever Muslims congregate. The mosque built by the Prophet and the early Muslims in Medinah was a very simply constructed building, supported by the trunks of Palm trees. Its yard or patio was very spacious and was utilized at times for the accommodation of strangers and guests who visited the Muslims. Along the sides of this yard, the simple quarters of the household were established and thus the mosque and its grounds were utilized for and during varied activities.

While all mosques have followed, more or less, this primitive plan, some have developed into magnificent edifices in which Muslim architects and artisans gave vent to their art and skill; and these are gems of beauty, strung to adorn the face of the globe.

ISLAM AND THE ARABIAN PROPHET

The essentials of a mosque interior are:—running water in the courtyard to permit the performance of ablutions; an interior covered with rugs or matting, where people may rest, study or perform their devotions; on one of the walls, a niche (mihrab) signifies the direction of the Ka'ba, as a guide for the worshipper to face; to the left of the mihrab, and facing the right of the worshipper is a platform or rostrum (mimbar) from which the speaker delivers his sermon (khutba); and, topping the mosque, the minaret from which is sounded the azan (athan,) or call to prayer.

The women worshippers occupy a section behind the men or a balcony, separated by lattice screening or a transparent curtain. This separation of men from women worshippers is not due only to the practice of the Jewish and Eastern Christian worshippers who did likewise, and still do, but is imperative because of the genuflexions practiced during the ritual.

The Divine service in a mosque consists of two parts; the congregational, which is called Fardh (Obligatory), and the individual which is called Suna (The Prophet's practice). Each of these is made up of a number of rak'as or obeisances. The rak'a is an act of devotion which includes standing, bowing down, prostration, and reverential sitting, and is thus a unit in the devotional service.

The Fardh, or obligatory rak'as enjoined during a Congregational Service are:

- 1 . Fajr, or morning prayer 2 rak'as
- 2 . Zuhr, or early afternoon prayer 4 rak'as
- 3 . 'Asr, or late afternoon prayer 4 rak'as
- 4 . Maghrib, or sunset prayer 3 rak'as
- 5 . Isha, or night prayer 4 rak'as

The individual rak'as, which are called sunna (Prophets practice) contain the following number of rak'as:—

- 1 . Fajr, two rak'as said before the Congregational prayer.
- 2 . Zuhr, four rak'as before the Congregational prayer, and two after it.
- 3 . 'Asr, four rak'as before the Congregational prayer.
- 4 . Maghrib, two rak'as after the Congregational prayer.
- 5 . Isha, two rak'as after the Congregational prayer, followed by three rak'as called witr (lit. odd number).

The three rak'as of witr are really part of the voluntary prayer called Tahajjud, which consists of rak'as said successively four times, followed by three rak'as.

FRIDAY CONGREGATIONAL PRAYER

The crier mounts to the topmost balcony of the minaret (mi'thanat), faces toward the Ka'ba, and lets his voice ring with the azan (Athan-call).

Allah-hu-Akbar
 "God only is Mighty,
 God only is Mighty,
 God only is Mighty,
 God only is Mighty,
 I bear witness that there is
 no God but One God!—
 I bear witness that there is
 no God but One God!—
 I bear witness that Muhammad
 is a prophet of God!
 I bear witness that Muhammad
 is a prophet of God!
 Come ye to prayer,
 Come ye to prayer,
 Come ye to betterment,
 Come ye to betterment,
 Allah-hu-Akbar
 God is Greatest,
 God is Greatest,
 There is no God but One God!"

In the call for the morning prayer the muezzin adds after the call to betterment
 "Yea, prayer is better than sleep,
 Yea, prayer is better than sleep."

الْأَذَانُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ
 حَيَّ عَلَى الْفَلَاحِ
 الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
 الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

مناديه

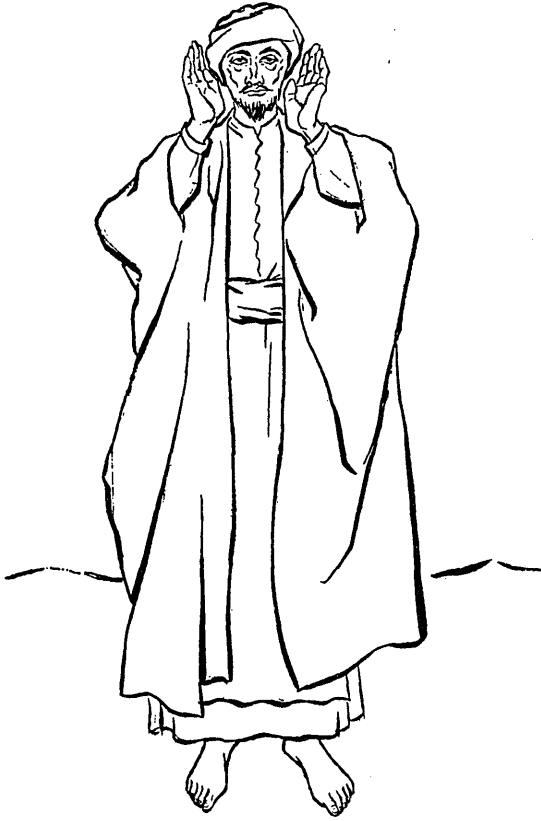
After the call and when the Muslims have assembled, a reader chants the Koran, after which the Imam arises to face the assembly. After repeating the Act of Faith and reciting a chosen verse, he delivers a sermon or deals with a vital topic. The sermon is divided into two sections, the Imam resting for a moment, to resume his delivery to the end. After he has finished, the Azan is repeated within the Mosque. The sentences of the call are pronounced once without repetition. At the end of the Azan the congregation stands up. When the call reaches the sentence: "Come ye to prayer," the crier substitutes "Prayer is ready" and the congregation repeats:

"Qad Qametil-Salat," Prayer is ready.

ISLAM AND THE ARABIAN PROPHET

Prayer is commenced in the standing position (Qiyam). The worshipper, facing the Ka'ba, the central mosque of the world, and raising both hands to his ears, utters the words: "Allah-hu-Akbar," or "God only is Mighty." This is called "Takbir," or extolling the Greatness of God. Then the hands are folded on the breast, the right hand over the left, and the worshipper commences his prayer.

