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THE
ARABIAN PROPHET

A LIFE OF MOHAMMED

FROM CHINESE SOURCES



ISAAC MASON

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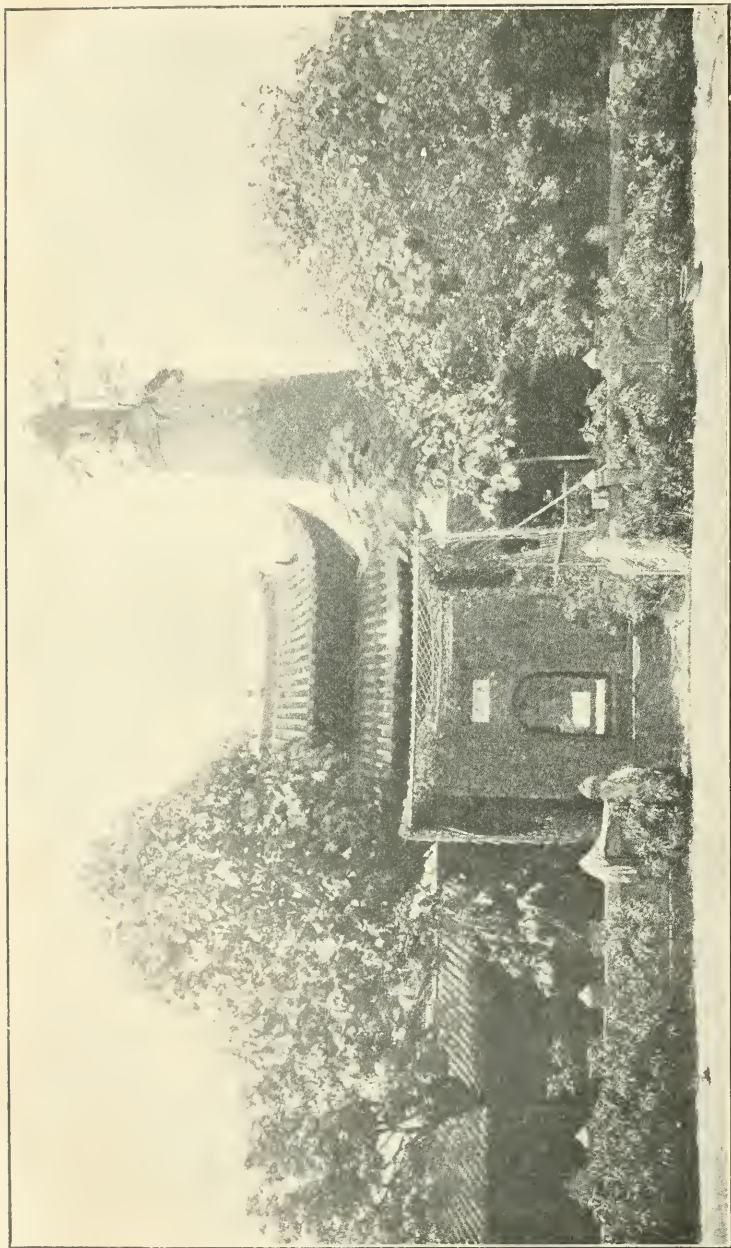
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Frontispiece THE "PROPHET-REMEMBRANCE" MOSQUE AND MINARET AT CANTON (see page 273)

THE ARABIAN PROPHET

A LIFE OF MOHAMMED FROM
CHINESE AND ARABIC SOURCES.

A CHINESE-MOSLEM WORK

by
LIU CHAI-LIEN

Translated by
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Christian Literature Society for China. Honorary Secretary.
Royal Asiatic Society, North-China Branch

With APPENDICES on CHINESE MOHAMMEDANISM.

Foreword by
Rev. SAMUEL M. ZWEMER, F.R.G.S.,
of CAIRO.

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TO
MY WIFE

who has bravely shared many years of pioneer
missionary service with me

in
WEST CHINA

2005211



FOREWORD

There are some heroes in history whose lives have been rescued from obscurity many centuries after their work was accomplished; who came to their own and received their meed of praise long after they had done their work. The contrary is true of the Prophet of Arabia. His Koran, although never intended to be his autobiography, introduced the story of his life from Morocco to Central Asia in less than a century and is to-day the best known book to one-seventh of the human race. There is also no dearth of biographies of Mohammed in the various languages of the Near East where his life, teaching, character and his career have left an indelible impress upon all literature. It would be easier to remove fossils from marble than to eliminate the influence of Mohammed's life from the Arabic language and literature. The whole of Moslem Tradition—all its vast accumulation—finds its sole material in what Mohammed said or did or allowed. The earliest biography of Mohammed of which we know is that by Ibn Ishaq (A.H. 151). The original is not extant, but it is quoted and referred to by Ibn Hisham (A.H. 218) in his famous life of the Prophet. An extensive commentary on Ibn Hisham's life was written by Abul-Kasim Abd ar-Rahman al-Suhaily (A.H. 581) (printed in Cairo in 1914). Katib Al-Waqidi (A.H. 207) and al-'Tabari (A.H. 310) are also well-known sources. The most extensive and critical study of the Life of Mohammed for Western readers is contained in the *Annali dell'Islam* by Leone Caetani, the Italian orientalist in nine folio volumes. In the English language we have Sir William Muir's "Life

of Mohammed" in four volumes; the "Life and Teachings of Mohammed" by Sayid Amir Ali (1873); Koelle's "Mohammed and Mohammedanism" (1889); Margoliouth's "Mohammed and the Rise of Islam" (1905). The Life and Religion of Mohammed as contained in Shiah traditions was translated from the Persian by James L. Merrick (1850). In addition to these English works there are a number of biographies of Mohammed in French, German, Italian, Dutch and Danish of considerable importance. The most popular life in Arabic is called *Insan ul 'Uyun*, popularly known as *Sirat-ul-Halabiya*, in three volumes. This is the chief source of the shorter "lives" written by Moslems in the various vernaculars and is fairly well-known in China among the *Ahongs*. In view of this wealth of literature the question may well be raised—why another life of Mohammed? The reason is contained in the sub-title of the book before us. The translator gives all English readers their first opportunity to study the great Arabian prophet through Chinese spectacles. Most of the material here given is familiar to the student of Arabic literature, but it is of deep interest to see how the mass of traditions has been sifted, adjusted, and even deliberately falsified to fit in with Chinese ideas and ideals, an environment which has given the familiar story an entirely new aspect. Confucianism has modified Islam in China and the reader will note with surprise how far the Sage of Cathay has compelled the Chinese author by omissions and additions to whitewash the story of Mohammed's life. We cannot, therefore, expect this volume to be of great value from the critical standpoint, for it really is, of necessity, a *translation of a translation*; but from a practical standpoint, and to introduce the reader to the Mohammed of China who is the ideal of character for perhaps ten million Chinese,

FOREWORD

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this volume is of unique value. We congratulate the translator, and express the hope that this book as well as his many other books for Chinese readers will awaken a new interest in Moslem evangelization.

S. M. ZWEMER.

Cairo, Egypt.

LITERATURE FOR MOSLEMS

Prepared in Chinese

by ISAAC MASON



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Sweet First Fruits. 穆民宗仰福音記. Pp. 126.
Ghulam's Renunciation. 重道輕財記. Pp. 68.
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Jesus Christ. 麥西哈爾撒. (Mandarin.) Pp. 14.
The Forgiveness of Sin. 真主恕罪法. Pp. 38.
Warning Against Intoxicants. 回聖對於酒毒之訓詞.

Also

A LIST OF Chinese-Moslem Terms

PREFACE

The story of the life of Mohammed may be read in English from well-known and standard works, so it may be wondered why Chinese books should be laid under contribution, especially as these are themselves chiefly translations from the Arabic in the first instance. There is, however, an interest in securing the Chinese view-point and occasional comment, which makes it worth while to translate some of the accounts of what is more generally known, as well as some portions which are omitted or but lightly touched in the standard lives of Mohammed to be found in English.

The story of Mohammed must have made a deep impression on the minds of his followers in China in order, not only to keep alive the Faith for over one thousand years at such a distance from the Cradle of Islam, and amid surroundings so alien from those in which the Faith arose, but also to cause the number of adherents to so increase that to-day they are estimated at eight or ten millions. Nestorianism disappeared like water into the sand, leaving no known adherents in the country; and the same is practically true of the Jewish communities of the past. What, then, is the dynamic of this religion which steadfastly refuses to be absorbed by its surroundings, and persistently boasts its superiority to all other systems? While fully recognizing, and giving due credit to, other causes, I believe that the personality of the Prophet as understood and believed in by his followers, has been a powerful factor in maintaining the Moslem religion. A study, therefore, of the Founder of

Islam as he has been known for centuries in China, and especially as portrayed in the standard "Life" written by a Chinese Moslem, may be not without interest to some readers.

During a residence of many years in inland China, though I cultivated the friendship of some individual Moslems and visited a few mosques out of curiosity, I yet knew very little about the Mohammedans of this land. When Dr. S. M. Zwemer visited China in 1917 and 1918, he greatly stimulated the interest of many in the Moslem people and problems concerning them, and it was my privilege to be closely associated with him in considering methods of approach for the Christian message. In undertaking to assist in preparing special Christian literature, I was led to make a study of Chinese Moslem literature of which I gradually secured a considerable amount. There is a fascination in reading of the doctrines and practices of Islam as set forth in Chinese, but there is little inducement to translate these accounts, as, in the main, they coincide with what may be found in English books already existing. The case seemed different with the book entitled 天方至聖實錄年譜, "The True Annals of the Prophet of Arabia"; this was written about two hundred years ago by Liu Chih (劉智) the most famous of Chinese Moslem writers, of whom a brief account will be found following this preface. These "Annals" are widely known amongst Moslems in China, and they appear to be of sufficient interest to justify a translation. Students of Islam will be interested in comparing this account with others and noting the variations; in some cases these are quite important, e.g. the marriage of Zeinab, who is here described as a virgin who had refused to marry anyone except the Prophet, instead of being the

wife of Mohammed's adopted son Zeid, divorced to accommodate the Prophet,—one account causing a great scandal, while the other gives little ground for complaint. Other concessions to Chinese ideas and beliefs will also be found. To readers who have not much acquaintance with the life of Mohammed, this book will be found to present the salient facts, as well as many of the traditions, which have been handed down through the ages. It will, of course, be borne in mind that the Text is written by a Moslem, and the translator is not responsible for the views expressed therein, nor for the accuracy of the statements made. The translation now offered will help missionaries and others who read it, to a better understanding of their Moslem neighbors, and it is hoped the result will be a fuller appreciation of each other's beliefs when Christians and Moslems meet; I have usually found Moslems in China friendly, even when bigoted, and when approached with tact and in a benevolent spirit, they respond to overtures for friendly intercourse.

On beginning this translation, I had not read Sir Wm. Muir's "Life of Mohammed," but from about the middle of the work I have had the advantage of comparing with that classic on the subject. I have had access to smaller works on the life of Mohammed, including those by Canon Sell and P. D. L. Johnstone. I am greatly indebted to Hughes' "Dictionary of Islam," by the aid of which I have been able to identify many names and places which had been put into Chinese from the Arabic, and also to get light on many references.

The first half of the "Annals" is given in fairly full and close translation, as dealing with subjects less fully dealt with in other books; but from the Hegira (removal to Medina) onward, as the story is largely one of continuous

conquests, I have felt free to indulge at times in selections, and have occasionally summarized tedious accounts, or have omitted somewhat irrelevant portions, to keep the book within moderate limits. The numerous "Forewords" at the commencement of the Chinese work, as well as much relating to doctrines and practices, have also been omitted as not essential to the immediate purpose of this translation.

I wish to acknowledge my indebtedness to the "Chinese Recorder" for blocks kindly lent, and also acknowledge the courtesy of Mr. D. E. Hoste of the China Inland Mission in giving permission to reproduce some illustrations from Mr. Marshall Broomhall's "Islam in China"—a classic on its subject, and one to which reference is frequently made in the following pages. Mr. Broomhall says in his book (footnote, p. 74), that Liu Chih's life of Mohammed "has been translated [summarized] into Russian by Archmandrite Pallidius. There also exists a French translation of the Russian précis." I have not seen either of these, nor heard of them otherwise than in the above note; presumably they are nothing like so full as the present translation, which is, so far as I am aware, the first ever published in English.

The first two chapters may be of interest chiefly to those who care to read of traditions, curious and apocryphal; they give the background of some Moslem beliefs; but they may be passed over by those who wish to begin at once with the life of Mohammed, and who are advised to commence at Chapter 3.

ISAAC MASON.

Shanghai, 1—1—1921.



金陵
劉介廉先生著述

同治甲戌年鐫

至聖寶錄

京口清真寺藏板

CONCERNING THE CHINESE AUTHOR

The Chinese writer of "The True Annals of the Prophet of Arabia" was the famous Moslem scholar Liu Chai-lien (劉介廉), sometimes called Liu Chih (劉智) of Nanking, who lived and wrote some two hundred years ago; he was a voluminous writer and produced many other books on different aspects of Islam, on the Faith, Rites and Ceremonies, histories and exhortations. He was well qualified for his work, as will appear from what is given below. His tomb is still to be seen outside the south gate of the city of Nanking and is a spot to which Mohammedan pilgrims go for prayer and the reading of the Koran. No other writer's name is so well known or highly respected by the Chinese Moslems of to-day as that of Liu Chai-lien.

The "Annals" have many prefaces and commendations, written by admirers of Liu, but I will here give only a summary of the author's own preface, with the account of how he undertook the work. Telling of his long preparation for becoming an author, Liu Chih says that, beginning at fifteen years of age, he spent eight years in study of the Confucian books and Chinese literature generally, followed by six years at Arabic, three years at Buddhist, and one year at Taoist books. He then gave attention to one hundred and thirty-seven kinds of "Western books," after which he concentrated on Arabic studies. He wrote several hundreds of manuscripts, and printed about one-tenth of them, chiefly along the lines of the Canons of the Rites and Ceremonies, and of Philosophy; and now he rounds off his labors by these annals of the life and times of Mohammed, the whole scheme being thereby completed.

The difficulties and discouragements Liu had to face are recounted; his relatives and friends disliked his being such a bookworm, and not attending to the usual affairs of life. He moved from place to place, visiting many famous spots and securing such material and help as he could. He pursued his reading among the dust of the carts by which he travelled, and even when riding on his beast.

Having written his first copy of the manuscript, he tried to get criticisms and suggestions, but found his friends unwilling to do anything but give compliments, which did not satisfy him. At last he heard of a library of one Hsü, of Ts'eng Liu, and thither he went, and came across a book of records of the Prophet in the Arabic, which was fuller than anything he had seen before; he rejoiced at this find as a mark of God's favour, and set to work to re-write the whole of his manuscript, and finished the work in 1724, having been engaged on it for three years and changed locations ten times, during which he had travelled thousands of *li*, and written the whole of the manuscript over three times.

After some further remarks about difficulties, and with apologies for short-comings, the writer commits his work to the patience of readers, only wishing that it had been more worthy. The manuscript remained unpublished for over fifty years owing to lack of funds, until one, Yüan Kuo Tsu, raised subscriptions for the purpose, and the book was published in 1779; it consists of twenty small volumes, and contains much of interest besides the records here translated. With this introduction, we now proceed to the "Annals" themselves for our view of Mohammed and his times.

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THE ARABIAN PROPHET

CHAPTER I

Introductory—The honour and nobility of Mohammed—
Records of the ancient prophets—Mohammed's ancestry—Transmission of the Light for 50 generations from Adam.

Of all things between heaven and earth, Man is the most noble. Among men there are saints, sages, wise and foolish. The saints, or prophets, are the most honourable.¹ Prophets are classed as ordinary prophets, apostles, major prophets, and the most-eminent Prophet. The most-eminent Prophet is the highest, and this is Mohammed, the most honourable man of all time and of all places; therefore he is called the Most Holy, 至聖 (hereafter translated the Prophet).

The form and principles of all things are to be found within the compass of the nine heavens and the seven earths. The heavens are superior to the earths, and the empyrean² surpasses the heavens. The nature and principles of the

1. "Sheng" 聖 = holy, sacred; in Chinese literature it is used in reference to Confucius. In Moslem books it is used of the Old Testament saints and of others of special distinction, including Jesus. It may appropriately be rendered "prophet" in the broad sense of that word, and is generally so translated in this work. "Chih Sheng" 至聖 is reserved specially for Mohammed, whose personal name is avoided when possible in the original. For this designation, which means the Holiest or Most Saintly, I have reserved the term "the Prophet."

2. The original is 阿爾實 and probably represents the Arabic 'Arsh = God's Glorious Throne (Koran, Surah IX, 31), which is above the nine heavens.

Prophet were situated in the empyrean, therefore his position is more honourable than any within the heavens and the earths.

The earth is divided into seven continents, and Arabia is the most honourable of these; the Prophet was a man of Arabia. In Arabia the two cities, Mecca and Medina, are the most distinguished; the Prophet was born in one and died in the other. Thus his dwelling-places were the most honourable under heaven. Arabia was the place where man was first created and where a country was first formed. Mecca is the most central spot of all the countries under heaven; that the Prophet should have been born there is another evidence that he is the most honourable of all.

Of all the tribes of Arabia, the Koreish was the most noble; the Prophet was a scion of the Koreish. The Koreish regarded the house of Hashim as the most noble among them; the Prophet was a descendant of Hashim. Thus his tribe and his family were the most honourable under heaven.

From the time of creation onwards, never was there a period so auspicious as that in which the Prophet appeared, and that he should be born at just that period is another proof that he is the most honourable of all.

The 120,000 prophets scattered throughout successive generations were sent for the instruction of all regions; but each was limited to one region or one period, and outside of that period or region he had no standing; and when his particular period was past, his teaching was superseded. The Prophet unified all teaching, and gathered up all the books into one; his Book and his teaching are the most honourable of all under heaven and of all time. Therefore his teaching can be effective anywhere, and his Book will





ARABIA
in the time of The Prophet

last for ever without being changed or superseded. This is another proof that he is the most honourable one.