"Glory to Thee, O Allah,
and Thine is the praise,
and blessed is Thy name,
and exalted is Thy Majesty,
and there is none to be
served besides Thee."



اللَّهُ أَكْبَرُ
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

ISLAM AND THE ARABIAN PROPHET

This is followed by the "Fatiha," or first surah of the Koran which is recited in every raka'a:—

"In the name of God, the Merciful, the Compassionate.

Praise be to God, the Lord of Creation,

The Merciful, the Compassionate,

Sovereign at the day of judgment.

It is Thou we worship

and it is Thou Whose help we ask.

Guide us in the straight path,

The path of the recipients of Thy bounty,

Not of those Thou art displeased with

or who have gone astray."

The recital of the Fatiha is followed by the recitation of a portion of the Holy Koran, or a short surah. The following Surat-ul-'Ikhlas, or the Surah of Unity, is often recited because like the Fatiha it is short and easily remembered by all non-Arab Muslims, who repeat it in Arabic and understand its every word.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ
وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Surat-ul-'Ikhlas. . "In the name of God,
the Merciful, the Compassionate.
Say thou: God is One,
God the Abiding,
He never begot, and He was not begotten,
And He has had no equal, ever."



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مُلْكِ
يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ



اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْعَظِيمِ

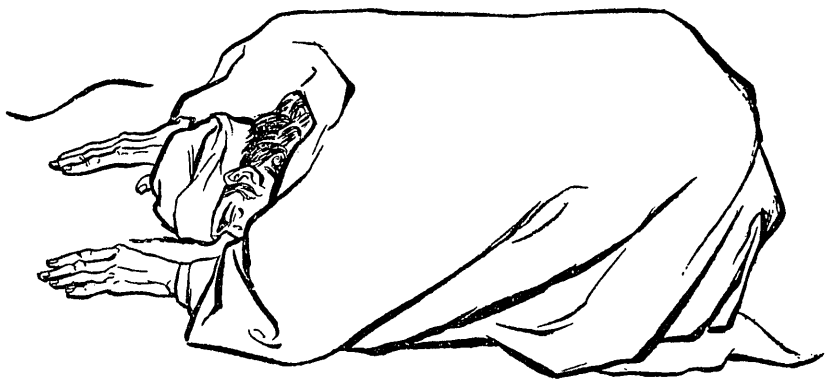
While the Fatiha is essential to prayer and must be recited in every raka'a of prayer, the addition hereto of any portion of the Holy Koran is dispensed with in certain cases as in the third or fourth rak'a of a congregational prayer.

The worshipper then bows head and body, placing his palms on his knees and says: "Allah-hu-Akbar," Glory to my Lord, the Great.



يَسْمَعُ اللَّهُ لِمَنْ حَمِدَهُ
رَبَّنَا وَلَكَ الْحَمْدُ اللَّهُمَّ اغْفِرْ لِي

He then straightens himself up, hands by his sides and repeats:
"God hears he who glorifies Him. O Allah, Thine is the praise!
Grant me forgiveness.



اللَّهُ أَكْبَرُ سُبْحَانَ رَبِّيَ الْأَعْلَى

Then he prostrates himself, touching his forehead to the ground saying:

“Glory to be my Lord the Exalted!”



اللَّهُ أَكْبَرُ إِلَيْهِمْ يَغْفِرُ لِي يَا رَحِيمِي يَا وَهَّابِي

التَّيْتَهُدُ

التَّيْتَاتُ لِلَّهِ وَالصَّابِرُونَ وَالطَّيِّبَاتُ السَّادِمُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّادِمُ عَلَيْنَا وَعَالِي مُحَمَّدٍ وَاللَّهُ
الصَّابِرِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَصَلِّ عَلَى
أَبِي بَرَاهِيمٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَالِي مُحَمَّدٍ كَمَا بَارَكْتَ وَعَالِي
إِبْرَاهِيمَ وَعَالِي إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ جَمِيدٌ مَجِيدٌ

FRIDAY CONGREGATIONAL PRAYER

Then he assumes the sitting-kneeling position (Qa'da), repeating:

“O Allah! grant me forgiveness and
have mercy on me and guide me.”

After this short prayer he again prostrates himself as before and repeats:

“Allah-hu-Akbar,” Glory to my Lord on High.

Then he rises to a standing posture being finished with one rak'a to repeat the second. During the last sitting posture, (the long one) he recites the following:

“All services rendered by words and bodily actions and sacrifice of wealth are due to Allah. Peace be on thee, O Prophet! and the mercy of Allah and His blessings. Peace be on us and on the righteous servants of Allah. I bear witness that none deserves to be worshipped but Allah, and I bear witness that Muhammad is His servant and His Apostle.”

Then the following prayer is added:

“O Allah favor Muhammad and the true followers of Muhammad as Thou didst Abraham and the true followers of Abraham; Surely Thou art Praised, Magnified. O Allah bless Muhammad and the true followers of Muhammad as Thou didst bless Abraham and the true followers of Abraham; surely Thou art Praised, Magnified.”

Then the following prayer is often added:

“My Lord! make me and my offspring keep up prayer; our Lord! and accept my prayer; our Lord! grant protection to me and my parents and to the believers on the day when the reckoning will take place.”



اللَّهُ لَكُمْ بِرَحْمَةِ اللَّهِ

When this is finished the Muslim faces to the right and greets his fellow worshippers with the salutation:

“Peace be unto you and the mercy of Allah.”

Then he turns to the left and repeats the salutation and all rise to exchange greetings.

لن تتألوا البرّ حتى تنفقوا ممّا تحبون

THE ZAKAT OR CHARITY TAX

THE Zakat is a annual obligatory tax from a Muslim on all accumulated wealth and it approximates two and a half per cent of his capital. This sum is administered by a special treasury called: "The House or Treasury of the Muslims," for the sole benefit of the poor and the needy.

Islam makes charity with prayer a pillar of the Faith and points to the worthlessness of prayer unaccompanied by good deeds. While the zakat is one of the means for redistribution of acquired wealth, Muslims are admonished to care for the indigent, the widow, and the orphan aside from this obligatory tax.

There are laws and regulations governing the collection in kind, the administration and distribution of the zakat which we will omit from this brief survey.