In the case of ordinary people who reckon up their ancestry, whether ten generations or several tens of generations, there are none who can claim that *all* their forbears have been worthies and men of rectitude. The Prophet could, from his father and grandfather, go back right to Adam, 50 generations, all having a reputation for goodness: if they were not prophets, then they were kings, and all were highly honoured by their contemporaries, and they transmitted their worthiness to their descendants. The Prophet's genealogy was the most honourable ever known.

The ancestors of the Prophet, going right back to Adam, had never worshipped idols or prayed to heathen gods; nor was there any unclean person among them. This virtue of the ancestors, nourished and cultivated generation after generation, culminated in the Prophet, and in accumulated virtue he was the most honourable one.

The original form of an ordinary man is contained in the backbones of his ancestors; but the Prophet's original form was seen in the foreheads of his ancestors. As the head is the most noble part of the body, and the forehead is the most honourable part of the head, we thus see that the place from which he received his likeness was the most honourable.

The original form of the Prophet was manifest on the forehead of Adam; his original principle was situated in the highest part of the ninth heaven; his exalted name was found in the foremost part of the empyrean; how could he be other than the most honourable one?

The prophets and worthies may be likened to the stars, and the Prophet to the sun. Transforming by means of instruction may be likened to the baking of a cake; the former prophets planted the wheat and made the flour and mixed it suitably; the Prophet completed the process of baking the cake.

The Prophet was the most cherished person of the whole creation, wherefore the Lord God¹ said to Jesus: "Had it not been for Mohammed, I would not have created heaven, earth, men and spirits." So there can be no doubt that his was a special life.

In creation, the Prophet was the most honourable; his natural endowments and gifts, and his aspirations, were of the highest; his family and his dwelling-places were most noble and distinguished. There was not a single thing connected with him which was not most honourable, hence he is called the Most Holy Prophet. The roof of heaven bore his name, and on the gates of heaven it was inscribed; the ancient books recorded his name, and angels and devils extolled it. The Prophet's own body bore the stamp of his name, and heaven, earth and all things were created in the likeness of his name. Who or what is there, in heaven or on earth, which can surpass the Prophet? Everything reverts to the Prophet like all streams return to the sea. Those who return to him are the correct, and those who do not return to him are the deceived. In highest honour, who can be compared to him?

1. "Chu" 主 = Lord, is the term commonly used by Chinese Christians when referring to the Lord Jesus. Moslems speak of Jesus as a prophet or apostle, and reserve the use of "Chu" for God the Supreme, very often adding 眞 "chên" = true.

A Record of the personal appearance of the ancient prophets.—Abu Bekr, the successor to Mohammed, sent a messenger named Hsi Shang to Rome¹ to spread the Faith. On arrival he was admitted to the presence of the king who sat on his throne among his ministers, in great state. On entering, the messenger Hsi with a loud voice repeated the Kalima (There is no deity but God, and Mohammed is the Apostle of God), at which the palace shook, and the king in fear asked the visitor to be seated. Hsi bowed and seated himself.

“Your country is a place of etiquette,” said the king, “why do you not *kotow* (knock head on the ground) when you see the king?”

“Those who belong to the Faith do not *kotow*,” answered Hsi. “The ceremonies instituted by the Prophet are different from those of ordinary people.”

He then proceeded to explain the ceremonies in detail, and emphasised that the *kotow* was reserved for God alone, and could not be given to kings and princes. The king inquired further about the Faith and finally expressed his pleasure at having had the opportunity to become acquainted with it, and offered to give up half his kingdom to Hsi if he would stay at the palace and daily give instruction in the matters concerning the Faith.

One day the king remarked that he had in his possession a precious thing, and he desired Hsi to fast and purify himself and then examine this thing. Hsi did so, and received a casket made of pure gold and containing a smaller

1. While Rome is the name given, it may be that the place referred to was not the city of Rome, but the seat of the Eastern Emperor for the time being.

casket inside; the king himself opened this smaller casket and took out a book in which was described the personal appearance of the ancient prophets, as follows:—

Adam, the ancestor of man, had a beautiful face, with flashing eyes. The upper part of his body was unclothed, and he had much hair. His hair was made into two plaits, divided and thrown to the right and the left.

Of Noah it was recorded that he had a large head, and red eyes; dishevelled hair, and a mournful appearance.

Abraham had a prominent nose, an Imperial countenance with an eye like an emperor; straight eyebrows, expansive forehead, large ears, and white beard and whiskers in three curly divisions.

Moses was strong and fine-looking; with round head, puckered mouth, sidewhiskers, chubby nose, thick lips, bright and piercing eyes; and from his person there emanated an unusual fragrance. He made a dignified appearance.

Lot had an admirable appearance, with his hair hanging down, and a complaisant countenance.

Isaac had a pleasing face, the colour of an apple; he was graceful and retiring, humble and harmonious in disposition.

Jacob was similar to Isaac, but he was a little hare-lipped in his lower lip.

Ishmael was of beautiful appearance, with aquiline nose, tall body, modest and well-controlled; his face was slightly red. This man was the direct ancestor of the line of Mohammed.

Joseph was unusually plump and good-looking, with a face like the clear bright moon.

David's countenance was ruddy; he was corpulent and had a short neck.

Solomon was ruddy like David, and had big hands and long feet.

Of Jesus it was recorded that he had a white face, black hair, regular eyes, and long eyebrows. There was also a description of the appearance and deportment of Mohammed, but these are spoken of later on.

On seeing these records, Hsi salaamed and said: "I am very fortunate to receive this book and to know about the appearance of the prophets; if I find that the description of our Prophet is correct, then that of the others will also be correct. May I venture to ask where this book came from?"

"It was given by God to Adam who was then able to personally picture the appearance of his descendants the prophets," replied the king. "At first it was hidden in the West, at the place where Adam died; afterwards it was removed and committed to certain of the prophets who, fearing that in the course of time it would be lost, had it transcribed and handed down to the present. First it was on slips of crystal, and afterwards on paper. You have obtained from me a sight of this book and know about the former prophets; I from you have obtained the knowledge that this casket is not a common one, and I have moreover learned to know that Mohammed is truly the Prophet. I would like to give up my country and be a Moslem, and cause that the Moslem Faith should be observed throughout this country."

The king then richly rewarded Hsi Shang, but Hsi would not receive the rewards. On his return he gave a full account of the matter to Abu Bekr, who was pleased and said: "He cast away his kingdom, and you have gained a kingdom; he would rejoice to be poor, and you are glad that he has wealth."

The Testimony of the Historic Books to the virtue of the Prophet.—One of the ancient books says that Adam said to his descendants:—"God made me to be the ancestor of mankind, and to be the most noble of all living things; this you all know. But among my posterity there will be one more honourable than I, named Mohammed, who will be the Seal of all the prophets. His wife will be named Khadija, whose inner virtue will exceed that of Ève. In my case the devil brought about depravity and rebellion; in his case there will be brought about correctness and good results."

The *Taurat* (name given to the Books of Moses) says: "The Prophet will be born at Mecca, and will receive his commission there, and from that city will give his Imperial commands. He will be of the direct descent from Ishmael."

The *Injil* (name of the Book of Jesus, or the Gospel) says: "Jesus said to his disciples, 'You love me and believe me: receive my commandments; God has told me that after me there will be no prophet except one, that is Mohammed. He is the chief of all the prophets, and their Seal. His influence will spread to all quarters, and his virtue will enrich and pervade all generations. All religions will be amended and revert to his one religion, and never change again to the end of the ages. When this prophet receives his commission, you, or your descendants who are then living, should follow his religion and tell the true words to others. There will be Jews who will not believe your words, but will in many ways seek to injure you; you may commit all to the Prophet who will believe your words. Some of my followers will ultimately mistake me for the Lord, and not believe the Prophet of the last age; but you

must not agree with them, otherwise in the days that follow, religions will be false and mistaken, and in hopeless confusion.' ”

Of the *Injil*, or Gospels, there are four, namely Matthew, John, Mark, and Luke, all of which are said to be books given by God and containing the words of Jesus. It is not generally known that originally there was only one Gospel, in the Syriac language, and afterwards the disciples each altered to make his own Gospel, and these were propagated to all quarters. The style of the writing being different, it was difficult to keep the meaning in agreement, and it could not be other than that gradually mistakes arose and the original text was lost sight of. The main body of the Jews and Christians had no longer access to the ancient text, but could only hear what the schoolmen handed on; the four volumes also disappeared in course of time, so it was all the more difficult for people to know what had been the original text. Hence, though there is a Gospel, it is as though there was none. In the time of Mohammed, Rome alone had one remaining ancient copy, and afterwards that also disappeared. God commanded our Prophet to spread the Faith to all quarters by means of the Koran, in one language only—Arabic—to be recited and transcribed, but not translated into other languages; hence it remains the same for all time, and its principles are the same in all countries.

The *Zabur* (Book of David, the Psalms) says that God foretold to David that Jesus would be a prophet whom the people would take to be the Lord. David said to God: “Why not send a messenger from heaven to proclaim to the people that Jesus is a created servant, and is not to be worshipped as Lord?”

“I do this,” said God, “to try the people of the world and see who are true and who are false, who are good and who are untrustworthy.”

God also foretold to David that Mohammed would be the Sealed Prophet of the last times; his character would be higher than that of previous prophets as the sun is stronger than the stars. David asked what his character would be like and God answered: “He will have a compassionate nature and a heart of salvation; his rites and ceremonies will manifest his goodness, and he will be strict and dignified in governing. His efficacious actions will come naturally, and everything will respond to him; his rewards and punishments will be just and correct, and everybody will incline to submit to him. From his birth to his death he will be free from anything selfish or underhand.”

The Jews had a hidden book in which was written the name of Mohammed, but they would not tell the people. Their book said that at the time when he was born there would appear a special star for the occasion, and the same when he received his commission; the star was clearly seen, and they knew that this was the man referred to, yet they would not follow him, but were envious and afterwards sought to kill him. God, however, determined to protect the Prophet and to completely cut off the Jews' religion: He also gave strict orders that those who followed the Faith were to be regarded as the correct, while those who opposed would fall into delusions from which they would never escape.

(Here follow various other testimonies, including that of the angels, to the excellence of the Prophet; translation of these is omitted.)

The Record of the transmitting of the Light of Mohammed through successive generations of his ancestors.—The Prophet was first established in the pre-existent heaven and earth, his designation then being Ahmad, and he was the progenitor of all creation. When he was born into the later heaven and earth as the Completer of the work of all the prophets, he was named Mohammed.

He was born at Mecca and died at Medina. He was the Holy One and the Emperor of Arabia, the Teacher and King of 100 generations. He was the descendant of Adam in the 50th generation, and the fifty in the line of succession were all famous men, but the details of their fame and the history of their deeds, and their ages, cannot be fully recorded. In the present instance we have examined the books, "Records of Arabia," "The Records of the Prophet" and "The Universal Records of the enumerated Prophets," and from these we know, in a general way, the things which follow.

The first Ancestor, Adam.

Adam was the first ancestor of all men. In six days God created heaven and earth and all things, and on the seventh day he created Adam, using the essence of the four elements for his body, and the nature of the True Unity (God) for his soul. Adam having been given life, then the form and principle of all men were received from his body and nature, being originally enfolded in him. There was an exception in the case of Mohammed whose original form was manifested on the forehead of Adam, the form being like to a precious gem, brilliant as the sun and moon.

From Adam's side Eve was born, and they were paired as husband and wife. When Eve conceived, the precious

Light was transferred to her breast, and when Seth was born, the precious Light was manifest in his forehead. At that time Adam received command from God and made covenant with Seth, saying: "Reverend indeed is this Light! the purest ever known. Cultivate thy person; preserve gravity of demeanour, and observe the commands. Select only a virtuous woman for wife, and let your intercourse be pure. Be careful in all movements and watchful over food; pay no regard to what is not correct, nor think of what is not according to the right. Tell these instructions plainly to thy wife and to thy son, and let them go down to thy descendants, and in the observing thereof prosperity and happiness will be assured."

Seth,—the second generation.

Seth received the covenant, and he selected a beautiful wife, Weihowai, whose face and virtue were both excellent. The match was arranged by the angels. Adam presided over the marriage, and made a beautiful house to which to take the bride and consummate the ceremony. When Zanuish was conceived, the Light on Seth's forehead disappeared, and was manifested on the breast of his wife, and when Zanuish was born, he bore the precious Light on his forehead.

Seth took Zanuish to Mount Zabor (Sinai) and enjoined him, saying: "God gave command to my father, the Emperor, to bind upon me and my descendants to reverently preserve from all harm the sacred Light, the purest ever known. Do not be reckless in taking a wife, nor otherwise behave unbecomingly; take heed to your body, and be watchful over your passions. You are now the bearer of the covenant of the precious command." Zanuish received the

command with obeisance and said: "My father's instructions are reverently received; your unworthy son will not disregard them, and will not dare to lose the command which has been given by the Lord."

(There are many names in the succession which follows which have little or no comment on them; such names are here omitted.)

Noah, of the 10th generation, was the 40th ancestor above the Prophet.

He was one of the major prophets. In his time the hearts of men were crafty and vicious, outraging all natural goodness, which greatly angered the Lord who sent a flood and drowned them all. God commanded Noah to make a boat and go on it first; he obeyed this instruction and believed the doctrine; with him there went into the boat over seventy people who remained in the boat floating about for three months, then the waters subsided. Noah commanded his sons to regulate the waters in the four quarters, which accounts for the four quarters of the earth being peopled. The eldest son, named Shem, was the one to whom was transmitted the sacred Light; he watched over the middle portion of the earth, that which is now Arabia. The second son, named Ham, controlled the western part of the earth, which is now Europe. The third son, named Japheth, controlled the eastern part of the earth, which is now China.

Abraham, of the 21st generation, was the 30th ancestor above the Prophet.¹

1. Mohammed is definitely stated to be the 50th in line of descent from and including Adam; our author here and elsewhere seems to make the count to be 51, confusing his own figures. A Chinese-Arabic genealogical chart in my possession gives Mohammed as the 52nd.

He had unusual wisdom from his birth, and at seven years of age he took an axe and cut off the head of an idol. Those around questioned him:

“Have you killed the god?”

“Ask the god,” he replied.

“The god cannot speak.”

“If he cannot speak,” said Abraham, “he must not be worshipped; you should worship one who is able to do something.”

Those around had nothing more to say. Abraham could thus reason back from what had form and likeness to the God who has no likeness, and so he helped to prosper the correct Faith.

In the time of Abraham the heavens were pure and the earth was peaceful, and all things were good; evil spirits hid themselves; the seasons of the year were propitious and everything was as good as could be desired. The prophet disbursed wealth; he had a continuous round of entertaining guests, visiting the sick, lending to the poor, taking pity on orphans and caring for the aged, and looking after the dying and the mourners. Near and distant, there were none who were not benefitted by him, and as he dealt liberally with men, so God dealt liberally with him; his oxen, sheep, and camels were ten times as many as other men had.

One day Abraham said to God: “Lord! what virtue have I that I should receive all these blessings from Thee?”

“Dost thou not know,” answered God, “that the Light of Mohammed has come down from Adam to Thee? the further the succession, the more bright is the Light. Dost

thou know why heaven and earth are pure and peaceful and everything happy? Among the descendants of Adam and the ancestors of Mohammed, thou art the most honourable. Mohammed will be the most honourable of thy descendants, who will bring to completion all religion; this work takes its beginning from thee; thy birth is an earnest of his birth, and thy religion is an earnest of his religion. He will put into practice and propagate thy religion and inherit thy rite of circumcision; he will amend the teaching of all the former prophets, and gather all up into one Faith. O Abraham, take great care of this Light; carry out my previous covenant, and pass on the command to thy children and grandchildren, and let not the succession be broken." Abraham on hearing this bowed his head and said, "I thank my Lord and reverently receive the commands, and promise to carry out my Lord's purpose."

Abraham afterwards sought a daughter of his uncle as wife; Sarah admired his virtue and being desirous of transmitting the sacred Light, she was united to him in marriage. But on coming together, Sarah was barren for many years; so Abraham married Hagar, who was very poor, but who conceived at once, and the Light was transmitted. Sarah was vexed and mourned day and night until she lost both sleep and desire for food; the Lord had compassion on her for her genuine love of the prophet, and promised her that she should be rewarded by having many prophets descending through her; so she also conceived and bare Isaac. Hagar gave birth to Ishmael the one by whom the Light was transmitted.

God gave a revelation to Abraham, and when he was about to die he gathered his sons to him and instructed them, saying: "Ishmael, God loves thee, and thy sons and

descendants will be prophets and kings; the kings will be many, but the true Prophet only one. Reverently hold to the command of the Lord, and protect the Light generation after generation without intermission. Isaac, God loves thee and will bless thee and cause that thy sons and descendants will be prophets and kings; the prophets will be many and the kings few. Reverently submit to the Lord's commands; and preserve natural goodness generation after generation without intermission."

Abraham gave oath to Ishmael on Mount Zabir, saying: "This is the place where our Imperial ancestor received the command; this is the book left by him with instructions to me to pass on to thee and to thy descendants; thou art now the appointed one with the received command." It was an auspicious occasion, and the clouds dropped their sweet dews.

Kedar (?), the sòn of Ishmael.¹

From his birth Kedar had valour and resolution; he developed wonderful ability in the eight arts, surpassing all the other men of valour; he was a skilled archer, being strong in the muscles of arms and sides. He had long hair upon his body. He was fond of hunting and riding, and when he went out hunting his forehead bore the sacred Light and the graceful deer were dazzled as by the light of the sun. All the talented women and girls desired to be in the Imperial household, considering it would be good fortune to be wife or concubine. When Kedar was stirred by these attractions, he suddenly became conscious of a

1. In Gen. XXV. 13, the firstborn of Ishmael is Nebajoth, followed by Kedar. The Chinese historian uses the characters 改則爾 which more nearly resemble Kedar, hence this name is used in the translation.

prompting to be careful in observing the previous covenant and to reverently protect the sacred Light.