- Surah 2—
2. This is the Scripture whereof there is no doubt a guidance unto those who ward off (evil)
 3. Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them;
 4. And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.
 5. These depend on guidance from their Lord. These are the successful.

Surah 2—111. And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.

112. Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

- Surah 90— 7. . Thinketh he that none beholdeth him?
 8. . Did We not assign unto him two eyes
 9. . And a tongue and two lips,
 10. . And guide him to the parting of the mountain ways?
 11. . But he hath not attempted the Ascent—
 12. . Ah, what will convey unto thee what the ascent is!
 13. . (It is) to free a slave
 14. . And to feed in the day of hunger
 15. . An orphan near of kin,
 16. . Or some poor wretch in misery,
 17. . And to be of those who believe and exhort one
 another to perseverance and exhort one another to
 pity.
 18. . Their place will be on the right hand.

Surah 2—177. . It is not righteousness that ye turn your faces to
 the East and the West; but righteous is he who
 believeth in Allah and the Last Day and the angels
 and the Scripture and the Prophets, and giveth his
 wealth, for love of Him, to kinsfolk and to Orphans
 and the needy and the wayfarer and to those who
 ask, and to set slaves free; and observeth proper wor-
 ship and payeth the poor due. And those who keep
 their treaty when they make one, and the patient in
 tribulation and adversity and time of stress. Such
 are they who are sincere. Such are the God-fearing.

Surah 107— Surat-ul-ma'un (Small kindness)

1. . Hast thou observed him who belieth religion?
 2. . That is he who repelleth the orphan,
 3. . And urgeth not the feeding of the needy.
 4. . And woe unto worshippers
 5. . Who are heedless of their prayers;
 6. . Who would be seen (at worship)
 7. . Yet refuse small kindnesses!
- Surah 2— 83. . And (remember) when We made a covenant with
 the children of Israel, (saying): Worship none save
 Allah (only), and be good to parents and to kindred
 and to orphans and the needy, and speak kindly to
 mankind; and establish worship and pay the poor-
 due. Then, after that, ye slid back, save a few of
 you, being adverse.

ISLAM AND THE ARABIAN PROPHET

- Surah 4— 8. . . And when kinsfolk and orphans and the needy are present at the division (of the heritage) bestow on them therefore and speak kindly to them.
- Surah 2—271. . . If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill deeds. Allah is informed of what ye do.
- Surah 2—262. . . Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with the Lord, and there shall no fear come upon them, neither shall they grieve.
263. . . A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.
264. . . O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

FASTING

THE fourth fundamental pillar of Islam is the saum, or fast, during the full lunar month of Ramadhan. This fast is ordained on all Muslims who are in good health, while the aged and the very young, the sick, the pregnant, the nursing mother and the traveler are excused from keeping the fast. The fast is kept from the early dawn until sunset during which a Muslim does not partake of any drink or food, nor does he smoke or chew.

The purpose of the fast aside from its corrective physical benefits tends to strengthen the will by refraining from accustomed indulgence and the practice of deleterious acquired habits. It also brings to the attention of the thoughtless the plight of the poor and hungry, and opens his fount of sympathy. Great and worthy as such benefits are, the fast of Ramadhan was established "as a favor to man," to attune him to a higher task, for during the fast and throughout its nights Muslims are to engage themselves in reading or listening to the Holy Writ, con-

templation, and prayer, and thereby gaining approach to the Throne of Mercy.

Devout Muslims usually spend the last few nights of Ramadhan in prayers and in reading the Holy Koran, remembering that Lailatul-Qadr or The Night of Majesty, the night on which Muhammad received his first revelations, was one of the last nights of Ramadhan, and they feel that a great blessing will accrue to them for keeping a vigil.

By observing the fast during a lunar month the seasonal ease or hardship is rotated and changed over the globe.

Surah 2—183. O ye who believe! Fasting is perscribed for you, even as it was perscribed for those before you, that ye may ward off (evil);

184. (Fast) a certain number of days; and for him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need— But whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye but know—

185. The month of Ramadhan in which was revealed the Koran, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right or wrong) And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.

186. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me, in order that they may be led right.

لا يكلف الله نفساً إلاّ وسعها

THE HAJJ OR PILGRIMAGE

THE Hajj, a pagan institution of the Arabs, was a most important event to the scattered tribes. It established a truce to their war and blood feuds, a market of exchange for their goods, a fair for their pleasure, and a mart for their poetry and gave them news of the outside world. Islam retained and remodeled the institution, making it the means of religious exaltation and a democratic leveling process which brought men of every race, color or station from every known corner to meet as equals before the eyes of Allah and to go back to their different communities as apostles of a practiced brotherhood of man.

Through the centuries men from every direction have turned their faces toward the Ka'ba with the hope and anticipation of performing the Hajj. Wealthy merchants from China, Princes and commoners from India, Morros from the Phillipines, Javanese and Malaysians, learned men from Samarakand and Bokhara, Cossacks and Tartars from the Steppes of Russia, Turkomans and Persians, men from the mountains and plains of Poland and Hungary, the Balkans, Greece and Sicily, learned ulamas from Cordoba and Granada, Berbers from the Sus, Riff, or blue-veiled men of the desert, Arabs from Fez, Tunis and the Kairawan, Negroes from Lake Chad and equatorial Africa, Swahilis, Singalese and traders from Zanzibar, rich and poor, learned and primitive, black, white, brown or yellow, all possessed of one purpose sought to meet in this one central point.

Before these very recent years of easy transportation and communication the journey was very hazardous and long. Men bade farewell to their loved ones never certain whether they would arrive at their goal and doubly uncertain as to their safe return to their hearths. Undaunted they started their perilous journey from the remote corners and traveled for many months and in some cases for years, motivated solely by a spiritual hope, that is: to tread the ground that the Arabian Prophet trod and to emulate him by circumambulating the very small Ancient House, and to worship God Who is everywhere, at the spot where Abraham, Ismael and Muhammad worshipped.

Here at the pilgrimage they met, discarded their silken robes and fineries, their tattered rags and beggars gourds, shaved their flowing tresses and distinctive coiffures, donned instead two seamless white sheets, one from the waist downward, the other over the shoulders, wiping out every distinction of color, caste, or nationality, every station and position, actuated by a single mass intent, and imbued as equals with mass

exaltation, they surged forth around the Ka'ba, repeating in a single tongue (Arabic):—

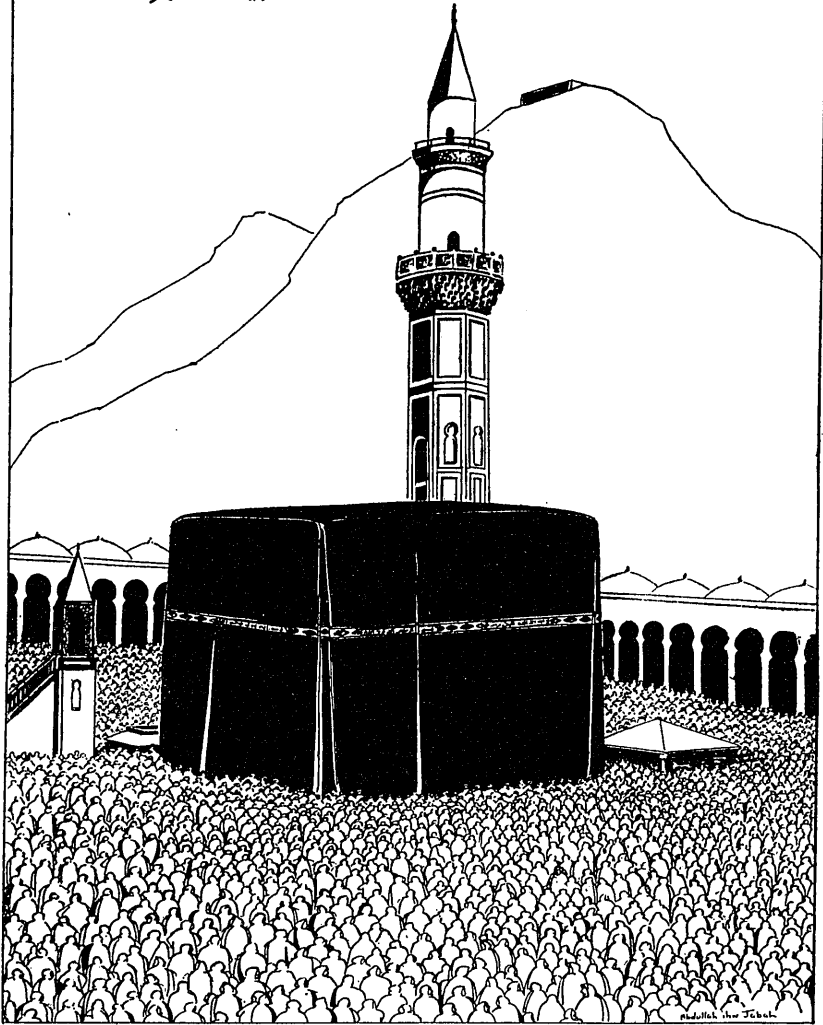
“Labbaika Allah-Umma Labbaika.” (Here we are, O Allah! Here we are in Thy august presence.)

“La-Sharika laka Labbaika.” (There is no associate with Thee, here I am.)

“Inn-Al-Hamda wal-ni'mata laka wal-mulka la-ka la-Sharika la-ka.” (Surely all praise is Thine, and all favors are Thine, and the Kingdom is Thine. There is no associate with Thee.)

After the performance of the final ritual the pilgrims visit the Prophet's tomb at Medinah and meet and pray with other Muslims in the shadow of the Prophet's Mosque.

لَيْلِكَ اللَّهُمَّ لَيْلِكَ



THE KA'BA

THE HARAM OR SACRED MOSQUE

AL-MASJID AL-HARAM or the Sacred Mosque is constructed in parallelogram whose dimensions are given as follows:

North-west side . . . 545 ft.

South-east side . . . 553 ft.

North-east side . . . 360 ft.

South-west side . . . 364 ft.

Within its area it contains the Ka'ba, the Miqam Ibrahim and the Zem-Zem well buildings. Here in pre-Islamic days centered the administrative seat of the Qureish as it housed the Dar-Al-Nadwa (The council Hall). In Islam it became the pivot of religious learning and activities for all Muslims.

The Ka'ba, "Al-Bait al-'Atiq," or The Ancient House, raised by Abraham and Ismael for the worship of The One God, is a rectangular building in the center of the masjid, whereof the front and back walls (N.E.&S.E.) are each 40 ft. in length, and the two side walls 35 ft. each, the height being fifty feet, the four walls running north-west, north-east, south-west and south-east.

The corners of the Ka'ba are known by four different names; the north corner as al-rukhn al-'Iraqi (After Iraq), the south corner as al-rukhn Al-Yamani (after Yemen), the west corner as al-rukhn Al-Shami (After Sham or Syria), and the east corner as al-rukhn Al-Aswad (After the Hajar Al-Aswad, or the Black Stone.

The door of the Ka'ba is in the north east wall, about seven feet from the ground, nearer the black stone than the middle of the wall. A staircase is used to reach the entrance.

In the east corner at the height of about five feet is the Black Stone, built into the wall. It is of a reddish black color (a meteorite) about eight inches in diameter and is now broken into pieces which are held together by a silver band. It has been the custom of Muslim pilgrims to try and touch or kiss this stone as they circuited the Ka'ba. This was the practice before Islam, because it was placed there by Abraham and later placed there by the hand of the Prophet. This practice is now forbidden by the puritanical Wahabis.

THE HAJJ PROPER

THE pilgrimage proper is limited to six specific days in each year. A pilgrim may enter into the state of Ihram during the months of Shawwal, Dhi-qa'd and ten days of Dhi-l-Hijja, yet the actual congregational devotions for the Hajj are limited from the 8th. to the 13th. Dhi-l-Hijja.

The state of Ihram consists of the pilgrim's adoption of a mode of dress and living tending to attune his soul to a receptive spiritual experience. Islam discourages asceticism in general yet it lays a great stress upon the spiritual development through its institutions of prayer, zakat, fasting and the Hajj; all these requiring material and personal sacrifices and denials, with the difference that all such sacrifices are interwoven with, and made a part of every day life without disrupting its order. Instead they continually leaven and mellow it.