So Kedar looked all around for a woman of exceptional goodness among the irreproachable families and took 100 wives, but the Light was not transmitted; for this he grieved night and day until he could neither sleep nor eat. God then sent an angel to say to him: "As thou art the king, why canst thou not transmit the Light in purity and correctness like those of former days? Thou also should by purity and correctness seek this favour; be resolute in desire, and conform to the sacrifices, then thou wilt obtain thy desire." Kedar thereupon offered 100 camels as a sacrifice and they were burnt up from heaven. He was also conscious of something telling him to go and sleep under a certain tree, and he could marry the one whom he should dream about. In his dream he heard a voice, saying, "The sacred Light is the source of all light. Arabia is most eminent of all countries. In Arabia there is a woman named Adsoer, a chaste virgin, good and virtuous." Kedar understood, and sent to Arabia, and obtained the princess Adsoer and married her, and forthwith she conceived and the Light was transmitted to their son Haimehli.

When *Haimehli* was grown up, Kedar observed the former regulations and gave oath to him respecting the covenant, on Mount Zabir. While they were there, suddenly there appeared a young man who saluted them; on being asked why he had come, he replied that he had come on important business; then with his hand he touched the ear of Kedar who immediately died. Haimehli was wroth and said, "Have you slain my father?" The young man said, "Look carefully and see if he really is dead." When

Haimehli turned round again, the young man had disappeared, and he then knew that it was the angel of death, and that he was now fatherless.

Edudeh, one of the ancestors, was skilled as a writer and was the forerunner of all writers; none of those of his time could equal him.

Munidu was skilled in military art; he often fought against the Jews, and always was victorious.

Nadsaer, his son, was still more famous in his handling of soldiers and in his calculations; he had a "spirit flag," and when this was unfurled, "spirit troops" came to him. From his time forth, the Jews never dared to again cause trouble.

Mudsuier was a king of fine appearance and talent; he chose for wife Hochimeh, a woman of exceptional beauty and virtue. But husband and wife grew old without having a son, and the Light remained untransmitted. When urged to take a concubine, the king said that the Light would not be transmitted through such an alliance; and when again urged to take other wives he said that he should not find one more virtuous than his present wife. The people feared that he bore the Light in vain, and that their expectation was about to fail. Then God did a marvellous thing and a son was given to this couple in their old age. This son was not only wonderful because of his birth, but was also remarkable for his talent and knowledge and for the way he acquired learning without a teacher. His people regarded him highly, and when he was elected king, the sound of sacred praise came forth from behind him.

Nadsuer, of the 37th generation, and the 14th above Mohammed in the ancestral line,¹ was king of Mecca;

1. See Note 1, Page 13.

his fame was spread far and near, and the transforming influences of his virtue extended to people and to things, and by general consent he was given the name Koreish, meaning that he was the most noble in all the world. All those who are known as the Koreish spring from his line. Nadsuer dreamed that out of his back there grew a tree with many branches and luxuriant foliage; it reached right up to heaven and the light of its leaves was dazzling. Innumerable people, fair of countenance and with splendid physique, climbed up its branches. This was a sign of his incomparable honour, and that from his posterity there would arise a great prophet who would be able to amend all past teachings and put away idols and images; the people of the two sects—Jews and Christians²—would plot to kill him, but God would protect him, and by breaking up their schemes, would cause their planned mischief to fall upon themselves.

2. In the original introduction it is stated: "In this history the term 二 氏 (two sects, or clans) refers to Jews and Christians. The Jews were followers of the teaching of Moses, and the Christians were followers of the teaching of Jesus. At first they both acted according to the teaching of their respective prophets; they worshipped the One God only and had no irregularities. Later on they were affected by heresies and worshipped the gods and served idols. When our Prophet came to restore the correct religion and to sweep away heresies, everybody submitted except these two sects who were obstinate and would not fully submit but to the end remained in heresy." It will be seen how, again and again, the people of these two religions are described as plotting together for the injury of Mohammed; the historian either does not realize the division between Jews and Christians, or else he supposes that the hatred of them both was so strong as to cause them to forget their own divisions in the intensity of their desire to put down the new religion.

Hāshim, the great-grandfather of Mohammed. His original name was 'Amr, but he was called Hāshim because of his benevolence and virtue, which were of exceptional quality, so that there were none of the people, near or far, who did not share in the favours of his bountifulness; therefore everybody extolled him, and people came from all countries to his court. When they saw that his forehead bore the sacred Light, bright as the sun and moon, and understood that a great prophet was about to appear, then from kings and dukes, and great and rich families downwards, all selected their most admirable women, taught them decorum and dressed them in fine clothes, with precious jewels as adornment, and sent them in chariots as presents to add still more to the felicity of the king, and to assist in transmitting the Light; but he would not receive them.

Rome was at that time the principal country in the world, and its king sent an envoy with a letter, desiring to contract that his daughter should be married to Hāshim; but Hāshim would not consent because she was a Roman Catholic; so he simply returned thanks and said, "There is a decree of Heaven which must be taken seriously into consideration, and I will wait for this before taking action." Hāshim went up Mount Zabīr¹ and there performed a great sacrifice and prayed, and an angel transmitted the command that he should marry Salmah; on enquiry he found that she was the daughter of a poor family, but chaste and good, so he married her, and there was born Abd ul Muttalib, and the sacred Light was transmitted.

1. 色比爾 Zabīr, is a name for Sinai, but in view of the distance of that mountain from Mecca, it may be that some other mount is here referred to.

Hāshim in his last illness called the men of the Koreish tribe, who came to his bedside, and he charged them saying: "You and I are all Koreish, from one ancestry, all the posterity of Abraham and Ishmael: God sincerely loves you all, and has caused you to live in a land of blessing. I have received the blessing of our former kings, and the favour of the Lord, that I should be your Head. I am now seriously ill and can no longer wield power, so I hand over the precious heirlooms of the kingdom,—the flag of Nadsaer, the bow of Ishmael, the lock and key of the Kaaba,—all these I give to Abd ul Muttalib as he will inherit the throne; hold him in esteem, and do not transgress against the command." When Hāshim died, Abd ul Muttalib succeeded to his position.

Abd ul Muttalib, the grandfather of Mohammed, in the 48th generation from Adam. From his birth he was very modest, and in his youth was grave and respectful, and as a young man he had no disposition to the usual follies; he was dignified and respected as he moved among the elders. His forehead bore the sacred Light, bright as the lustrous sun; whenever he went out those who saw it had their path obstructed by the brightness of the Light. His father Hāshim arranged for him to marry Kubehlich, by whom there was born to him Hāris. His wife Kubehlich dying, Abd ul Muttalib married again, taking Tehsing. When he succeeded to the throne, all the countries congratulated and sent presents; everywhere there was tranquillity, and the winds and rains came at their proper seasons.

Abd'ul Muttalib's son Hāris saw in a dream a man who called out that Abd ul Muttalib should descend the pure well; Hāris told his father, who did not know what could be the meaning. Another day he dreamed that the man said,

“Descend the Zem-Zem spring.” But they did not know where this was, so they prayed the Lord to make it clear to them. That night the man in a dream described more fully by what signs the place could be known, and one day as Abd ul Muttalib was strolling near the sacred temple, he saw the appointed signs, so he called his son Hāris to bring a hoe and dig, and they found a dry well, which was the one dreamed about. Abd ul Muttalib wanted to go down at once, but his son said he had better not. They then told the people, and the people said he must not go down lest there should be some misadventure. Abd ul Muttalib said: “It is the command of Heaven; I pray the Lord to protect me; I vow that when I have ten sons I will offer one of them as a sacrifice in thanksgiving for being kept from harm.” He then, by means of a rope, descended to the bottom, and suddenly saw a bright shining light, and on looking more carefully he saw several fine swords which he brought up; when the people saw them they congratulated him, saying that these were propitious omens which should be kept either in their own circle, or else divided among the surrounding towns. Abd ul Muttalib said that these precious articles belonged to Mecca; they were public things, and must go into the sacred treasury. Water was then seen bubbling up in the well, and this was of extraordinary sweetness; at the time they called it “holy water,” and it is now known as the Zem-Zem well; all who go on the pilgrimage must drink of this water.

Abd ul Muttalib had five wives, and begat seven sons, but the Light was not transmitted, and his grief was shown upon his countenance. One night he had a wonderful dream, at which his whole body trembled. He went to

enquire of a diviner and told him the dream, saying: "I dreamed that from my spine there came forth a white cord, with many rings and knots, and there were four sections, one tied up to heaven, and one reached down to earth; one went to the east, and one to the west; I saw also a green tree of Paradise, on which were all manner of fruits, and standing beside the tree were two venerable old men, and when I asked their names, one said he was Noah and the other said he was Abraham. They called me to them and said, 'This tree represents thy genealogy; the appointed time is approaching, and all idols and images are about to be destroyed.'" On hearing this, the diviner was alarmed, and said: "This dream means that there will surely come forth from your spine a remarkable man; heaven, earth, angels and men will all be within his control. The rope implies much support, and the rings and knots indicate the greatness of his mission and the eminence of his character. The Noah seen in the dream indicates the severity which will be dealt to unbelievers and opposers; and Abraham indicates the blessing and benefits which will be the portion of those who follow. The teaching of Abraham will henceforth be great and luminous." On hearing these words, the countenance of Abd ul Muttalib changed to gladness. After a few more years, as the Light was still not transmitted, he was grieved again and said: "I am old, my white hair flutters in the breeze; I am wearied of the affairs of government, and I am bored with entertainment of guests; yet the Light is not transmitted—why do I still wait?"

One day he dreamed of an angel who said to him, "Dost thou know Fātima? seek her in marriage." He therefore married Fātima, the daughter of Erbenli, and by her two sons were born, Abu Tālib and Zubeir, but the

Light was not transmitted. One day, when thirsty after hunting, he drank of the water of Zem-Zem well and returned to his home, and Fātima conceived and the Light was transmitted; when the child was born he had on his forehead some red lines forming the word Abdullah, and the sacred Light rested on them, so they gave him that name. This was the youngest son of Abd ul Muttalib.¹

Remembering his vow that if he had ten sons he would offer one as a sacrifice, Abd ul Muttalib now prayed to the Lord for a command as to which one it should be. The command was given to cast lots, and the youngest son was taken. Abd ul Muttalib prayed again, and said, "O God, Thou knowest that this is my best-beloved son, and besides, his forehead carries the sacred Light." The command was then given to cast lots between the son and a camel, to see which should be sacrificed, and again the son was taken. Muttalib asked to be allowed to cast again between his son and *ten* camels, and once more the son was taken; then the father added to *fifty* camels, and still the son was taken. Finally he added to *one hundred* camels and cast lots between them and his son, and this time the camels were taken, so he sacrificed them and redeemed his son.

Abdullah, the father of Mohammed. On the night when Abdullah was born, away in Syria several thousand *li*² distant, people said one to another, "The father of the Prophet is born." The reason was that a prophet of past days named Zachariah, who was killed in battle, had left an injunction that his white fox-skin garment which was dyed

1. Another account says that Abd ul Muttalib, in his old age, married Hala and begat Hauza, who was born shortly before Mohammed; this does not agree with Abdullah being the youngest son. The Chinese writer follows the legend of ten sons, whereas elsewhere only seven are recorded.

2. One *li* = about one third of an English mile.

with his blood, should be kept in the national treasury of Syria, and when they saw the blood-stain become fresh-looking and drip, then they would know that the father of Mohammed was born; this sign was fulfilled, so they knew. When the scholars of the Jews and Christians heard of it, they were alarmed and said, "We shall not last long now." They then collected a lot of ruffians to go to Mecca to kill him, but God intervened to protect him, and caused them for some reason to turn back when half way there.

Whenever anyone came to Mecca they were sure to enquire about Abdullah, and when it was told to them that he was unusually well-proportioned and handsome, and that his face was like the sun, they said, "It is not his own light, but the Light of Mohammed." When Abdullah was grown up, his face was like a pretty gem and his voice was like a deep-toned bell; in his actions and conduct he was very much like his father.

The gentry and rich families of Mecca, hearing that Abdullah was to be the father of the Prophet, thought to become related to the Prophet, so each took their prettiest daughter, and dressed them in fine dresses with ornaments, and offered them, hoping that they would be taken as wives. But God sent an angel to prevent this so that there should be no confusion. Abdullah heard a voice greeting him, but saw no form; he sat under a withered tree and the tree became flourishing and shaded him, and when he moved away the tree became withered again. Abdullah said, "Mysterious!" The hidden one then said: "This is a proof of good tidings to thee. There is about to come from thee a great man, the foremost of all in heaven and among men, the Law King of all time. If thou cause the Jews and Christians to hear about it they will certainly plot to kill thee."

Once when Abdullah was passing the temple of idols, two priests saw him and cried out in distress as they did obeisance, "We are of no further use; you bear the sacred Light, and the idols of every place are about to be destroyed." Abdullah was out hunting one day when he was met by seventy ruffians of the Jews and Christians of Syria, who scrutinized him and said, "This must be the man," and gathered round to kill him with their poisoned swords; but suddenly they stepped back and turned their weapons one on another as they heard in the air the sound of jingling bells, and looking up they saw the space overhead filled with horses and warriors of the spirit hosts. There was among the hunting party a general named Wahb who, on seeing these strange things, said, "This is no ordinary person." Wahb had a daughter named Amina, chaste and good, and in virtue excelling all the ladies of the land; many men had sought her in marriage, but the father would not consent; he said that he would not let her marry any man but one who excelled in genuine talent and learning, as well as in character and virtue. When he saw Abdullah he forthwith offered his daughter, and all the ladies of the land were greatly disappointed that they could not marry him. The early authority Abbas said that over two hundred of the women in the vicinity of Mecca vowed that they would never marry because they could not have Abdullah.

At the time of the marriage Abdullah was twenty-five years of age, and Amina was also twenty-five. After five years of marriage, Mohammed was conceived and the Light was transmitted. Many miraculous signs and lucky omens occurred prior to the birth of the child, some of which are recorded in the following pages.

Mohammed, the Highest Prophet (Most Holy). He was the fiftieth¹ in the line of succession from Adam. His birth occurred 6,130 years after Adam came to earth. By this time there were descendants of Adam in the 80th and 90th and even the 200th generation; the reason why Mohammed was of the 50th generation was that among his ancestors there were some who lived to a great age, up to one thousand years. This accounts for the great difference between the generations of the eminent ancients and those who were otherwise.

1. See Note I, Page 13.

CHAPTER II

Wonderful evidences connected with the birth of Mohammed—Adoration of angels—His first ascent to heaven—Congratulations and alarms—The “Year of the Elephant.”

The announcement of the conception.—When Amina, the mother of the Prophet, first conceived him, the spirits of heaven and earth, the flying things and quadrupeds, and all living creatures, said one to another: “The greatest of Prophets, Mohammed, has received the beginning of life; henceforth everywhere under heaven there will be peace and tranquillity, and the world will be illuminated.” All the watery tribes lifted up their heads towards heaven in an attitude of thanksgiving and said, “The time has arrived! the world has now a lamp.” On that memorable day, from the thrones of all emperors and kings there went forth a ray of light, making an arc from each throne towards Mecca, signifying that the rulers were as ministers bowing towards the capital of their emperor.

Death of the father of the Prophet.—When the grandfather of the Prophet knew of the gestation, he said to Abdullah the father, “Dost thou know of the benefits of the myriad-year dates?”

“No,” answered Abdullah.

“At Medina,” continued the grandfather, “there is a special kind of date of very desirable eating, either fresh or dried; the eating of just one date will keep off hunger for several days; it is able to cure all diseases and pains. When

dried, this date is about as large as a hen's egg; its name is the myriad-year date, and no other country possesses it. Now that thy holy son is about to be born, it would be well to get some of these dates beforehand, so as to be able to give them to mother and child when required."

Abdullah obeyed this behest and went forth, but died on the way; the Prophet was therefore a posthumous child.

The dream of Amina.—The gestation of the Prophet was not as apparent as in ordinary cases. Amina dreamed that someone asked if she was *enceinte* and she replied in the negative; the questioner then broke out in praise, saying: "The rarest treasure of heaven and earth is within you; the most precious of all things is in your womb; the foremost among men and spirits, and the most eminent among prophets and emperors; those who receive him will be accepted by heaven, and those who reject him will be rejected by heaven. I am planning for his up-bringing, and you should pray God to take care of him." The mother of the Prophet pondered over this, and told her father-in-law, who counselled that the matter should be kept a secret.

Foreknowledge of the exalted name.—The mother of the Prophet, both when awake and in her dreams, often heard people calling "Mohammed." One day in a dream she saw the emperors and kings of the various countries coming to pay court to Mohammed and she did not know who this was until one among them informed her that she was bearing Mohammed. Another day, when sitting in her room, she suddenly heard a voice in the air saying, "Your son should be named Mohammed." The grandfather of the Prophet said: "People are all asking me if my grandson Moham-

med is born yet; so we will give this name to the boy, and this will be in accord with the wishes of heaven and of men."

Signs attendant on the birth of the Prophet.—The mother of the Prophet had only this one occasion of childbirth in her life, and naturally she had some anxiety and fear; but in the air she heard wonderful strains of exquisite music which she perceived was angelic harmony, and her heart became tranquil. A white bird flew into the room, and with its wings touched her abdomen, so she was not conscious of the least pain of child-birth. She became thirsty, and there was no one in the room to give her a drink; then there suddenly appeared upon the table a silver cup filled with white hot milk which she drank; her thirst was quenched and there was an extraordinary sweet fragrance. She wished to be alone at the supreme moment, and dreaded lest any person should come in and see; but suddenly there came forth from her body a stream of white light which encircled her whole person so that nobody could see the birth.

Fairies come to assist.—Amina suddenly saw a number of young robust females standing around her in an attitude of reverence, and she did not know where they came from; she leaned against them and brought forth her son, and the perspiration, which flowed like water, gave the scent of musk.

Angelic youths surround the house.—At the time of the birth of Mohammed, seven thousand angels appeared in the form of youths and surrounded the house; each one held a golden vase, and they sang praises to the virtue of the Prophet. They came to protect him and prevent any evil demon from going in to look upon him.

Knocking the head and pointing to heaven.—

When the Prophet was born, his right hand covered his eyes, and his left hand screened his secret parts; when placed on the ground he adopted the attitude of the "kotow," putting head to the ground, while a voice said, "My religion has come to birth." Then he lifted his head and with his hand pointed to heaven without any words being spoken. Such were the manifestations of the Prophet at his birth, his right hand covering his eyes was so that he should not look upon his mother at that time; and the screening with his left hand was that his mother should not look upon his nakedness; the knocking of the head was the ceremony to show that he was a servant, and the pointing to heaven denoted that he had a Lord above. At that period people only knew to worship idols and did not know about the Lord, hence this sign was given.

Golden vases used at the bathing.—At that time there came three companies of angels, and one company held in their hands golden vases filled with heavenly dew with which to bathe Mohammed; another company anointed him seven times, each time changing the vase of unguent; the third company held splendid pure towels with which to dry him. When the bathing was finished, a spirit bird spread out its wings and covered him for some time, and then several spirits rubbed him with fragrant perfumes and put green embroidered clothing upon him.

Journey to heaven, and recognition of the prophets.—When the hosts of spirits had concluded congratulating, a white cloud floated in and enveloped Mohammed, and thus he journeyed to the heavens, and every time he came to the place of one of the prophets they exchanged recognitions; he went right on to above the ninth heaven and

was there initiated into the mysteries of all being, and the wonderful meaning of the True Unity, and the best learning of every kind was imparted to him. This was the first time the Prophet ascended to the heavens.

Picking up the seal and the keys.—While Mohammed was still a babe, an innumerable host of angels descended and among them were three angels each holding a tray; one held a golden tray full of gems and jewellery; another held a valuable emerald tray on which was a red embroidered piece of cloth containing the sacred seal; the other held a precious ruby tray with a green embroidered piece of cloth on which were several keys. All these were placed before the Prophet, who with his right hand took the seal, and with his left hand he took the keys, showing no desire for the gems and jewellery. The host of angels then together fell prostrate before him and congratulated, saying, "Heaven and earth and all things will come under the control of this child, and all the prophets will enter under his banner."

The Prophet's grandfather at the Kaaba.—It was the custom at Mecca that when any woman was in child-birth, lest things should go wrong the husband would go implore at the Kaaba, and would knock at the ring of the gate and pray that all might be well. When the grandfather of Mohammed heard of the approaching birth, he purified himself and went to the Kaaba, and there he saw the form of a man knocking his head on the ground and saying, "Henceforth we shall be cleansed from the impurities of idols and images."

The High-priest alarmed and weeping.—At that time there was in the Kaaba a High-priest named Hubeli who suddenly fell down under his seat and his head shook and body trembled as he said, "I am of no further use." On

seeing the grandfather of Mohammed approach he wailed and wept, saying, "All the world will come under the control of your grandson; the merciful clouds will descend, and dry trees will live and flourish." The grandfather was greatly surprised, and said, "Can it be that the birth of this child can bring about such marvels?"

The mountains moved.—When the grandfather of the Prophet had finished praying and was returning home, he saw two of the hills near Mecca suddenly lifted up from the earth several feet, and Mount Merwa shook, and in the air a voice said, "Why art thou sorrowful or anxious? the rich and the noble of all the earth will come to thee."

A white bird covers the house.—It was already evening when the grandfather of Mohammed returned from the Kaaba, and he saw a great white bird with outspread wings covering the house; a white cloud sealed the door so that he could not enter; he then saw all the hills around Mecca lighted up with a glory as of bright day. He sat at the door until morning, and then went in and saw the Prophet's mother peacefully sitting alone, as during the three days since the birth nobody had been; indeed no one knew, and Amina herself was in a mystified state and did not know that three days had passed. The grandfather asked if the child was born and Amina answered in the affirmative, and went on to tell of the wonders she had seen; the grandfather marvelled and he also related what he had seen at the Kaaba and about the mountains. The mother of Mohammed said, "How am I able to bring up such a child as this?"

The spirits have an audience with their superior. When the grandfather entered the room he did not at first see the child, but when Amina had ceased speaking he saw the Prophet sitting upright on the couch with his forefinger in

his mouth as though he was taking nourishment; Abd ul Muttalib was about to embrace him but he heard a voice in the air telling him to desist until after the spirits had paid their court; then the spirits of the nine heavens and the seven earths gathered together and paid homage to the Prophet; the spirits were not inconvenienced by the smallness of the house, but each occupied with ease his proper station, and the house afforded sufficient room and to spare.

Presentation at the Kaaba, and prayer for protection.—The grandfather of the Prophet having seen these wonderful evidences of the Prophet's rank and mien, went along with Amina, carrying the child to present before the altar at the Kaaba, saying: "O Lord, I thank Thee for Thy great favour in giving me this honourable child, so pure and perfect, causing Thy servant and handmaid to rejoice. O Lord, may this child be preserved in peace even as is this sacred temple, and may his honour be manifested like the noon-day sun! There will be many rebels who will be jealous of him and be at enmity with him, but our God will protect him."

Congratulations and alarms.—The grandfather of the Prophet seeing the wonders connected with the child, desired to tell people about them, but he was kept dumb and unable to speak for seven days. The officials and people of the whole city came to congratulate, and the grandfather killed a camel and made a great feast; the guests enquired what was the name of the son, and when they were told that it was Mohammed they marvelled, saying that from of old there had never been such a name. The scholars of the Jews and Christians were alarmed and said that this was the name reserved for the final Prophet; but in their hearts they knew that he *was* the final Prophet, as what they

observed of him, and also the day and month and year of his birth, these all agreed exactly with what the ancient books said. But they would not confess with their mouths, and in their hearts they would not assent.

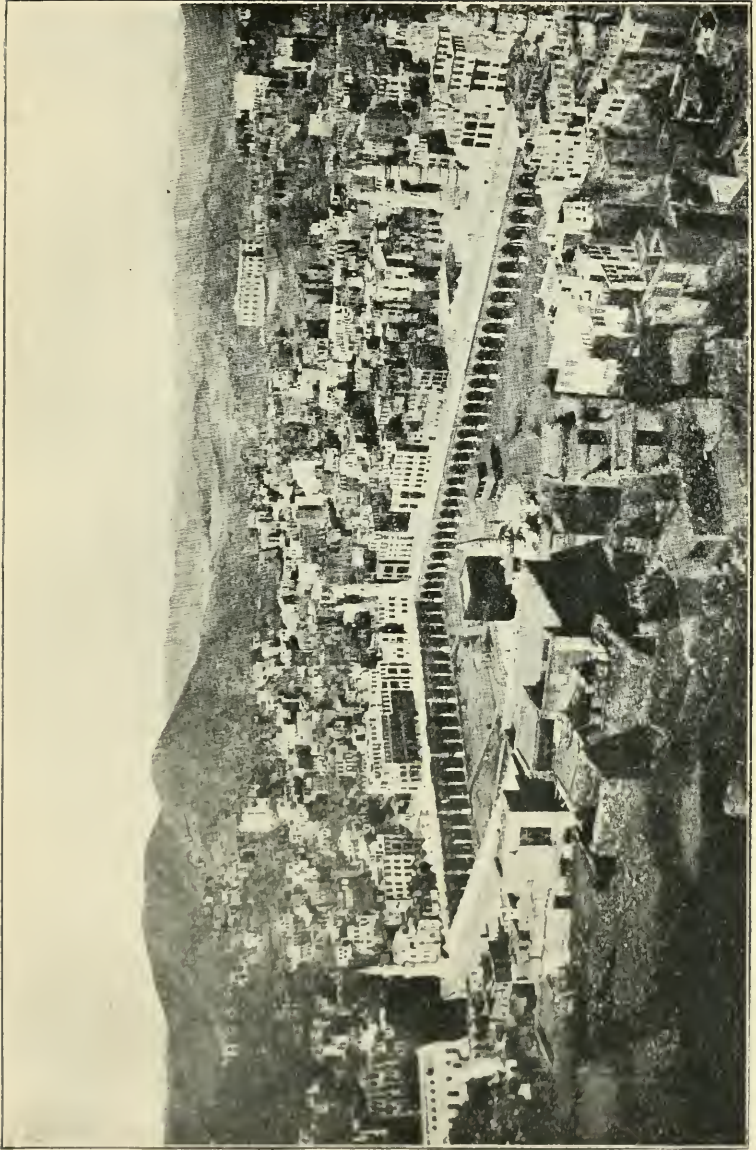
The Prophet known by observation of a star.—At that time some ministers of the king of Syria observed the appearance of the heavens and saw a strange star; from which it was divined that the final Prophet was due to appear. King Najāshi observed the strange star and knew that the Prophet had been born, and sent an ambassador to congratulate and offer precious gifts. There were also certain Jews of Medina who saw the strange star and called out loudly, "The star of the final Prophet is in the ascendant! this man being born, we shall have no peace." A good man, who heard them, said, "If he be a prophet, all will be tranquil; why do you say you will have no peace?" At Mecca some Jews observed the strange star and went specially to the grandfather of Mohammed and said, "Sir, you have an occasion of joy, will you please tell us of it?" He replied, "The birth of my grandson." They continued, "May we ask his name?" He replied, "His name is Mohammed." The Jews said in alarm, "The three evidences are all fixed, why should we have any further doubt!" This referred to the ancient books in which it was stated that there were three evidences of the final Prophet: (1) the appearance of the star; (2) his name would be Mohammed; (3) that he would be born a scion of a noble family.

The stopping of the fires of the barbarians.—The people of the surrounding borders were mostly fire-worshippers; whenever they worshipped they must first lift up fire. On the day of the Prophet's birth, when fires

were lifted up they would not burn, or if they had begun to burn they died out; those who saw this were alarmed and wondered, as they did not know that it was the Light of the Prophet which obscured their lights.

Years recorded from the Elephants.—Abrahatu 'l-Ashram, an Abyssinian, while acting as Viceroy of the King of Sana, in Yeman, heard much about the splendour of the Kaaba at Mecca, and how people from far and near went thither to worship, so with the idea of transferring the glory and the advantage to his own city, he built another place and richly adorned it, hoping that people would go to worship there. The merchants from Mecca who went to that city refused to worship in the new place and despised it, which made Abrahatu wroth, and he vowed that he would go to Mecca and destroy the Kaaba. He asked for troops from Najāshi, king of Abyssina, who refused to help, whereupon Abrahatu marched with an army and a number of elephants to carry out his plans. He was defeated, and his army destroyed in so sudden a manner as to cause the Meccans to attribute it to Divine interposition, and they afterwards counted their years from this great deliverance, speaking of such and such "Year of the Elephants."

The Prophet was born on the very day of the defeat of the elephant-troops; many scholars simply know that he was born in the Year of the Elephants, but those who investigate know that the defeat took place on the day of the Prophet's birth. Was it not that he was purposely born on that day to cause the defeat of the enemy?



MECCA, AND THE KAABA.

CHAPTER III

Birth of Mohammed—Legends of his infancy—Jews and Christians fear him—Death of his mother Amina—Adoption by Abd ul Muttalib—The king of Abyssinia prophesies—Death of Mohammed's grandfather—Adopted by his uncle Abu Tālib—Refusal to worship idols.

In the Year of the Elephants (A.D. 570),¹ on the 12th day of the Spring month, Mohammed was born at Mecca, of the family of Hāshim of the tribe of the Koreish. Felicitous signs and omens connected with his birth have been duly recorded.

At his birth, Mohammed was nursed for some days by a slave girl Thuweiba, who had previously nursed his youngest uncle, Hamza. But the child did not take kindly to the nurse, so he was given to the care of Halīma, a woman of the Beni Saad tribe, whose husband's name was Halis. It was the custom in Arabia for nursing mothers to nurse not only their own babes, but also to secure the babe of some famous and wealthy family to nurse, and thus add to their own wealth and reputation; those from country places went to nurse in the cities, and those from small cities went to the capital.

1. The biographer Liu Chih appears to identify the year of the Elephants with the Pin Yin year of Chung Ta T'ung 中大同 of the Liang 梁 dynasty, which would be A.D. 546. The commonly accepted year is A.D. 570. This difference of twenty-four years leads to error in the years given for other outstanding events such as the Hegira, and the reported Moslem entry into China.

In this particular year there was scarcity of food, and Halima and her husband went with many others towards Mecca, and on the way she gave birth to her child, for whom she lacked nourishment, about which the husband and wife were much distressed. Moreover their camels and asses were jaded and the party dropped behind all the others, so the husband and wife thought to return to their home. But that night Halima saw in a dream an angel who was holding a golden vessel containing pure milk which he drank; this person touched with his hands the breasts of Halima, and when she awoke she became aware that her breasts were full and rounded, so the party turned again to Mecca.

At the city they learned of the requirements of the noble family of Abd ul Muttalib, the grandfather of Mohammed; but there was another and richer family by whom they hoped to be engaged. This family, however, had already engaged a nurse, so Halima and her husband bewailed their misfortune in being too late. They then went to Abd ul Muttalib, but when they heard that the babe was fatherless, they did not wish to be engaged. Abd ul Muttalib pressed them, saying, "All the women decline because this child is an orphan; but if you take the child you will subsequently have much blessing." Halima and her husband considered the matter and finally received the child, and when Halima saw his face shining like the brightness of the sun, she at once took the babe to her bosom and the milk came in abundance. So the couple took the babe back with them to their home, and their own babe also had ample nourishment; the milk of the camels was also plentiful and the husband and wife had food sufficient; men and beasts were all well and strong, at which Halima and her husband marvelled,

and said that the child must be some eminent personage. They stayed seven days at Mecca before returning with the child to Saad.

At the time when Mohammed was born, his mother Amina heard voices in the air, saying, "Mohammed is the leader of all prophets, past and present; who is worthy to nourish him?" The birds of the air presented themselves and all the spirits hastened to see his Light, and desired to minister to him.

In the year that Mohammed was born, all who were born in that year were males. All the old became young again, and white hair was changed to black; such wonders had never been seen before.

When Halima was going to Mecca, the camels and asses were lean and weakly, and they staggered along so as to cause people to smile. But after she took Mohammed, the camels and asses became strong and walked as if flying, and everybody wondered at their agility; they did not know that this change came from the blessing of Mohammed.

When Mohammed was an infant he did not cry nor show impatience; he did not take things with his left hand; whenever he ate or drank, or spake or moved, he always repeated "Tasmiyah." From infancy he always had proper times for his natural functions; he did not defile himself, but scrupulously observed the proper times.

When Mohammed walked or stopped, sat or slept, there was always a white light protecting him. In the quiet of the night the white light was very manifest, with a glory like the sun; and a man in green clothing stood by the head of the bed and smoothed his forehead, and appeared to be speaking or chanting.

Wherever Mohammed went, the cows and sheep and other animals seeing him, ran in front of him and gambolled for a considerable time before they went away. If at any place there was scarcity of food and Mohammed went there, then the fruits and grains were abundant and the grass was luxuriant. The people of Saad often said that from the time of the coming of the Koreish child the seasons of heaven had been correct, the people had peace, and the harvests were plentiful. It may well be believed that Mecca and Medina, being the places of the Prophet's constant residence, would be the most fortunate of places.

When other people were crying out with distress and want, and were bent down with sadness, Halima was well-favored and happy-looking and had food wherever she was, so that people marvelled. When the flocks and herds of others were without food and were lean beyond words, yet the herds and flocks of Halima were fat and strong, and giving plenty of milk, so that people thought that she had specially good pasturage, and they drove their cattle to her pasturage for food. From the time that Halima nursed Mohammed, her fields and land produced many times more than in previous years, and her herds and flocks multiplied ten-fold. The people of the whole district came seeking benefits from Halima, and she did good to them all.

At two years of age, Mohammed was weaned and taken back to his mother, who was so pleased with his appearance and manners that she thought it best to give him back again to his foster-mother to take care of him a little longer.

All the children went out tending the flocks, and Mohammed went with them; his foster-mother cautioned him, saying, "If you go shepherding how can you become the Prophet?" He replied, "I will learn how to shepherd." He had already the idea of shepherding people.

Halima was often anxious about Mohammed, and when there was a wind she would put a plaster on the front part of his head, which he took off, saying, "I have a Lord to protect me."

Wherever Mohammed went there was a strip of white cloud floating above his head, so whenever he was missed, it could easily be known where he was by the white cloud. Wherever he passed, there remained fragrance for several days. In his dreams when asleep he would frequently chant the "Pure and True" words; Halima, his foster-mother, would arise in alarm, and see him quietly sleeping.

At three years of age, Mohammed was one day out with the other children looking after the flocks, when suddenly the other children fled in fear to their home saying, "Our Koreish brother has been killed by some one." Halima and her husband hastened to the place and saw Mohammed standing in the field gazing up to heaven. Halima straightway embraced him and took him back and enquired what had happened; Mohammed replied that two men clad in white raiment had descended from heaven, bringing a golden dish full of snow water, and had put him down and cut open his body and taken out his viscera and cleansed the same, extracting therefrom some particles of black blood; he was then conscious that his mind and body felt an unusual ease and happiness. The two men had re-ascended to heaven.

Halima, observing these omens and wonders connected with Mohammed, suspected that he had a demon, and fearing that he would develop some strange malady she took him to a doctor for treatment; the doctor said that this was not a case which could be cured by medicines. She then tried a diviner who, when he had heard the details suddenly

sprang up straight and looked long at the child and then called excitedly to the people around to come and kill Mohammed, otherwise he would be the cause of much harm, as he would destroy idols and be a great troubler of Arabia. On hearing this, Halīma seized hold of Mohammed and carried him off home.