During the Hajj however, some ordinary, lawful acts are forbidden, this condition is called Ihram and signifies the serious intent of the pilgrim.

The pilgrim entering Ihram must first take a bath and face the Ka'ba to say his Talbiya followed by two raka'as of prayer. He then dons the Ihram dress, which consists of an unsewed, white wrapper (izar) reaching below the knees, and a white, unsewed outer garment to cover the upper part of the body, shoes or slippers. Turbans, caps, trousers or the use of colored material, as red or yellow, or the use of any distinctive dress which tends to distinguish race, station or nationality is forbidden.

The women can wear ordinary clothes, black or white, but they must be simple, with change of clothing not forbidden. During this period, disputes, abuse or quarrelling is forbidden, and a man and wife are forbidden amorous discourse or sexual relationship. The use of scent, shaving, or cutting the nails is also forbidden during the Ihram.

There are stations situated outside and along the different approaches of Mecca where a pilgrim enters the state of Ihram. The first act after this is the circumambulation of the Ka'ba upon the arrival of the pilgrims in Mecca, as it is his last act when he leaves.

The Tawaf (circuit) begins at the Black Stone and is performed seven rounds, the first three rounds at a running walk, the remaining four at an ordinary pace, keeping the Ka'ba to the right throughout the circuits.

"Labbaika Allah-umma Labbaika!" Here am I O Allah! in Thy presence.

After the Tawaf the pilgrim is conducted to perform the Sa'y of running. This is performed between the two little hills situated near Mecca, called the Saffa and the Marwa. The pilgrim hurries to emulate the distressed effort of Hager when she was looking for water to quench the thirst of the infant Ismael.

Thus far the pilgrim has covered the duties of the 'Umra or lesser Hajj which is performed at other times separately or is combined with the Hajj proper.

Then the pilgrims move to the Plain of Mina, situated midway between Mecca and the final goal, Mt. 'Arafat. On the way to this plain they pass over the hill of 'Aqaba where the people of Medinah exchanged their pledges with the Prophet. Mina must be reached by noon (four miles) so that the Zuhr prayer may be said there. After spending the night at Mina the pilgrims move on the ninth Dhi-l-Hijja to the Plain of 'Arafat (9 miles from Mecca).

'Arafat, about two hundred feet above the level of the plain, is called Jabal al-Rahma (the Mount of Mercy). Here, from a pulpit, a sermon is delivered to the multitudes. After sunset the pilgrims leave 'Arafat to arrive at Muzdalifa to perform their combined Maghrib and 'Isha prayers and to pass the night there. Next morning, (the tenth) after saying the early prayer they leave for Mina, where the 'Id al-Adha prayer is performed. For this is the day of sacrifice when Muslims all over the world sacrifice in order to feed the poor and to commemorate the act of sacrifice, which Abraham fulfilled when he was told to slay an animal instead of his first-born (Ismael).

After the sacrifice the pilgrims then return to perform the Tawaf of the Ka'ba and with it the pilgrim emerges from the state of Ihram and has his hair clipped, may shave his beard and manicure his nails.

Now they must return to Mina and remain until the 13th. when the Hajj is officially over. But before the sacrifice on the tenth, and during the following days they cast stones to certain fixed places (three in number). This ancient rite accompanied by takbir (Allah-hu-Akbar) and the stoning of the evil one is symbolic of the fight against evil.

MARRIAGE IN ISLAM

IT is only proper to study a social question without losing sight of its background, therefore it seems appropriate to consider the status of marriage among the Arabs before and during the lifetime of Muhammad. The institution of marriage among the Arabs was considered as the means to an end; namely the begetting of male offspring. The very existence and prosperity of the home as a unit, and the tribe as the family at large, depended solely upon its manpower. The existence of the tribes and the maintenance of their possessions depended solely upon their prowess to hold out against the depredations of other tribes, whose perpetual sport consisted of raiding.

As to the daughters, raising them was a luxury in which only the well-to-do people could indulge, so the Arabs had resorted to the horrible practice of interring their daughters at birth, until Muhammad condemned and stopped this enormity.

Surah 81—7. . . When souls are reunited,
8 . . . And when the girl-child that was buried alive is asked
9 . . . For what sin she was slain.

When a pagan Arab asked for the hand of a girl in marriage, the girl and her people named as a dower (*mahr*), a certain sum which was duly delivered, and the marriage was consummated by a *walima* or banquet. This, of course, was the procedure among the better families where blood relationship and genealogical connections were highly esteemed and guarded. The man who contracted such marriages retained his liberty to contract marriages without limitation, governed solely by his means. The practice of adultery and fornication was loose and rampant; female slaves prostituted themselves to their owners' profit and drunken orgies in which men and women jointly participated were very common in Mecca itself without censure or license.

This was the condition that Muhammad found prevailing among his people. As to polygamy it had been practiced from the very dawn of history among all people and the editor of this survey is not aware of any teacher, prophet, or reformer before Muhammad who had limited or forbidden its practice. Muhammad, confronted with what he witnessed around him, was the first among the teachers of mankind to limit polygamy, and to raise and safeguard the status of womanhood. Yet the presumably enlightened Western world of the twentieth century is unaware of this fact, and paradoxical as it seems, holds him responsible for its institution.

Islam advocates the marriage of the physically fit, regardless of station or possession, placing the institution as a necessary cornerstone of society on which permanent responsibility is built, and it admonishes and prohibits adultery, fornication and free love.

Islam's insistence upon the permanence of this institution is not built upon the biological necessity only, but it takes into consideration the intellectual, moral and spiritual welfare of society, for in the relationship formed by marriage one sinks his selfishness into the ever widening and humanizing circle, making the world one's own family at large, while unrestricted sex relations—whether due to the wrong economic, structure, or to the breaking down of institutional safeguards and traditions—is bound to end in the wasted bloom of the best years of a boy or a girl's life, a lack of responsibility, an impermanence of marriage, childlessness, and a bleak old age.

As climatic conditions of different countries affect a difference in the age of maturity, the following verse stresses the maturity of the mind.