The Jews and Christians, knowing that the coming of the Prophet meant the destruction of their religions, both wished to injure him; and now the Beni Saad people also wanted to kill him, so Halīma and her husband being in fear, took counsel together and said: "Although the Koreish child is so eminent, yet everybody has to look after personal interests, so we had better, when he is weaned and can dress and feed himself properly, take him back to Mecca and end our responsibility." Subsequently Halīma took Mohammed from Saad to Mecca, but on arrival at the pass near the city, where there was a bustle of people, the child disappeared. Halīma in dismay searched all around, but could not find him; then she lifted up her voice and wept saying: "Alas! the honourable child! I have taken care of him for three years and have now suddenly lost him; how can I go back to his relatives?" The sound of her grief moved the people, who helped in the search, but without success. An elder of the village advised her to go and tell the "living Buddha"¹ (High-priest of the idol-worship) as he knew all about the past and the future and he could

1. "Huo Fu" 活佛 = "Living Buddha," is a misnomer used by Liu Chih for the priests of the religion found at Mecca prior to the adoption of Islam. This was some form of idolatry, but not Buddhism or Lamaism. Liu Chih knew the title "Huo Fu" as used for certain of the Buddhist lamas of Thibet, so he adopted the ready-made term, regardless of its being misleading to the Chinese reader. Throughout the work we translate "High-Priest" or "priest."

restore the child to her. Halīma rebuked this man, saying, "How can the High-priest have anything to do with this child?" The elder asked who the child was and was told that he was Mohammed, the grandson of the Ruler. The elder offered to go and tell the High-priest, and having circled the throne seven times and knocked his head in obeisance three times, he prostrated himself and informed the High-priest, saying: "O World-honoured One, this woman of the Saad tribe has been nursing Mohammed, the grandson of our Ruler, and was now returning him and has suddenly lost him, and does not know where he has gone; I entreat you to use the eye of your wisdom to look around and see where he has gone." When the High-priest heard the name of Mohammed he fell down prostrate and with body trembling and heart afraid he called out: "Old man, why do you make trouble? you do not know the matters connected with this child. I can have nothing to do with him. He will eventually be the adjuster and corrector of the world's religions, and my religion will be destroyed. Go and comfort the woman; this child has suffered no injury." When the old man heard these words of the High-priest he trembled all over with fear, and coming out he said to Halīma: "The High-priest has never spoken like this before; you had better go and report what he has said to the Ruler, and let him himself take up the search." Halīma went weeping to Mohammed's grandfather and fell down before him confessing her fault. The grandfather sent word to all the people of the city, who searched everywhere without success. The grandfather mounted his beast and led the search over the hills and waste places, and he secretly determined that if Mohammed was found he would give as a ransom one thousand camels. Subsequently he

found his grandson under a grape-vine amid the streams of Tehame, and took him back home; he then gave one thousand big camels and one thousand ounces of pure gold to be distributed among the poor as a thank-offering; he also richly rewarded Halima and sent her back to her home. From this time Mohammed lived with his mother Amina. (In later years, when Mohammed married Khadija; Halima came with congratulations, and Mohammed gave her a camel and one thousand gold pieces; and after the Hegira, Halima and her husband became believers.)

At the time when Halima took back Mohammed to Mecca, there was a great plague proceeding, and many people died; Mohammed's mother asked Halima to take the child back again as the plague was so prevalent, but Halima made obeisance and said: "Your son is the eminent One; wherever he goes he takes blessing and prosperity; the plague will disappear because of him, you need have no anxiety." The mother answered, "What you say is indeed true." The day after Halima had departed, the plague stayed, and the people were preserved in peace.

For some years previously famines had been known at Mecca, and the people were in great distress, even to the point of cannibalism. When Mohammed returned, the five grains were plentiful, all the animals were prolific, and the people did not understand why this was so.

The scholars among the Koreish had long known that the ancient books made mention of Mohammed's name and virtues, and from the signs and wonders now apparent they concluded that this was the time and place of the birth of the promised one; and as they knew that eventually he would reform all religions and put away idols, which would be destroyed under his hands, they consulted together and decided

that they ought to do something soon lest their religion should be destroyed and disorder ensue in which they would all perish. They therefore thought to kill the boy, but his grandfather, learning of their intention, took the boy into concealment to avoid them.

When Mohammed was six years of age, as the plots of the Koreish still continued, his mother Amina took him on a visit of several months to relatives at Medina. In his seventh year, as his mother was bringing him back from Medina, she was taken ill at Abwā and died there. Abwā is the name of a village under the jurisdiction of Mecca, and some distance from it. Mohammed's mother was buried at Abwā, and though he was so young, Mohammed was yet able to attend to the mourning rites. The faithful nurse Um Ayman brought Mohammed back to Mecca after his mother's death.

Abd ul Muttalib, the grandfather of the Prophet, now took charge of the boy, and was so fond of him that he could scarcely leave him for a moment; he used to say: "This boy will eventually be the ruler of the country, and when he is established he will cause all under heaven to be at peace and to revert to one religion." The elders of the Jews and Christians¹ told the grandfather of Mohammed that he should take great care of the boy as he was to be an example to all the world; the religions of the world were divided and in confusion, but under the Prophet they would be unified into the religion of the sainted king Abraham, and Mohammed would truly tread in the footsteps of Abraham. (Near the Kaaba there were footprints of

1. It is quite exceptional to read of any Meccan Jews and Christians solicitous for the welfare of Mohammed. They are usually described as plotting against him.

Abraham still in evidence, hence this saying.) Abd ul Muttalib told his sons to take heed to these words, and he also said to Um Ayman: "You must take great care of this boy, and must not be remiss nor forgetful; all the world knows that he is the Prophet of the latter days, who shall be ruler of this country, and whom the very Son of Heaven¹ could not oppose. Your happiness and honour are wrapped up in his happiness and honour."

The Koreish did not realize that their deliverance from dearth and distress was due to the presence of the child Mohammed; on the contrary they sought to kill him as being harmful to them; consequently they offended Heaven and there was a return to dearth and drought. Now there was a worthy woman named Leichige, a granddaughter of Hāshim and a paternal aunt of Mohammed, who was a pattern of admirable virtue, highly respected by all. This woman dreamed one night that a supernatural being called to her, saying: "O Koreish people, you know that the Prophet of the latter days is appearing, and that wealth and prosperity will come. Select from among you a man of outstanding virtue and wisdom, of handsome appearance and of good ability, and let him carry this youth, and all the families each have one man to follow; and let them all be purified and change their garments and carry sweet perfumes, and go round the Kaaba seven times then go to Mount Gebisi, and one man shall pray and all the rest shall say 'Amen'; then the rain will descend, and wealth and prosperity will be secured." The woman hastened to tell the Koreish leaders, who consulted together and selected Abd ul Muttalib as the only suitable man, and they requested

1. 天子—Son of Heaven, a title of the Emperor of China.

him to go, and begged Mohammed to go with him. The families of the city each appointed one man, and all purified themselves and changed their garments and hung sweet perfumes on their persons; they walked round the Kaaba, then proceeded to mount Gebisi, Abd ul Muttalib leading, and all the rest following. On arrival at the foot of the mount, they made a circle and Muttalib stood in the exact centre. On that day Mohammed was just seven years of age; all the people gazed upon him and knew that his character was exceptional, and there were none whose hearts were not drawn towards him with respect and love. Abd ul Muttalib in his prayer said: "Great Head over all, Most Honourable from the beginning! Thou art able to hear and to know; Thou art of great compassion and kindness, and can turn aside calamity. We foolish men and women have walked waywardly and so have brought on this famine from which the birds and beasts and all vegetation suffer, and the loyal and good people are in distress. Lord! when one man has blessing, all depend upon for a share in the benefits; is there among us one in whom the Lord delights? we beseech Thee on account of that one to save all the people. Withhold not the gracious dews, we beseech Thee, and permit my people of many sins to live. Thou alone art the Lord of great forgiveness; Thou alone art worthy to be God." When the prayer was ended, the gracious dews came in abundance so that the hills and the market-places ran with water. When the grain in the fields had plenty of water, the people rejoiced.

In this year king Saifu ascended the throne of Abyssinia, and from everywhere people went to offer congratulations; the princes and rulers submitted to him; officials were honest, and the people had peace. This Saifu was a

descendant of the gods (神明之胄), and was of unusual intelligence and perfect virtue. Difficult cases of litigation were brought to him to decide; cases of injustice and disturbance occurring among the many countries were entrusted to him to adjust. If he saw any country oppressive or rebellious, the king sent his soldiers to punish, and in every way he showed himself competent as a king.

Mecca was his neighbouring country, small in its influence and weak in its power; since the birth of Mohammed, Abd ul Muttalib had often been presumed against by the Koreish, and had long been grieved. On hearing that Saifu had ascended the throne, Abd ul Muttalib went to present his congratulations. When he arrived at the Court, the king was sitting on his throne, wearing his crown and his kingly robes, and all the princes and rulers were standing on his right and on his left; when he tapped with his hand they stood respectfully at attention while his decrees were given forth. Abd ul Muttalib ascended into the Court to present his congratulations, and after appropriate opening remarks went on to say: "The great king, your grandfather, was a benevolent king, and his grandson is a holy sovereign, who breaks off with flatterers and follows what is right, avenges the oppressed and, acting upon right principles, administers the law equitably. Your servant is the superintendent of the sacrifices in the sacred precincts of the True God, a son of the Koreish, who, hearing that your Majesty has newly received the great precious throne, has come to present congratulations."

The king was pleased and claimed relationship; he made Abd ul Muttalib sit close to his knees, and said to him, "The Lord has given you an honourable position of responsibility for all under heaven, and has given you fulness of

grace and unlimited blessing and honour." The king then commanded that a feast be prepared, and that his visitor should be entertained at the court for a month. The entertainment was lavish, and the conversations which ensued were of a most intimate kind.

When Abd ul Muttalib was about to depart, the king asked him to stay longer, saying that he had some confidential things to speak about. One day he invited him into the pavilion and sent away all attendants, and said: "I have something to say to you in strict confidence, which must be kept secret; if anyone else was present I could not tell you, as it is for you alone. The matter is one of importance; it concerns you very much, involves some risk, yet is a matter of exceptional opportunity."

"May God give to the king everlasting felicity," said Abd ul Muttalib; "there is nowhere a king like you. Were it not for your exalted dignity there would be many who would go to excess in evil. But what is the confidential matter you speak of?"

"I wish to question you," replied the king, "and you will answer plainly: are you a son of Hāshim?"

"Yes."

"Have you any children?"

"I have ten sons."

"What is the name of the youngest?"

"Abdullah."

"Has Abdullah a son?"

"Only one son, Mohammed, whose father died before he was born, and whose mother died when he was seven years old."

"And you are his grandfather?"

"Yes, he lives with me."

“Does he worship idols?” asked the king.

“Neither Mohammed nor I, nor any of our ancestors, right back to Adam, have worshipped idols.”

The king then enquired if any wonders had been observed in connection with Mohammed, and Abd ul Muttalib recounted the wonderful things which had happened, at which the king marvelled and rejoiced. He then made obeisance and said: “Admirable! Your heart is great! Your business is exalted! I bow before the precious mine from which comes the highest Prophet. I have long seen this hidden in the Books, and now I hear what you say, I know there is not the least mistake. Your grandson Mohammed is the chief of all the prophets, the master of 100 generations, the pattern-monarch of men and gods; those who worship idols are his enemies; those who worship God are his friends. He will ultimately destroy the fire halls and expel the false devils, will unmask deceptions, and destroy idols and images.”

“Take great care of this child, and beware of the enmity of the Jews and Christians, and even more of the enmity of your relatives and friends. They are all envious of you, and none of them wish your grandson to fulfil his destiny and propagate his religion. This child is the foremost man of the past and present of all under heaven. Keep these words secret; I shall not live long enough to personally see the fulfillment, otherwise I would send soldiers to protect Medina, for it is there where this thing will be performed. I will give instructions to the officials and great ones of Arabia to assist him, and to follow him. But for the present I commit all to you alone: protect him well.”

Abd ul Muttalib again made obeisance and gave thanks, saying: “Honourable is your Majesty’s throne! lofty

is your kingly virtue! May your Majesty have long happiness! Your sacred instruction is illustrious, and I shall diligently observe your commands and be careful in the matter committed to me by the king."

The king then gave to those who accompanied Abd ul Muttalib, to each man twenty youths and twenty maid-servants, 40 ounces of pure gold, 80 ounces of silver, a box of incense, and 100 camels. To Abd ul Muttalib he gave ten times as much as to all the others, and again said to him: "I have no time to spare from governmental duties, so cannot guide you; but you may frequently come to me. The throne of a king is not happy, but I perceive that you will be happy." Abd ul Muttalib thanked him and retired. Those who were with the Prophet's grandfather did not know why they had received the presents, so they enquired of him, but he only told them that they would know before long, and when asked again he repeated the same and added, "Is there anything on earth which is *never* made clear?" It was feared that when the Koreish saw the wealth of presents received by Abd ul Muttalib, their jealousy would be all the greater.

After returning to Mecca, Mohammed's grandfather was taken ill, and when he saw that his sickness was serious, he called his sons together to his bedside and admonished them, saying: "My sons! Mohammed is as the flesh of my heart, and is as the heart of the world. Who will take care of him?" The sons cried out together: "I am willing to take care of him." Abu Tālib alone did not say this, but said, "Let it be as our Father commands." The aged father then said: "Tālib and Zubeir are the closest kin, being brothers of Abdullah by the same mother, so they shall jointly take care of the boy. But Mohammed will have

many enemies, so great care must be taken, and he must not be left for a moment." Tālib was a man of virtue and valour, respected among men, and quite suitable to be a guardian. Zubeir said to his father: "Your son is unworthy, yet I will venture to receive my father's command, and act as guardian, and hope to receive blessing thereby." Abd ul Muttalib exclaimed: "Ah! Mohammed is the messenger of Heaven; how shall I select the best one to fit him for his future work?" When he inclined to Abu Tālib there was a striving among the others for the honour, so the aged Muttalib said that as it was such an important matter the will of Heaven must be accorded with, as well as that of men. He then called Mohammed and told him to himself choose, and Mohammed bowed before Tālib, so it was settled that he should be brought up by Abu Tālib.

Abd ul Muttalib died at eighty years of age, when Mohammed was eight, and the boy performed all the mourning rites as if he had been grown up, doing all that the occasion called for to show his grief; people came to condole from all over the country, and seeing him they could not but respect and admire. But the Jews and Christians and the idol-worshippers only increased their hate and jealousy.

Tālib was one of the best of men; he had ordinarily loved Mohammed more than his own sons, and the heart of Mohammed had long inclined towards him, which led to his selecting Tālib as his guardian. Although Mohammed was young, yet his natural ability, wisdom, character and appearance, were all such as caused people to look up to him with respect. The Jews and Christians did not rejoice at his birth, and the idolaters longed for his death; of his own clan and family there were some who desired his early

death, fearing lest some harm should come to themselves. But Tālib understood natural affection and constantly guarded the boy, and would never leave him; he fed him with his own hand, and would not let him have his meals with the others of the family; thus his respect and affection constantly increased.

Tālib frequently admonished his sons and younger brothers, and would not permit them to walk or sit with Mohammed; they wished to have meals with him because when they chanced to eat with him, coarse food became fine and they were easily satisfied; while when apart from Mohammed, their food remained coarse and though they ate much, they were still hungry. Hence all the sons and younger brothers tried to keep with Mohammed.

One day Tālib took Mohammed into the fields walking, and they were very thirsty and had no water. Mohammed stamped on the ground with his foot and said, "Is this not water?" and suddenly they saw a clear spring bubbling forth, of which they drank and relieved their thirst.

When the other children rose up from sleep, their faces were dirty and their hair unkempt: when Mohammed arose in the mornings he was bright and fresh, his hair in order as if it had just been washed and combed. Once when Tālib was assisting Mohammed to sit on the blanket, he said to the others that this child would certainly become an eminent person and complete a great work, so they must not by any means lightly regard him.

At that time there was an idol called Buwana which all the Koreish revered, and people from distant places came to sacrifice before it once a year. They shaved their heads and washed their feet, killed sacrifices and spread them before the idol, the performance keeping up for a day and a

night. This was one of the great festivals and marts of Arabia, when all kinds of things were brought together and exchanged, and everybody went, male and female, young and old. Abu Tālib being the Head of his clan, although he himself did not worship idols, yet went to the festival, and wanted to take Mohammed along with him, as he could not leave him even for a short time. Mohammed strongly objected to going, but all his relatives pressed him, saying, "You must worship this god; what harm is there in it?" So when they went, Mohammed had no option but to go with them. When they were approaching the idol, Mohammed suddenly disappeared and could not be seen; they all searched for him and at last found him in a grove looking afraid and trembling all over. They asked him why he trembled and he replied that he dreaded spirits and devils. The others said, "God will not permit evil spirits to come near you; your mission is a great one, why should you fear?" He answered: "If spirits dare not come near me, why should I go to reverence them? The place of the idol is a cave of devils, how can I enter it? Moreover I fear that your worshipping this idol will bring great calamity."

It was the custom that after the necessary sacrifices had been made, the carcasses of the animals offered were divided among the families present at the festival. Tālib being at the fair got a share of the flesh and gave to his family to eat; Mohammed alone would not eat of it.

When the Prophet saw that the people of the country worshipped idols, and his uncles and brethren all joined in the festival, he exclaimed: "So flourishes the religion of false devils! I vow that I will put an end to it."

CHAPTER IV

Second miraculous cleansing of Mohammed—Meets monk Bahira in Syria—Strange dreams—Marriage with Khadija—Birth of Fātima—Rebuilding the Kaaba—Mohammed adjusts the Black Stone—Beginning of Visions.

About 1,000 miles to the North-west of Mecca there is a country called Syria, a portion of an ancient empire; Bosra is one of its cities, an important place on the west post road, where the roads and waterways met, and where all kinds of valuable goods were brought together and merchants and traders met to do business. The dealers in iron came from all parts to this place, and the swords to be obtained here were considered by everybody to be valuable articles. Tālib, the uncle of Mohammed, was a good merchant, and every year he went to this mart, and as he could not leave Mohammed even for a short time, he always took him with him.

In Mohammed's tenth year his heart and viscera were again cleansed. This had been first done when he was three years old, and it was now done a second time. One of the followers of the Prophet heard him testify to this second operation after he had become the Prophet.