Surah 4— 6. "Prove orphans till they reach the marriageable age; then if ye find them sound of judgment, deliver unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence, Allah sufficeth as a Reckoner."

The following quotations from the Glorious Koran will guide the reader to a better knowledge of the marriage significance in Islam and obviates the necessity of comments and explanations.

Surah 30—21. . . And of His signs is this: He created for you help-mates from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.

Surah 25—54. . . And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.

Surah 4— 1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread

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abroad a multiple of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and towards the wombs (that bear you). Lo! Allah hath been a Watcher over you.

Surah 7—189. He it is Who did create you from a single soul, and therefore did make his mate that he might rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.

Surah 16—72. And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe, and in the grace of Allah that they disbelieve?

Surah 42—11. The Creator of the heavens and the earth. He hath made you pairs of yourselves, and of the cattle also pairs, whereby he multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.

Surah 49—13. O Mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

Marriage in Islam is effected by a written contract between the two parties concerned, and not by a religious ceremony, as is the Christian custom. The parties make their demands and when an agreement is reached the same is written down in the form of a contract which gives the ceremony the name of kitab, or book. The contract stipulates the mahr, or dower, which is exacted from the man, and which may vary according to the family's means, from a goat to a king's ransom, and stipulates the settlement the husband shall be obliged to make in case of divorce. A great part of the dower is usually spent by the bride's family on the trousseau and adornments which she takes with her, and which must be restored with her in case of divorce. As a matter of fact Islam holds the wealth and property of a Muslima inviolate to the husband and never subject to his debts, while our common law in the West gave the husband full rights to sell or dispose of all his wife's property as he

pleased, even to her personal jewels and adornments, not even requiring her consent. Islam, thirteen and a half centuries ago, gave to the woman the status of a Feme Sole which made her free and independent of her husband in the enjoyment of her rights of possession, a status which the Western woman is now struggling to attain.

Surah 4— 32 . . . And covet not the thing in which Allah hath made some of you excell others. Unto men a fortune from that which they have earned. (Envy not one another), but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

Surah 4—124 . . . And those who doeth good works, whether of male or female, and he (or she) is a believer, such will enter Paradise and they will not be wronged the dint of a date-stone.

Surah 9— 71 . . . And the believers, men and women, are protecting friends one of another; they rejoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

Surah 40—40 . . . Whoso doeth an ill deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.

Surah 4— 4 . . . And give unto the woman (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

Surah 4— 7 . . . Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much—a legal share.

Islam forbids adultery, concubinage and prostitution, it also forbids the Muslim to take in marriage, an Idolatress, on the other hand it advocates the marriage of a Muslim in honest wedlock to a Christian, Jew or a believer in a revealed religion. The following Koranic quotations are illustrative examples.

Surah 5— 5 . . . This day are (all) good things made lawful for you. The food of those who have received the Scripture

is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

Surah 2—221. .Wed not idolatresses till they believe; for lo! a believing woman is better than an idolatress though she please you; and give not your daughters in marriage to idolators till they believe, for lo! a believing slave is better than an idolator though he please you. These invite into the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His peace, and expoundeth thus His revelations to mankind that haply they may remember.

Surah 3—194. .Our Lord! And give us that which thou hast promised us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the trust.

Surah 4— 24. .And all married women (are forbidden unto you save those captives) whom your right hands possess. It is decreed of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

Surah 4— 25. .Concubinage. .And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor loose of conduct. And if when they are hon-

ourably married they commit lewdness they shall incur the half of punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

Surah 24—32. . . And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.

Surah 24—33. . . And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation) write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave girls to whoredom that ye may seek enjoyment of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

Surah 4— 22. . . And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

Surah 4— 23. . . Forbidden unto you are your mothers and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster mothers, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in—but if ye have not gone in unto them, then it is no sin for you (to marry their daughters)—and the wives of your sons who (spring) from your loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is Forgiving, Merciful.

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Islam permits polygamy but it does not enjoin it. The permission, to restrict the unlimited polygamy of the pre-Islamic world (including those of the prophets of the Bible) is based upon the following verse.

Surah 4— 3. . . And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you two and three and four; but if you fear that you will not do justice (between them) then (marry) only one.

In as much as a childless marriage, an ailing or an overburdened wife, or a woman reaching the age of menopause, when nature closes her sex book, may find a welcome relief in a secondary marriage by her husband, for it obviates the necessity of divorce and its consequences under these circumstances. Multiple marriages, when socially and economically permissible may prove to be a preferable and by far a more humane solution than prostitution and illicit philandering, which stigmatizes women and children. It is only the young and lusty child of many inhibitions who claims to have found the perfect solution for the sex problems of the increasing number of maiden women and unattached bachelors.

As to the status of women in Islam, aside from their economic independence and their freedom in the pursuit of learning, labor and commerce, they have always been participants in the activities of the family, people and nation, this according to their state and environment, primitive or advanced.

As to the seclusion practiced by the Muslims, it is due to the fact that Islam is based upon modesty; that it came to a people in ancient time who circumambulated the Ka'ba in the nude, and whose women were in the habit of going about exposing their breasts and charms in public, as is the custom today among the people of Bali.

Regardless of the penchant for being more aesthetically arrayed, Muhammad advised the Muslim women to behave otherwise. His efforts then were bent on eradicating the then prevalent free sexual practices and he remodeled the morality of his people by applying certain rules and safe-guards.

Surah 4— 19. . . O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put restraint upon them that ye may take away a part of which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate

- them it may happen that ye hate a thing wherein Allah hath placed much good.
- Surah 53—59 . O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close around them (when they go abroad). That will be better, that so they may be recognized and not annoyed. Allah is ever Forgiving, Merciful.
- Surah 24—30 . Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do.
- Surah 24—31 . And tell the believing women to lower their gaze and be modest, and to display of their adornments only that which is apparent, and to draw their veils over their bosoms, and not reveal their adornment save to their own husbands or fathers or husband's fathers, or their sons or their brothers or their brother's sons or sister's sons or their women, or their slaves or male attendants who lack vigor, or children who know naught of woman's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.
- Surah 33—33 . And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in your prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.
- Surah 24—60 . As for the women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.
- Surah 24—27 . O ye who believe! Enter not the houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye be heedful.

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Surah 24—58. O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence: Before the prayer of dawn, and when they lay aside your raiment for the heat of noon, and after the prayer at night). Three times of privacy for you. It is no sin for them or for you at other times, when some of you go around attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.

DIVORCE

WHILE Islam considers marriage as a Civil contract, it gives it the basic importance of a cornerstone of human society, and endows it with a sacredness of responsibility. At the same time it recognizes the possibility of the dissolution of the partnership and leaves the door open for this with equity. The Western misconception of the manner of marriage and divorce in Islam is dissipated by comparing the frequency of divorce in the West with the greater stability of marriage in Muslim lands.

Marriage ties and relationship are more conservatively guarded in the closely knit family circles of the East, than in the loosely woven ties of the West, where blood relationship and tribal bonds are not as clanishly adhered to. Let not a Western nor an Eastern person delude himself to think that he loves or respect his mother, sister, wife or daughter any more than his geographical neighbor.

The Hadith, or recorded tradition quotes the Prophet as saying:

“Never did Allah allow anything more hateful to Him than divorce”; and again:

“With Allah the most detestable of all things is divorce.”

When Zaid complained of the impossibility of continuing to live with his wife and to further endure her obstinacy and insults, the Prophet advised him against divorce.

The following Koranic quotations give the Muslim view on divorce.

Surah 2—236. It is no sin for ye to divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, a fair provision. (This is a bounden duty for those who do good.)

Surah 4—130. But if they separate. Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

Surah 58— 1. Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is ever Hearer, Knower.

Surah 2—299. Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take

from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep within the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits imposed by Allah. Transgress them not. For whoso transgresseth Allah's limits! such are wrong doers.

Surah 65— 2. Then when they have reached their term, take them back in kindness or part with them in kindness, and call to witness two just among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah Allah will appoint a way out for him.

Surah 65— 1. O Prophet! When ye (men) put away women, put them away for their (legal) period, and keep your duty to Allah, your Lord. Expell them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.

Surah 4— 35. And if ye fear a breach between them twain (the man and wife), appoint an arbitrator from his folk and from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

Surah 2—226. Those who forswear their wives must wait four months; then if they change their mind, lo! Allah is Forgiving, Merciful.

If the married are unable to live in peace and harmony they should first appoint one member of the wife's family and another of the husband's family to act as arbitrators to adjust their differences and if unable to prevail upon them to live in harmony and accord, then they should separate for four months during which they may reconsider and are admonished to smooth their ruffled feelings and rejoin each other,

otherwise during this period of separation, the question of possible pregnancy and responsibility are settled.

Surah 2—228. . Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is most unlawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

Surah 2—232. . And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye knoweth not.

Surah 2—231. . When ye have divorced and when they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

Surah 65— 6. . Lodge them where ye dwell, according to your wealth, and harass them no so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then if they give suck for you, give them their due payment and consult together in kindness. But if ye make difficulties for one another, then let some other give suck for him (the father of the child).

Surah 65— 7. . Let him who hath abundance spend of his abundance, and he whoso provision is measured, let him

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spend of that which Allah hath given him. Allah asketh naught of any soul that which He hath given it. Allah will vouchsafe, after hardship.

وعسى ان تكرهوا شيئاً وهو خيرٌ لكم
وعسى ان تحبّوا شيئاً وهو شرٌّ لكم

SLAVERY

THE Arabian Prophet was the first teacher and reformer to raise his voice against the practice of slavery, and the first to take steps to mitigate this evil. He set an example thirteen centuries ago by freeing his own slaves, and recommended the same course to his followers. He looked upon slavery as a practice destined to disappear with the enlightenment of his converts. In his farewell sermon he said:

“And your slaves; see that ye feed them with such food as ye yourselves eat, and clothe them with the same stuff ye yourselves wear; and if they commit a fault which you are not ready to forgive, then part with them, for they are servants of your Lord and must not be ill treated. Slaves who say their prayers are your brothers.”

This and other admonitions gave the slave in Islam three distinct rights never obtained under any other religious or governmental system.

First . . . An abused slave could oblige his holder to put him up for sale.

Second . . . A slave could purchase his freedom by borrowing the necessary purchase price from the Muslim treasury and gradually repaying it without interest (for interest is forbidden in Islam).

Third . . . If a slave woman bore a child to her holder, it changed her status and the child was recognized by the father as a free person and not a chattel to be sold by his heirs.

While Muhammad made the freeing of slaves an atonement for many sins, he prescribed to the slave only half of the punishment of the freeman.

Surah 2—213 . . . Mankind were one community.

Surah 24—32 . . . And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor Allah will enrich them of His bounty. Allah is of ample means, Aware.

And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves who seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the

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wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, Lo! Allah will be Forgiving, Merciful.

Surah 2—177 . It is not righteous that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to the orphans and the needy and the wayfarer and to those who ask, and set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing.

Surah 4— 25 . And whoso is not able to afford to marry free, believing women, let them marry from among the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another, so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched or of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (perscribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

Surah 4— 92 . It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood money must be paid

to his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

- Surah 5— 89. .Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths ye swear in earnest. The expiation there of is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.
- Surah 58— 3. .And those who put away their wives (by saying they are their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is informed of what ye do.
- Surah 90— 8. .Did We not assign unto him two eyes
 9. .And a tongue and two lips,
 10. .And guide him to the parting of the mountain ways?
 11. .But he hath not attempted the Ascent—
 12. .Ah, what will convey unto thee what the Ascent is!
 13. . (It is) to free a slave.

ولا تستوى الحسنة ولا السيئة ادفع بالتي هي احسن فاذا
الذي بينك وبينه عداوة كأنه ولي حميم °

TOLERANCE

THE tolerance preached and practiced by Muhammad changed the method of warfare and treatment of the conquered by all nations. The jizya or poll-tax imposed on non-Muslims freed them from military service and guaranteed them religious and secular liberty. It is certainly, by far, an improvement on present day treatment of Muslim countries under foreign domination and much easier.