When Mohammed was eleven, there occurred the fight at 'Okāz; this place was on the borders of Meccan territory, and was a mart of Arabia. Every year traders from all countries came by sea and land, bringing all kinds of house-

hold utensils, and also many gems and precious things. The fair lasted a month, after which the people returned. On the day of returning, the merits of the different families represented at the fair were discussed, which excelled and which was inferior. One of the greatest tribes was the Hawāzin and they had laid a wager that they would excel on this occasion, and when they did not carry off the honours they were vexed and began a great fight which lasted three days. (Subsequently the Prophet prohibited the holding of this fair.)

At the age of twenty-one Mohammed had advanced in wisdom and was well able to manage affairs, so his uncle thought to leave him at home and go alone on his trips to Syria; but Mohammed made obeisance several times and begged to be allowed to go, and his uncle replied: "My nephew, I regard you as a precious gem to be left only for a little while; your mission is great, and your enemies are many, and I wish to leave you at home lest anything unfortunate should happen to you on the road." "I have God to protect me," said Mohammed, "so I beg to be allowed to go with you." Permission was given and he went again to Syria, and Abu Bekr, who was eighteen years of age, went with them, and Bekr's servant Bilāl accompanied them. As they approached Bosrā, Mohammed rested in the shade of a tree while Abu Bekr went to buy some cakes, and on the way met Bahira, a learned monk of the Roman Catholic¹ religion—people who call themselves the "Jesus Society." The monk asked, "Who is that sitting under the tree?"

1. 天主教 is the Chinese name of the Roman Catholics. As used here and elsewhere by Liu Chih it might refer to other branches of Christianity, Greek, Syrian or Nestorian.

“Mohammed the son of Abdullah, and the grandson of Abd ul Muttalib.”

“This is the final Prophet,” said the monk in alarm.

“How do you know about him?” asked Bekr.

“This tree was planted by Jesus who used to sit under it to expound his book, and he told his disciples that after him there should nobody sit there until the final Prophet came, and he would be known by this act; for six hundred years nobody has sat under that tree, and now this man sits under it, so without doubt he must be the final Prophet. I desire you to inform Abu Tālib that this young man is an honourable personage who will reflect happiness upon him, and will bring benefits to all generations. I am passing on and shall not see his Light when he becomes the Prophet; take good care of him.”

The monk then took out some precious things and gave them as a parting token of respect. Abu Bekr made his bow and returned to repeat the things which he had heard, on which account the Prophet said that Abu Bekr was the first who believed in him.

In Mohammed's twenty-third year the Koreish took a vow to stop the insulting of the Prophet: this was promoted by Zubeir. Zubeir had wished to have the care of the Prophet, but he did not get his wish, as Tālib became guardian. Tālib was often away on his long journeys, and Mohammed went with him, though it was beneath his dignity to do so; some of the Koreish therefore liked to insult and humiliate him, and even plotted to kill him. The Koreish had some vicious and disorderly customs; some of Mohammed's own clan and kin were constantly oppressing those who were below them, or opposing those who were above them, even to the killing of brothers by one another, and fathers and

sons injuring one another; there was no cohesion between officials and people, or between masters and servants, and there was no proper mutual respect between old and young or male and female. Zubeir thought much of how to put a stop to this disorderliness, and he planned to establish a covenant, along with Jud'ān, who was a venerable elder of the Koreish, of weight and experience and respected by all. Zubeir was of the Hāshim family, and this family were the hereditary sheiks of Mecca. The words of these two men were not to be lightly regarded, so the elders and scholars of the city had a great meeting at the house of Jud'ān and made a covenant and took an oath not to mutually insult or annoy one another, and if anyone broke the covenant then all the rest would join in attacking him. This was called "The Honourable Oath" because hitherto there had not been such an honourable covenant as this, and after it there was much improvement in the customs of Mecca; men strove to excel in decorum and mutual deference; harmony increased and Mohammed was no longer in anxiety. Was it not meritorious of Zubeir to take the lead in this matter? yet behind all, there was the virtue of the Prophet helping to bring it to pass.

When Mohammed was twenty-three years of age, he frequently dreamed that a spirit spake to him; he reported this to his uncle Abu Talib who pronounced that these were just confused dreams. One day the Prophet dreamed that the spirit put his hand into his abdomen and stirred up his viscera. He told this to his uncle who said he would take him to see a wizard doctor. At that time there was a wizard of the Cross religion who was famous throughout the whole country, so the uncle took Mohammed to see him. The wizard looked at his face, but did not discover what

was the matter; then he looked at his hand, and still did not understand; he then looked at his back and saw there was a flesh mark, whereupon in alarm he said: "This is not an ordinary man, what spirit would dare to come near him? the one who approached him was an angel, and the stirring of his viscera was the proof that he is a prophet. The seal of Heaven has been fixed upon him, and there can be no doubt that he has been sent by Heaven. Do not be alarmed, but do not talk about this to people lest the Jews hear of it and seek to kill him." After this, on several occasions during that year, Mohammed dreamed that the spirit approached him.

The Marriage of Mohammed with Khadija.—Mohammed had gone year after year with his uncle on the trading trips, but about this time his uncle's capital had diminished, so one day he urged Mohammed, saying: "You are now grown up and can do business for yourself. The people of this locality all borrow money of Khadija, and you also should do so, and make your own living." Mohammed answered, "Certainly," and set about to borrow capital from Khadija, who was the daughter of a deceased prince of Mecca named Khuweilid. Khuweilid had fought against the Hawāzin and had died on the field, and having no son, his fief was taken away; his daughter was talented and clever, well-informed in books and history, and she inherited her father's ability for managing business. She decided not to marry for three reasons, (1) having been born a princess she could not deign to be the wife of an officer or of one of the people; (2) she had both talent and money, and there was no one in the whole country who was a fit match for her; (3) she was wealthy beyond comparison, and had not seen any man who was suitable to receive what she could bestow. Suitors

came from many countries, but she would not assent to any of them, and now she was forty years of age.¹ Khadija delighted in generosity and was fond of what was right; she was public-spirited and used to act liberally in lending to borrowers without seeking to get advantage thereby; many people availed themselves of this generosity and went trading to the four quarters, and she was content to let them repay as they could; many people were much indebted to her for favours. When she heard of Mohammed her interest was aroused and she remarked that this name could not be used except for the final Prophet. She made enquiries and when she found that he was a descendant of Hāshim, she said: "He surely must be the Prophet of whom the books tell, the Prophet of the latter days; the name is correct, I wonder what his actions are like; if he really is the Prophet, I will marry him." She thereupon made enquiries about Mohammed's doings, and on hearing that he was coming to ask for goods to trade with she was pleased and gave instructions that he was to have ten times as much as he asked for. She sent with him her relative Hudsaima as his attendant, and Meisara as messenger, and they went with all the traders to Syria; on the way these two observed Mohammed's actions and carefully reported them. While on the road on this journey two camels became sick and lay on

1. Other accounts say that Khadija was at this time a widow who had been twice married, and had borne two sons and a daughter. It may here be mentioned that our Chinese author either definitely states or implies that most of the wives taken by Mohammed were virgins, whereas all were widows except the child-wife Ayesha. Our author may have followed the sources of information available to him, but as the marriage of a widow is so repellant to Chinese ideas, and would be especially so in the case of a religious hero, it seems probable that Liu Chih sacrificed facts to avoid shocking Chinese susceptibilities.

the ground unable to rise; Mohammed stroked them with his hand and the camels leaped up and quickened their pace beyond what it had been before they were sick.

On arrival in Syria, Mohammed sat under a withered tree, which suddenly revived and became splendid with shimmering green. In a room near by there was sitting a monk of the Jesus religion who, when he saw Mohammed, came out hastily and asked his name and family. Mohammed was displeased with the monk for being of the Cross religion, so he would not answer him. The monk then went and got a book and came out and looked first at the book and then at Mohammed, and then pointing to the Gospels and taking oath in the name of the God of Jesus he said, "This man is the Prophet of the last days." Hudsaimé did not understand what he said, but suspected that he thought to injure Mohammed, so he drew his sword; the monk then entered the room and shut the door and ascended an upper story from which he cried out in a loud voice that he who sat under the tree was the Prophet of the last times, and added: "You should not doubt; this tree was planted by Jesus himself, and he left command that though this tree should become dry it was not to be pruned or cut down, but wait until the final Prophet should come to sit under it, when it would become glorious again. May I ask if there is a little red in his eye?" Hudsaimé answered that there was; whereupon the monk said: "There is no doubt about it, he is the final Prophet; he will by and bye raise the sword and do great execution; he will receive the commission and propagate the Way (Doctrine), and be the seal of all former prophets and open the frontiers of the peace of a myriad generations; those who follow him will abide safely, and those who oppose him will go astray; this is truly the

man! take great care of him, and do not tell this news to the Jews lest they plan to injure him; neither say anything about it to my co-religionists as they also dislike this man. We and the Jews both consider that this man should be put out of the way." (In the 8th year of the Hegira this monk entered the Faith.) Hudsaimé was alarmed at what he heard, and remarked to Meisara that Mohammed was evidently about to undertake great things, and they must take great care of him. On the road, when it was scorching hot, they had noticed many birds with outspread wings shielding Mohammed.

On entering the city to which they were going, they met a fortune-teller who took hold of Mohammed's hand and also placed a hand on his shoulder and said: "Is not this the final Prophet? How is there this likeness? The ancient books say that the final Prophet will be of certain fashion and appearance, with which this man truly accords; he should take precautions and hide, as the Jews and Christians will seek to injure him."

Hudsaimé quickly disposed of the wares they had brought, and arranged for their return. Abu Bekr who was also with them, in the capacity of a trader, was constantly observing all the actions of the Prophet, and taking careful note of them. It was the usual custom for the traders of Khadija when they were returning, and were about three nights' journey from Mecca, to send a messenger to announce their approach, and this messenger was well rewarded; he was chosen by lot from among all the traders, and as he went double stages, he would return with a letter from Khadija and meet the party while still one stage away from Mecca. On this occasion the lot fell upon Mohammed, but Abu Jahl opposed his going, saying that he did not

know the road; the others said that the usual custom must not be broken. Mohammed mounted his camel and started out while the others were beginning preparations for breakfast; he was carried along miraculously and arrived at Mecca almost immediately. Khadija had been moved by a dream to get up early, and when the letter arrived she had her maidservant bring it upstairs at once; when she knew that Mohammed was the messenger she was both pleased and sorry, pleased to have the letter at his hands, but sorry that as he was unaccustomed to hard riding, he must have suffered in bringing it. When he had eaten, she gave him the reply and Mohammed took it and was again carried miraculously so that he arrived at the place of starting while the others were still at breakfast! When they saw him they were angry, supposing that he had not really started or had come back to ask the way, and they told him he did not know how to hurry. When he gave them the return letter they laughed heartily and said that he must be in league with the devils! On taking the letter and looking at it some of them said: "This is Khadija's own handwriting; perhaps someone was coming with the letter and met him on the road." But when they saw that the gum was not yet dry, they all marvelled. Abu Bekr told them not to be surprised at anything done by this young man. On arrival at Mecca, Mohammed returned with thanks what had been lent to him, accounting clearly for capital and profit, and his profit was several times as great as that of the others.

When Mohammed had gone to his home, Hudsaima recounted to Khadija all that had happened on the road; she salaamed and said, "I have now a place to which I ought to go"; so she appointed Hudsaima to negotiate the wedding. | "We ought to wait until he comes to you, my lady," said

Hudsaimé; "I will go and sound him." On seeing Mohammed, he said to him, "You are now grown up and have no home; why is this?"

"I can wait," replied Mohammed.

"Why wait?" pursued Hudsaimé; but to the question put thrice Mohammed gave the same reply. Hudsaimé then approached Abu Tālib and said, "Your nephew is of full age, why is he without a wife?" Tālib replied that there was plenty of time, and gave the same answer to the question put thrice. Hudsaimé was surprised and said: "I asked your nephew three times and he thrice replied that he could wait; I asked you three times and you say the same. What is the meaning of this?"

"I would not choose one who was poor," said Tālib, "and may not take one from among the rich, so it is better to wait."

"There is a person who is talented, pretty, and wealthy; do you desire such a match?"

"Poverty and riches do not match well."

"But the lady is willing, are you?"

"I cannot refuse; but who is the lady?"

"Khadija, who is rich beyond compare, as you know; no doubt you have also heard that she is of perfect virtue and beauty. Will you ask her?"

"I have said that poverty and riches do not match well; if this is desired, the rich must come and ask of the poor; it would never do that the poor should ask the rich."

Hudsaimé returned and informed Khadija who quite agreed, and sent him back again to beseech Mohammed to consent. Mohammed asked his aunt to go and excuse him, as he was poor while the lady was very rich, and he was not a suitable mate for her. Khadija said to the aunt: "Good

mother, it is not in my mind to consider the possession of money as true wealth, nor position as true honour. If I had considered riches and position in relation to marriage, I need not have waited until now; I looked upon these as of little account, as a cast-away broom. I have heard that your nephew Mohammed is the foremost of all the prophets; he has the wealth of heaven and earth, and the nobility of both gods and men; if I secure him as my husband I shall have glory, if I lose him I shall be ashamed. I am lowly and weak, and am no match for him, yet I venture to ask you to excuse me, and in view of my sincerity, help to bring about my wishes. I desire to exchange my empty honour and wealth for his genuine wealth and honour. I am not thinking of my own advantage only, as I am not a young person seeking advancement. There is no one whom I can ask who can, so well as yourself, help to bring about this happiness for me." Seeing the earnestness of Khadija's pleading, Mohammed's aunt reported to him, and he consented to marry her, and asked his uncle 'Tālib to be the Master of the marriage. Omar looked after the betrothal ceremonies and presents, and Abu Bekr put out much money for the betrothal expenses, while Tālib devoted what he possessed to the expenses of the wedding. A fortunate time was selected for the exchange of the wedding documents; Abu Tālib being Sheik and also Master of ceremonies, repeated the Khutbah (sermon), drums and trumpets went to meet the bride, and in the middle of the day they entered the house. (Since the time of Mohammed drums and trumpets have not been used at Moslem weddings.) A camel was killed to make a feast to entertain the people who came to congratulate. At the time of the marriage Mohammed was twenty-five years of age, and Khadija was forty.

Nothing is recorded of the next few years, but when Mohammed was thirty-one there was born Ali, the son of Abu Tālib. Fātima was born to Khadija and Mohammed when the latter was thirty-five years of age.

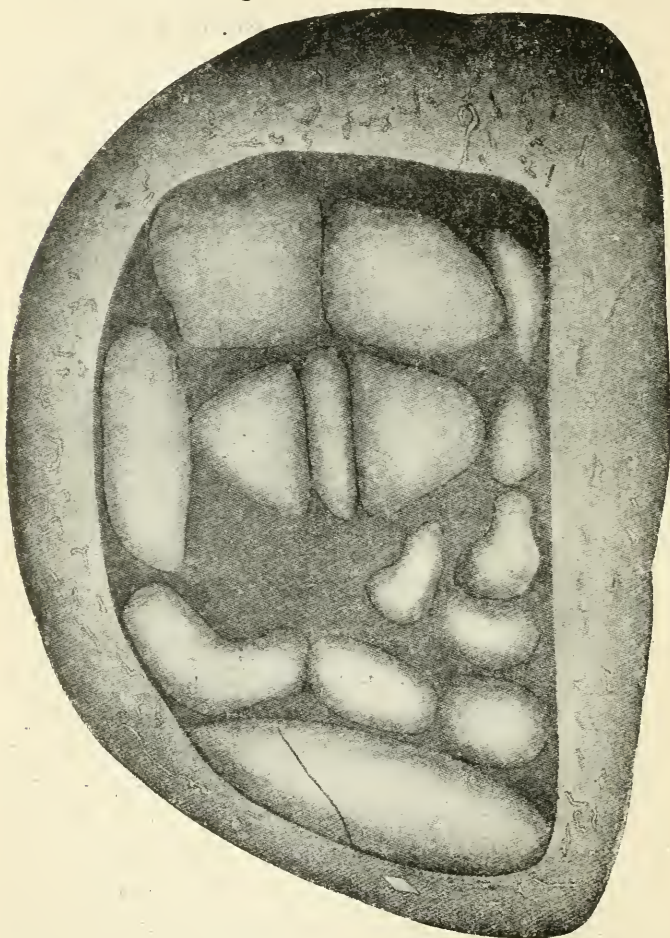
On the day when Fātima was conceived, the prophet was sitting in the evening and had a dream in which there suddenly appeared an angel who led him up to heaven, and there he saw a tree with a pomegranate, the appearance of which was like an apple, having a white inside, tinged with red. Mohammed tasted and found it extraordinarily sweet and fragrant. Nine months afterwards Fātima was born, and at the time of her birth an extraordinary fragrance filled the house and was noticed by the neighbours; this fragrance was that which the Prophet had noticed in the apple in his dream; it came with Fātima and remained with her all her life. Mohammed used to say that whenever he went near Fātima he was conscious of the same fragrance as he had enjoyed in his dream, and it reminded him of that visit to heaven.

The rebuilding of the Kaaba.—For more than ten years previous to the time just mentioned, the Koreish had talked of rebuilding the Kaaba because it had been defiled by idolaters; but the plan had not matured on account of lack of unity among them and it was difficult to carry out the good project. After they had taken the "Honourable Oath" things were better and men's hearts inclined to goodness, so they were able to begin work on the building; moreover there was a flood which did damage to the walls of the Kaaba so they were compelled to rebuild. About that time it befell that a large ship coming from Rome was wrecked not far away, and there was an artisan on the ship named Yagumu who was the most famous builder of those days.

The Koreish bought the wood of the ship and got the artisan to come and rebuild the Kaaba, as the people all said it was an opportune time and it was the will of heaven that it should then be rebuilt.