History shows that Islam swept out of Arabia to find in its path established Christian communities. In accordance with its teaching, the Muslims accepted the Jew and Christian as their brothers in the worship of God, and treated them as wards of the faith. During a thousand years of undisputed supremacy, when Europe had no voice whatever in Muslim lands, and in spite of the uncouth and barbarous Crusaders the Muslims continued to protect and deal kindly with their Christian wards. They so protected the Sacred Precincts of the Jew and Christian that today, thirteen centuries later, we find the Chaldeans of Iraq, the Syrians of Mosul, the Maronites of the Lebanons, the Copts of Egypt, the Greek Orthodox and Catholics of Palestine are still established and flourishing, with their churches, monasteries and convents, just as they were before Islam. While the Christians of Europe, on the other hand, have completely wiped out the millions of Muslims in Spain, Portugal, southern France, Sicily and Italy, and this by such means as the inhuman Inquisition and other such refinements.

Surah 2—256. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

Surah 18—29. Restrain thyself along with those who cry unto their

TOLERANCE

Lord at morn and evening, seeking His countenance;
and let not thine eyes overlook them, desiring the
pomp of the world; and obey not him whose heart
We have made heedless of Our remembrance, who
followeth his own lust and whose case hath been
abandoned.

Surah 76— 3 . Lo! We have shown him the way, whether he be
grateful or disbelieving.

ثم بدلنا مكان السيئة الحسنة

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَاقَبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
 لِلصَّابِرِينَ •

WAR

AS to war and its necessity the following quotations are enlightening:

Surah 22—39. Sanction is given unto those who fight because they have been wronged; and Allah is indeed able to give them victory.

40. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah—For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mention, would have assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty.

Surah 2—190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not transgressors.

193. And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers.

Surah 9— 4. Excepting those of the idolators with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).

Surah 9— 6. And if anyone of the idolators seeketh thy protection (O Muhammad), then protect him so that he may hear the word of Allah, and afterward convey him to his place of safety. That is because they are folk who know not.

- Surah 8— 39 . . . And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is seer of what they do.
- 61 . . . And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower.
- 62 . . . And if they would deceive thee, then lo! Allah is sufficient for thee. He it is who supporteth thee with His help and with the believers.
- Surah 47— 4 . . . Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.

GAMBLING, INTOXICANTS & CERTAIN FOODS
ARE FORBIDDEN; MODERATION ENJOINED

Surah 2—219. . . They question thee about strong drink and games of chance. Say: In both is great sin, and some utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: That which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.

172. . . Oh ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship.

173. . . He hath forbidden you only carrion, and blood, and swine-flesh, and that which hath been immolated to (the name of) any other Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

275. . . Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbid-deth usury. He unto whom as admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury)—Such are rightful owners of the Fire. They will abide therein.

276. . . Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.

278. . . O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.

279. . . And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not and ye shall not be wronged.

Surah 3—129. . . Unto Allah belongeth whatsoever is in the heavens

and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.

WHILE the payment of debt, the right to capital, honesty in every transaction, the honoring and fulfillment of trust, the enjoyment of the efforts of labor, good food, good clothes, personal adornments and cleanliness are all recommended. The admonition to moderation in all things is stressed and men and women are both given their separate rights to inheritance and individual earnings.

Surah 4—32. And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

Surah 4— 11. Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two thirds of the inheritance, and if there be one (only) then the half. And to his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

12. And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which

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ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or sister (only on the mother's side) then each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.

Surah 4— 29. O ye who believe! Squander not your wealth among yourselves in vanity, except to be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

7. Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much—a legal share.

Surah 2—188. And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly sever a portion of the property of others wrongfully.

Surah 83— 1. Woe unto defrauders;

2. Those who when they take the measure from mankind demand it full.

3. But if they measure unto them or weigh for them, they cause them loss.

Surah 17—35. Fill the measure when ye measure, and weigh with a right balance; that is meet and better in the end.

29. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.

Surah 25—67. And those who, when they spend, are neither prodigal nor grudging: and there is ever a firm station between the two.

SPIRITUALITY IN ISLAM

ISLAMIC thought levels are reflected in its social structure which encourages and facilitates the practice of its moral admonitions and permits the individual, regardless of station, to try and attain the spiritual Reality: all this, while engaged in the ordinary pursuits of life and while enjoying its good things in moderation.

While it exacts sacrifices and denials—physical and material—it does not require the devotee to take himself to a lone and separate existence; on the contrary, it demands that these be exercised during the hours of business as well as the hours of social leisure, the purpose in this is to keep him harmoniously attuned and receptive to spiritual recharging as well as aware of his moral obligations.

While a conforming Muslim lives and moves among his kind, his intertwined material, moral and spiritual existence is blended and leavened into an ever expanding Ocean of humane mellowness and a radiating individual illumination.

The practice of this universal “Living Faith” with its life of good will, meditation, prayers with rhythmic genuflexions and sound melodies of the Exalted Koran leads the devotee to the highest planes of Spirituality. Islam never aims at the detached illumination of the individual, it is so constituted that the progress of the individual is dependent on the service and value rendered to the needy brother from the seeker of Grace.

As a religion Islam has its theology which shows man his relation to his Creator and to immortal life; as a moral and ethical system it shows man his duties toward his fellow man and the human family at large; it is also a social system in so far as it gives man laws for communal guidance and dealings; it encourages thrift and insists on charity as to redistribute (mal Allah) the “wealth of God”; it commands and honors labor and protects personal capital while it forbids its depredations by prohibiting the compounding growth of unfeeling capital (by forbidding interest and usury) excepting when the capital is risked in commerce. In reality it is a mode of living tempered by proportionate evaluation and consciousness of the Presence of God and His Guidance.

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An American Muslim once said to the writer: "that it was futile to write about Islam when Islam is a life to be lived and that it could never be interpreted on paper." As I neared the completion of this brief factual effort I realized more and more the truth of this friend's contention. This abbreviated narrative, the undoubted sincerity and inspiration of the Prophet, his rational and penetrating honesty, his oneness of purpose and suffering in the cause, the constructive currents and trends born from his efforts—still in full vigor—all this only leads to the real Islam: Islam the Life Spiritual! For Spirituality goes beyond the senses no matter how widened and intensified; it is unconfined to form and transcends logic, it is a state of being which cannot be defined, measured or encompassed, for it is a flowing ocean and blessed is he whose good life, through the Guidance of Allah, has led him to its shores.



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