The Koreish at that time consisted of ten great families: each family agreed to take part in the building, and lots were cast as to what share each should have. When all was apportioned, the transfer of the ship's wood and of the stone required was done by each family as directed, with no mixing up of the workmen: Mohammed also took his share in the work. When the building of the Kaaba had progressed, they made ready to put the Black Stone in position. This is a wonderful stone which came down from heaven in the time of Moses the prophet; its colour is black which gives it its name. All those who go on pilgrimage must go near to this stone and touch or kiss it as one of the ceremonies of the pilgrimage. Formerly this stone was in the back of the Kaaba, but now it was decided to place it near the door, and every family vied with the others in desiring to have the placing of it: none of them would yield, and as they could not agree on the matter the elders said: "This is an important matter, and we must seek the decree of heaven; let us see who comes in first at the North sea-gate, and let him decide the question." The first to enter by this gate was Mohammed, which was satisfactory to all as they said he was a man they could all trust. They told him the difficulty, and Mohammed said it was a matter in which all should take part: so he took off his garment and spread it on the ground and put the stone on it, then directed each family to come and take hold of a part of the garment and lift the stone; then Mohammed with his own hands guided the stone into its position. When they saw this they all bowed to his wisdom and also

marvelled at his strength, as the black stone was of considerable size and weighed over one thousand catties,¹ and that



THE BLACK STONE AT MECCA.

1. The size of the black stone is greatly exaggerated by Liu Chih; the weight given is more than half a ton! Burkhardt says the stone is "an irregular oval about seven inches in diameter." Burton says, "I found the aperture in which the stone is, one span and three fingers broad."

one man should move it as easily as if it was a reed, and that a small and thin garment should hold it in the lifting without being torn, these were things hard to understand. Mohammed said that henceforth the Kaaba would never need to be rebuilt again.

Tradition says that inside the Kaaba there was a well in which there used to be a precious gem to ward off evil influences; this gem was stolen by idolaters which was the reason why the Kaaba needed to be rebuilt. Once upon a time the Kaaba was decorated with one hundred precious gems, the brilliance of which dazzled the eye; but these were all stolen by idolaters and the glory was departed, hence the rebuilding. When the Prophet was adjusting the black stone, before it was steadily fixed, a bystander suggested putting a little stone under it to prop it up, but Abbās pushed him away and himself took a small stone and gave it to Mohammed who himself propped it up.

At thirty-eight years of age, the Prophet sometimes heard voices in space above him, as though they were asking and answering questions: when in bed he heard sounds as of praising; the sounds sometimes moved around, and then came back to the original place, as if they were following a leader. He also saw a bright light appear in space, and from his own body there emanated a light so that when he got up in the dark of night, without any lamp or candle, things could be seen as if in daylight. Sometimes when a thing was lost in the dark, if Mohammed came they could see and the thing was soon found.

If it be asked what religion the Prophet followed *before* he received his commission, some say that there was no fixed religion for him to follow; and others say that he did not follow any of the religions. Both these sayings are

without proof. If it be asked what religion the Prophet followed *after* receiving his commission, some say the religion of Jesus, and others say the religion of Moses: still others say that he followed only his own religion. All these sayings are also without proof. In answer to both questions it may be said that both before and after receiving his commission, he followed the religion of Abraham. Observe that when an infant he repeated the 'Takbir: on all occasions he used to repeat the 'Tasmiyah.¹ At eight years of age he determined to keep away from the High-priest of the idols: young as he was, he knew to worship the Lord who is without form or likeness. At his marriage and at funerals he used the ceremonies of Abraham. After receiving his commission he continued the same practices and in all things used the customs of the ancient religion of Abraham. We see, therefore, that the Prophet, both before and after receiving his commission, followed the religion of Abraham. Abraham, *before* he was a prophet or had received his Book, knew to recognize God and worship Him: our Prophet did the same. Abraham, *after* becoming a prophet, recognized God more fully and worshipped Him, considering this as his chief meritorious act: the teaching of our Prophet is the same.

In the Koran it is written that God said to the prophets: "I have clearly divided the Canons of the Faith: as I instructed Noah, so I have given commands to you all: I instructed Abraham, Moses and Jesus, that they might establish the Faith that it be not destroyed." There has been much discussion as to the meaning of this part of the book. The commentator Mu said: "It all comes to

1. 'Takbir = "Allahu akbar," "God is very great." 'Tasmiyah = "In the name of God the Compassionate, the Merciful."

one doctrine—Recognition of God, Worship of God, Almsgiving, Fasting, and Pilgrimage: but the ceremonial rules and regulations differed a little with the times.” Ali the Companion said: “The prophets from the beginning did not worship idols nor drink wine.” Another early commentator said: “From of old the prophets did not worship idols: before they received their commissions they all used the expressions of the Correct Faith; although at that time they did not perform the duties of prophets, yet they were incipient prophets and did nothing but what was in harmony with the Faith. We might use the simile of gold and golden utensils: before they were commissioned prophets they were as the gold: after they had become prophets they were as golden utensils. The Faith of the prophets was like the substance of the gold—always the same: the Teaching of the prophets was like golden utensils—their rites differing a little, as utensils do.”

It may be asked, what is the meaning of the passage in the Koran which says, “I found thee when lost and led thee into the correct path”? The “lost” and “astray” here referred to mean a man’s going astray through error while his will is set towards the correct: God will lead him because his desire is to go the correct way. There are some who are astray and obstinately remain astray, having no wish to go correctly; these will all the time remain astray. It should be remembered that prior to Mohammed there had been no prophet sent for six hundred years, and no Book given. The old books were destroyed, and the rules and ceremonies were in a state of confusion; the people did not know what to follow and even the wise scholars fell into pitfalls and did not know how to avoid them: this is what was meant by going astray. Mohammed was born at the

time of this confusion and he did not know what to follow, so he may be said to have gone astray: but he did not drift into heresy nor was he deceived by false sayings; day and night he had admirable thoughts, and sought to understand the rules and ceremonies and the correct method of influencing for good by teaching. In due time God caused him to revert to the correct path and gave him a great position, and entrusted to him a Book with which to amend the disorders of the past times, and to fix the Canon that it should not change for ever; this is why he was a prophet, and moreover why he was the Greatest Prophet.

CHAPTER V

First evidence of Mohammed's commission—Khadija believes—The first twelve disciples—First messenger to China—The Koreish believe and afterwards turn away—Believers take refuge in Abyssinia—Jews and Christians try to stir up persecution in Abyssinia.

From of old the prophets and worthies had handed down and recorded in books about the final Prophet, his appearance and virtues, when and where he would be born, of what family, and on what day he would become the Prophet; and these things were all fulfilled.

The worthy Sailime said: "I formerly had a neighbour who was a Jew or Christian, who spoke to the people about the Prophet's virtue and said that when he received his commission he would accomplish the saving of his people: when asked how he knew this, he replied that the leaders of his religion said so and that it was written in the ancient books that he would receive a commission, and when this would be. This neighbour said that I should live to see it, and I kept this in my heart and daily thought it over until I heard that Mohammed had received the commission, and then I followed him."

The worthy Asen said: "I know of a certain person who was originally a Christian, and there was a Jew who strove against him, and when the Jew could not overcome he said, 'The final Prophet is about to receive his commission and he will surely kill you.' When Mohammed received his commission that Christian entered the Faith, and when the Jew heard of it he escaped and hid himself."

There was once a Jew named Hsibang, a man from Syria who removed from there two years before Mohammed received his commission, and came to live at Medina in the house of Kulaidso; one day he was sick and called Kulaidso and the neighbours and told them that the reason why he left his own country and came to live there was because the expected final Prophet was about to receive his commission and make Medina his capital, so he wished to be on the spot to follow him. The sick man added: "I am now about to die and cannot see the Prophet's light: all you men will become his followers and receive great blessing and felicity: the majesty and benevolence of the Prophet will both be manifest, and he is the Seal of all the prophets." Having said this, the sick man died. Two years later Mohammed really did receive the commission and the elders of Medina gathered together several of the elders of the country around who went to Mecca and entered the Faith and invited Mohammed to remove to Medina, which Mohammed promised to do, and his ultimately doing so arose from this beginning.

Toliho when trading to Syria stopped at Bosra where a noted Roman Catholic¹ came into the market-place enquiring for anyone from Mecca: Toliho said that he came from that city, whereupon the Roman Catholic asked if there was at Mecca a man named Ahmad. Toliho asked of what family, and the Catholic answered, the son of Abdullah and grandson of Abd ul Muttalib. Toliho said there was such a man whose name was Mohammed. The Catholic said: "There can be no doubt that he is the man: this month he will be permitted to become the Prophet, the greatest of all the prophets. Ahmad is the name which he

1. See Note 1, p. 56.

bore in heaven before his birth, and Mohammed is his name on this earth and in history: he was to be born at Mecca and set up his capital at Medina: miracles attend him, and the myriad-year date tree has waited for his coming: the ancient books and the old traditions all tell of this, and all is now fulfilled. I believe and will follow him."

When Toliko finished his trading he returned to Mecca and on the road he heard that Mohammed had received the commission to be the Prophet, and that Abu Bekr was his assistant: on arrival at Mecca he went at once to see Abu Bekr and the Prophet, and entered the Faith.

The leaders of the Jews and Christians at Mecca had frequently told their people to destroy the articles used in worship and to sweep out their places of worship as they were about to follow the Faith of the new Prophet whose virtue was the highest under heaven and whose position was the most eminent of all the prophets; he would receive the command of the Lord to reform all religions and he would be the Seal of all the prophets. When the Prophet received his commission to propagate the Faith and begin his transformations, nine out of ten of the Jews and Christians followed the Faith.¹ The Prophet was once passing the Jews' place of worship as the worshippers were just repeating the Taurat, when they suddenly stopped: there was a sick person sitting near, so the Prophet asked him why they had stopped; the sick man replied, "They have repeated up to where it speaks about the virtue of the final Prophet." He then took a roll of the book and pointed to the place saying: "This speaks of the virtue of the final Prophet,

1. This is anticipating events, implying a readiness to believe and a submission very early; the sequel tells of continuous opposition, and but few followers for several years.

and the circumstances of the beginnings of his Faith; our people of the present time only read as far as this and then quietly pass over lest other people should hear it: has it not just been told to all that the final prophet has received his commission and that all will gradually follow him?" Abu Bekr pointed to the Prophet and said, "This is the final Prophet." The sick man gazed long at him then did obeisance and wept as he said that from his heart he wished to follow the teaching of the Prophet. The Prophet commanded him to repeat the Kalima (creed) and so enter the Faith, which he did, and expired forthwith. The Prophet exclaimed, "This man had faith, and when such an one hears of the Way in the morning he is fit to die in the evening." He commanded that the man should be buried with the rites of the Moslems.

When first Mohammed went with his uncle Abu Tālib on a trading visit to Syria, there was a learned man of the Roman Catholic religion who enquired for him among all the merchants, and when he found him he took hold of the Prophet's hand and said: "Most eminent of all the world! the Messenger sent by the Lord of heaven! merciful and gracious to all the world!" Those around asked how he knew him, and he answered, "A white cloud covers his head and all things bow before him."

In Syria there was a monk named Bahīra, of the Roman Catholic¹ religion which is one of the twelve sects of Christianity: this man was deeply learned in the ancient books and was religious in his practices, so people from far and near highly respected him: Bahīra knew beforehand about the Prophet's virtue and position so he made ready to see him, thinking that the sight of him would be the chief

1. See Note 1, p. 56.

happiness of a lifetime: he only waited until the Prophet received his commission in order to follow him. Hearing that the Prophet was of the Koreish tribe and would come with them to trade in Syria, he moved to live near the roadside on the way to Bosra and waited for the Prophet to come. One day he saw in the distance a white cloud floating above a band of traders, which moved when they moved and stopped when they stopped, so he concluded that the Prophet would be in the midst of them. Bahīra thereupon prepared a splendid feast and invited all the traders, desiring to entertain them well: the traders were surprised and said: "We have long wished to pay a ceremonial visit to see you whose fame we have heard, but we have not hitherto had the pleasure: that on this day we see you is in itself sufficient, why should you provide a feast for us?" The monk replied suitably about the past, and then proceeded to place Mohammed in the chief seat which displeased all the others, and Abu Jahl vehemently protested: "I am his uncle¹ and these are his relatives and seniors; he is but a child and an orphan, how dare he usurp this position?" Bahīra replied: "You all look upon him as an orphan and a youngster do you? he is the most honourable among you all and the most eminent in the midst of heaven and earth: he will be the heaven-sent Prophet, and even an emperor could not usurp his position, much less those who are not equal to an emperor: do you know why I have to-day provided this feast, and why I moved from the country and came to live here? it was entirely on account of this one person." Upon this Abu Jahl and most of the others vanished.

1. Abu Jahl was not Mohammed's uncle in the English sense of the term, but oriental relationships are far-reaching, and the claim passes unchallenged.

A short distance outside Mecca there was an idol temple where there was a High-priest before whom many worshippers used to kneel: on one occasion this High-priest cried out with a loud voice that the great-grandson of Hāshim, (Mohammed), was the most eminent in heaven and earth and the foremost of men and angels, the leader of all the prophets: he would destroy the false and establish the correct and there would be eternal peace through him: after this testimony the High-priest closed his eyes and died. Most of the people did not know what he had been speaking about, but there was a man named Abu Hulailieh sitting there who thought the matter over carefully and after three days he heard that the Prophet had received his commission and that the sayings of the priest were true, so he straightway followed the Prophet. Some people asked him why he had rejected the idols seeing that he had formerly been so diligent in serving them; he replied: "At first I belonged to the Jewish religion in which they perform the ceremonials but do not know the principles: next I belonged to the Roman Catholic religion where they *talk* about the principles, but again I was mistaken about reaching the principles themselves: for example, they say that the Lord of Heaven is without form or likeness yet they also say that he descended to the earth; when he descended to earth he had form. They teach people not to worship idols yet they themselves worship idols. The religion of the idols—which is the devils' religion—I have also followed and discarded: then I heard the fame of this High-priest so I came desiring to learn from him and when I heard these words of his, I rejected all the rest and followed the Prophet. Henceforth I know the falsity of all the other religions: it is only the religion of the Prophet which is genuine and true to the

utmost degree, and about which there can be no doubt. I rejoice that I have escaped the pit-falls and have entered the boundary of heaven.”

The first year of Mohammed as Prophet.—Before the Prophet received his commission he had rejected worldly affairs and used reverently to meditate upon the Way, and daily went to Mount Hirā and would wander among the hills and valleys thinking over deep things until gradually he began to understand the springs of the transforming power of the Way: early in his forty-first year he was asleep one night when suddenly he was conscious that a spirit spoke to him, saying: “Mohammed, thy Way is pure! thy virtue is chaste! the purity, loyalty and love of the past generations reach their full brilliance in thee! the Only True God now commands thee to enter upon the Prophet’s office in the interests of all under heaven. There is no God but the True God, and thou art the Apostle of God. Cause all to know that they should worship only One God: amend and correct all the canons of instruction of the former prophets: destroy all heresies and false sayings: receive the command without doubting, and be not remiss in attending to it.” The Prophet recounted this to his wife Khadija who was startled yet also pleased, and said, “The command of Heaven has come; I have long waited for it, but simply looking towards it was not sufficient to make clear the teaching.” Mohammed said that he was weak in power and alone in influence; the responsibility was heavy and the Way was far-reaching, so that he could not escape having deficiencies in this mission.

The Prophet rose early next morning and went again to Mount Hirā and on the way he heard voices, saying: “Peace be upon the Apostle of God” and using other words

in congratulation. Mohammed was afraid, but he went on to the cave to which he used to retire, when he suddenly heard the sound of someone repeating a book in a subdued chant, but he could not see anyone: the words were:—

“ Praise be to God, Lord of the worlds!
The compassionate, the merciful!
King on the day of reckoning!
Thee only do we worship, and to Thee do we
cry for help.
Guide Thou us in the straight path,
The path of those to whom Thou hast been
gracious;—
With whom Thou art not angry, and we go not
astray.”¹

This is the first Sura of the Koran, the Fatiha. The Prophet meditated upon this and was greatly pleased, though he still had some fear: he returned and on the way there were still more voices, so he wrapped his mantle round his head and thus returned, and said to Khadija that he was ill; she inquired what was the cause, and when she heard she said: “ Be not afraid; the decree of Heaven is fixed and all the spirits have come to congratulate you: some time ago I prepared a quiet place ready for your performance of the religion and now you can remain here quietly to wait for the commands of Heaven.”

The Prophet remained in the room several days and recovered so that he was more peaceful and settled: he ruminated over the meaning of the words of the Canon which he had heard and sought out their purpose; the whole

1. The Koran, Rodwell's translation. Sura I. The Fatiha.

day long he turned over in his mind and repeated with his lips just two items, (1) the Kalima—There is no deity but God, and Mohammed is the Apostle of God;—and (2) the Fatiha. At this time an angel was frequently with him, not in any fixed form or place, sometimes before and sometimes behind; sometimes invisible and sometimes the appearance of wings flying in space; at other times in the form of a man or of a great bird. The Prophet told these things to Khadija who secretly rejoiced and said that her expectation was not going to be a vain one.

When it was clear to Khadija that the commission had really been received, she said to the Prophet: "I have heard that kings regard benevolence as honourable, and prophets esteem poverty. Now you have succeeded to the place of kings and have also ascended to the rank of prophet; there is at the present time no family in Mecca which can compare in riches and honour with you. I desire that you will widely exercise benevolence and cause the poor to rejoice, and thus that which a king counts honourable and that which a prophet esteems, may both be completed in you." Mohammed replied that he had no means, as all they had belonged to his wife, otherwise to be generous agreed with his own desires. Khadija replied: "I am your possession, how can I have any wealth of my own? I have long wished to request you to accept as a thank-offering the wealth I have and to use it." So they gave away all they had to the poor and distressed, and lest there should be any lack in the wideness of their liberality they invited people from a distance to come and receive also, and in six months all their wealth was gone. Mohammed said to his wife, "Men do not know the happiness of *giving* but they will endure misery in the *keeping* of their riches;

only you and I in these days know the joy of giving." Khadija replied thanking him, and insisting that the virtue was all his and she shared in the happiness.

The descent of Gabriel.—When first the Prophet received the command he perceived the presence of the angel only in his dreams, and had no clear manifestation in speech, but after six months the angel gave forth part of the Classic (Koran), with the command that it be taught, and from this time the Prophet gradually entered upon his teaching. On the 27th day of the month of the Fasting, Mohammed went to Mount Hira and suddenly he heard a noise in the air and looking up he saw a venerable man of graceful countenance with a beautiful beard, sitting upon a brilliant throne coming down from heaven; he alighted upon the top of the mount and descended from the throne, then assisted the Prophet to mount the throne and put upon him an immortal robe and crown. The Prophet was in fear, but the venerable man pacified him by addressing him as the Apostle of God, and saying that God gave him peace. (Appointed Messenger, or Apostle of God, these are names of the office of the Prophet: from this time forth all Moslems have called the Prophet the Apostle of God, or the Appointed Messenger of God, or he may be called the Prophet, but none would dare to use his personal name.)

When the Prophet was a little more at ease he enquired of the venerable man who he was and he replied: "I am the messenger of God sent to the universal Prophet; my name is Gabriel and I am the head of the hosts of heaven. The prophets of old who propagated the true commands, and the Canons which came down, all had me for messenger: I have now received the illustrious command of God to speak peace to you and your Queen (Khadija), and to announce

الله أكبر الله أكبر الله أكبر الله أكبر

大至主真大至主真大至主真大至主真

أعبر أنتهدها لآله إلا الله أشهد

呼拉按是除自主有沒再情事實委証作我

إن لا إله إلا الله أشهد أن محمداً رسول الله أشهد

們你差欽的主是代理罕穆實委証作我

أن محمداً رسول الله محمد علي

上離脫在來們你著拜禮來們你著拜禮來

الملاق على الفلا في الفلا قد قامت الصلاة

七

麻乃實底了入子麻乃實底著上離脫在來你著

قد قامت الصلاة أنته أكبر الله أكبر لآله إلا الله

是除自主有沒再大至呼拉按大至呼拉按了入子

شتر بنان ابن آيتن خراشدر أشرفي مدري

著問教心的我把你哇主的我養調(念人的聽)呼拉按

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

起名尊的主之世後慈獨。世今慈普奉

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

懶米來二力閉韻吸畧領獨目哈力艾

主之世普養保謝感 (註)

الرَّحْمَنِ الرَّحِيمِ

眉哈疎嚙嗎哈耐

主之世後慈獨。世今慈普是主 (註)

مَالِكِ يَوْمِ الدِّينِ

要客力嗎
宜地敏

主的權之罰賞管掌是主 (註)

إِيَّاكَ نَعْبُدُ

耐客呀引
獨不而

Part of the First Chapter of the Arabic Koran, with Chinese Translation, and also a Transliteration of the Arabic into Chinese Sounds.

that you are the foremost of men and spirits in heaven and in earth, the Seal of all the prophets, the teacher of the religion of the ages, emperor of emperors, king of kings; receive the commission and prosper religion and regulate the ceremonies, and cause all to know that there is no deity but God and you are his Apostle, sent to enable all that live on the earth to reach the eternal world. Destroy heresies and promote correct teaching; those who follow you are correct and will for ever enjoy heaven: those who oppose you are rebellious and will fall into hell for ever. These are God's commands to you and he also commands you to repeat Bismillah in praise of the God of all creation, and of the exalted name of the most benevolent God, and cause people to know that which they do not know."

This true Book—the Koran—has over six thousand six hundred chapters¹ or Sura, and the first sura—the Fātiha—was the beginning of the book's coming down. At first the Prophet experienced some difficulty in repeating it, but Gabriel covered his head with a cloth and took hold of his shoulder and shook him a few times, after which there was no difficulty in repeating the Fātiha after Gabriel, who again commanded the Prophet to repeat it, and it was soon quite familiar. There then appeared in space an innumerable company of angels waiting to hear the Prophet repeat the Fātiha, after which with loud and united voices they said "Amen"; the sound shook the hills and rivers, and the Prophet also repeated "Amen." (Amen is an expression used at the conclusion of Moslem prayers, its meaning being "Lord, such is truly my prayer." The Fātiha is divided

1. This should be *verses*, as the Sura are only one hundred and fourteen; the error is important as it counts the whole Fātiha as only one of six thousand six hundred portions.

into three portions, the first consisting of praise to God, the middle portion of confession and beseeching, and the final portion being prayer to be led aright, and after each portion is finished the one who prays and those who hear must all say "Amen.")

Gabriel stamped on the ground with his foot and there appeared a spring, and he instructed the Prophet to bathe himself and worship, with the same rites as those used in these days: this was the first occasion on which the Prophet had been taught the purification rites. After the ceremony the host of angels praised and congratulated and escorted the Prophet back to his home.

In ancient times the coming down of the Canons had not been always in one manner: sometimes they would appear as writing, or again as sounds, or as words spoken, or as dreams—in all these manners the revelation has come. The manifestations have also varied, having sometimes appeared in the hills or vales, in the trees or streams, or perhaps have been heard in the air, or have descended as angels and have personally passed on the message. To receive the revelation by sounds or writing is simple, and to be conscious of it in dreams is still more easy; but to hear it in the air is difficult, while to receive the message by word from an angel personally is still more difficult. In the case of the Prophet's receiving the revelation from heaven, for the first six months it was by means of dreams, but afterwards he either heard it in the air, or received it by the angel's coming down, or personally heard it direct from the Lord; there was nothing in the nature of writing or sounds, but the wonderful message came to his inmost heart, which showed that he ranked above all other prophets; and that he received it in the most difficult way

showed that his rank was the very highest, while his hearing personally from God the most wonderful things, showed that his doctrine is the most pure.

At the time of receiving a revelation, the Prophet's face was flushed and the perspiration ran down, even when it was cold. If he was riding on an animal he would suddenly fall down, and even a strong camel could scarcely keep him up, so it may be seen that the coming down of the Book was no light matter. On one occasion the Prophet was sitting on the steps of the Kaaba with Othman in attendance when the latter suddenly saw the Prophet gazing up to heaven and again looking down to the ground, then he looked to the right and nodded his head as if in answer; his face became flushed and perspiration ran down, while his body and head were contorted for a brief space, after which he gazed up to heaven for a long time. When they returned, Othman asked what was the matter and was told that there had been a revelation which said that God commanded that men should be just and merciful, loving those with whom they had close ties, and they must not be cruel or wicked or obstinate.

After the Prophet had returned from Mount Hira and told Khadija of what he had seen, she said that if this was really so, then henceforth her husband would be occupied with momentous matters; she would, however, like to make some tests, so asked Mohammed to tell her if the angel came again. Just as she was speaking, Gabriel came and Khadija asked the Prophet to sit on her right side and then inquired if he could see the angel, and he said he could; she then requested him to sit on her left side and inquired if he could see the angel and he replied that he could; then she desired him to sit on her lap and asked if he could see the angel,

and again he said he could. Then she untied her hair and covered his face and asked if he could see the angel and he answered that he could not: Khadija said: "It truly is Gabriel. I have a cousin Waraka who has been a court minister and who was able to translate the Injil (Gospels) into Arabic; he is now old but he can look into the future and tell of what is coming to pass; we had better ask him about these things." The Prophet said, "The heavenly commands are secret and mysterious and are not to be lightly talked about to people." Khadija went secretly to make enquiries, and told her cousin all about the occurrences, and he said: "This is great felicity; none of the ancients had such blessing as you now have. Return and urge your husband to quickly begin his work of instructing and transforming: it will be difficult at first, but afterwards it will be easy; exercise great patience, and the glory will follow: I regret that I shall not receive a command to assist in this matter."

Khadija returned and told the Prophet what had been said and he remarked, "The relationships of man take their beginning from husband and wife, and instruction and reformation should begin within one's own doors: if you believe me you will assuredly follow my teaching." His wife replied that she believed, and together they went to Mount Hira to the spring, where the Prophet taught his wife the method of purification and worship and she repeated certain words after him, and as he again repeated what he had received as revelation, she accepted every item, and thus was the first of all men and women to enter the Faith.

Twelve early disciples. Abu Bekr was related to Mohammed, and was three years his junior; he had been with Mohammed on a trading trip to Syria, and they were

intimate friends; at the marriage of the Prophet, Abu Bekr had lavishly used his wealth, and in other ways had helped Mohammed. When he observed that the Koreish wished to injure the Prophet he exhorted him to keep away from them and not to join in their feasts of rejoicing or mourning: when the Prophet received his commission to propagate the Faith, and the maligning of the opposers became worse, Abu Bekr exhorted the Prophet not even to speak to them. The Prophet said, "I have in very truth received the command to propagate the Faith and lead men to the Truth, what should I fear?" Abu Bekr asked how about the slanders, and the Prophet said: "The furnace fire purifies the gold, and maligning only serves to perfect goodness and virtue; the more maligning there is the purer will be the virtue; heaven created mean men in order to perfect superior men. If one goes long without being maligning it must be because his virtue is not of the highest." Abu Bekr asked if the virtue of the Prophet could transform mean men so that they might become superior men, and Mohammed answered that it could, except in the case of those who delighted in maligning and who rejoiced in being mean men; for such as these, who could change them? Abu Bekr assented and said, "Your disciple has for some time known something of the Way of the Prophet, and I venture to ask about the general scope of the teaching." The Prophet replied: "It is to initiate and illuminate correct learning, and to put away heresies; the most important things at the outset are to destroy idols and images and worship the True God and say 'There is no deity but God' which is called the Kalima, or Pure and True words; and say that I am the Apostle of God. To believe in these principles and repeat this creed and follow this teaching, this is to obtain the Way." Abu Bekr was

pleased and said, "This teaching lifts a man out of the pit and puts him on a rocky crag." And straightway he loudly repeated the creed and entered the Faith; his servant Bilāl also followed him and entered the Faith.

Ali was the youngest son of Abu Tālib, and cousin of Mohammed. At the time of great scarcity around Mecca, Tālib was in straits while his elder brother Abbās was well off, so the Prophet went to the latter and said: "My uncle Tālib is poor and cannot maintain his children, so I request that you will allow me to share with you in relieving him of the maintenance of some of his sons." Abbās agreed and as Tālib was pleased with the suggestion, Abbās adopted the second son, and Mohammed adopted the youngest; so Ali was for a long time brought up by the Prophet. When the Prophet received his commission, Ali followed his teaching, being at that time ten years of age and of such outstanding wisdom and courage and dignity as to be already a man, able to assist the Prophet in managing household affairs and to be entrusted with many things connected with the propagating of the Faith.

Othman (Usman) was a relative of the Prophet who in his youth had wisdom, and early knew the errors of the Jews and Christians and was able to dispute with them and not be beaten. When the Koreish were maligning the Prophet they also included Othman as all disliked that he, being so young, should dispute about and ridicule the ancestral religion, so they ostracised him. When the Prophet received his commission Othman at once followed him.

The three men above-mentioned afterwards became the "Companions," and as they had positions of eminence and did great things, they are here given special mention.

Others of the first to enter the Faith were the Prophet's uncle Zubeir and his relative Toliho, besides Zeid, Mukahode, Osman, and Obaideh.

The ceremony of entering the Faith was at first very simple, consisting only of repeating the creed and refraining from worshipping idols. But after the removal to Medina there were so many impostors that it became necessary to be more strict before admitting any into the Faith. Subsequent worthies fixed certain regulated rites such as those connected with bathing, changing clothes, clipping and shaving, and so forth. These were in use in the time of the Prophet, and those who came after him observed his rites and regulations, giving careful attention to have the right thing done at the proper time.

Of all the dependent countries of "T'ien Fang"¹ (Mecca as the centre of the subsequent Moslem empire), the central one was Arabia, and on the east was Fars (Persia) and Hindustan, on the west Syria and Misr (Egypt), on the south Yemen and Abyssinia and on the north Roman Territory and Irak, in all ten countries; when the people of these countries heard that the Prophet had received his commission they sent special messengers to congratulate and convey presents.

1. "T'ien Fang" 天方 = "Heavenly square or cube," is one of the names used for the Kaaba; it is commonly used by Moslems for Arabia, more especially the part known as the Hejāz. Liu Chih says: "T'ien Fang is the kingdom of Mecca"; elsewhere he says: "Asia is a general term for T'ien Fang," which, with the paragraph translated above, would seem to imply that the term in its broad sense is meant to refer to the subsequent Moslem empire. To translate "T'ien Fang" as the region of Mecca and then say that Arabia was only a *part* of it would make nonsense; so although our author is telling of the reported events of the second year of Mohammed's prophethood and before the Moslem empire existed, he has in mind the empire as it became after the Prophet's death.

The topographies say that there were in all ninety-four countries in subjection to "T'ien Fang," four empires and ninety kingdoms; and all the kingdoms had their dependent states and cities, in all not less than ten thousand places.

Rome was the founder of the empire which afterwards became the Moslem empire; it was distant from Mecca 10,000 *li* to the North-west. Its king was called Cæsar, and he was a Roman Catholic who worshipped images. When he heard that the Prophet had received his commission he sent an envoy to congratulate, and to enquire as to the purport of the teaching. Mohammed sent reply that it was to worship the True God, Creator of all things, and not worship images; purification and ceremonial prayer were necessary, and also the repeating of the creed. The king said, "The teaching is true and the ceremonies are correct; but the worshipping of images is the teaching of my ancestors, how can such be put aside?" A court minister stepped forward and said that the prophets from ancient times had not worshipped images, so it would be quite right not to worship them; it was not necessary to be bigoted in adhering to what had been taught by ancestors. The king exclaimed, "Must we not worship the image of the Holy Mother of God (the Virgin Mary)?" The minister replied that the Holy Mother had not taught people to set up images, so it would be no sin not to worship her image. The king declared that he had been so long accustomed to do this that he was uneasy if he went a day without; to which the other replied that it was better to be uneasy about a wrong ceremony than uneasy about the teaching of the prophets. The king asked for time to think it over, but to the end he never submitted to the Faith.

The first entry of Moslems into China.—Ch'ih Ni (赤尼) was a country of the Far-eastern empire, the name being one used for the Middle Kingdom (China). In the sixth year of K'ai Hwang (開皇) of the Sui (隋) dynasty, (A.D. 586)¹ which was the first year of the Prophetship of Mohammed, there was seen in the sky a strange star; the Chinese emperor Wen Ti (文帝) (the dynastic title, while K'ai Hwang is the title of the reign), commanded the Chief Astronomer to divine its meaning, and he said that there would be an extraordinary person appearing in the West. The emperor sent an envoy to investigate if this was really so, and after about a year he arrived at Mecca; he desired the Prophet to accompany him back to the East, but he declined. The envoy secretly had a portrait of the Prophet made² to take back with him. The Prophet sent his maternal uncle Saad Wakkas,³ and three others, to go with the envoy to Ch'ih Ni. (Moslems first entered China in the

1. As Liu Chih has dated the Prophet's birth twenty-four years before it occurred, so he is in error here, making the supposed entry into China in A.D. 587 when Mohammed was a youth of seventeen. There is, however, agreement in counting the Prophetship from Mohammed's fortieth year. Broomhall in his "Islam in China," after carefully sifting this tradition, concluded that "the story cannot be accepted as trustworthy," a conclusion in which I concur.

2. Broomhall ("Islam in China," p. 73) says that Mohammed "sent his portrait to the Emperor, but so painted that the colours faded from the canvas." Liu Chih's version is different; but the whole story of the portrait is legendary. See Appendix I, Note 3.

3. Saad, the son of Abu Wakkas the Prophet's uncle, may be intended here. Muir says: "Sa'd, the son of Abu Wakkas, converted in his sixteenth or seventeenth year, was the nephew of Amina, mother of the Prophet." He died at the age of seventy-nine in A.H. 55, and was buried at Medina. There is no satisfactory evidence that he ever visited China. See Appendix I, Note 2.

seventh year of K'ai Hwang of the Sui dynasty, which was also the first year of Chêng Ming (禎明) of the Ch'en dynasty, the (陳) empire at that time being divided.)

The emperor Wen Ti hung up the portrait of the Prophet and worshipped it, and when he arose, the scroll was there but the picture had vanished; at which he was alarmed and told Wakkas, who said to him that the Prophet had forbidden the worship of images, and men knocking the head on the ground to other men. The disappearing of the picture was due to the wonderful influences of the Prophet. The emperor in alarm said, "It must surely be that he is the Pure Emperor and the True Prince." Wherefore he had built the "Prophet-Remembrance" mosque¹ at Fan Chow (which is now Canton), for the accommodation of the embassy. Wakkas subsequently returned to the West.

The account of the entry of the religion of the Prophet into China in the seventh year of Wen Ti of the Sui dynasty, following the sending of an envoy to the West, is given in detail in several Chinese histories, so it can be proved. The story of the worshipping of the portrait is not recorded in the histories; but it has been handed down by tradition, and may be seen recorded on stone tablets, so must not be rejected. The old statement that it was in the reign of Hsüan Tsung of the T'ang dynasty (A.D. 713) that the entry occurred is an error. That period was over 150 years separated from the advent of the Prophet, so the time does not tally nor do the circumstances agree. As for the other account which tells of Chên Kuan of the T'ang dynasty (A.D. 628) sending an envoy to the West to obtain a Koran, resulting in Moslems entering China overland, that was subsequent to the period of which we are writing, so it is not recorded in this Life of the Prophet.

1. See Appendix I, Note 6.

Prohibition of idolatry at Ta'if.—Ta'if was a city 100 *li* to the South-east of Mecca, whose people were fond of idolatry and witchcraft and wizardry. In the second year of the Prophetship they saw a comet which was regarded as an evil omen: they offered sacrifice and enquired of their gods and got the answer that the comet would not stop, unless it should be that by the sacrifice of one third of all their domestic animals the desired result might be obtained. When all their animals had perished, the elders met together in conference and said, "Our wealth is used up and our strength is exhausted, yet the comet has not been destroyed: whatever shall we do?" A wizard said: "There has now appeared a holy king, whose religion is exalted and whose virtue is abundant: he is able to have the kings of the earth as his ministers, and to amend all the teachings of the past: he regards the putting away of heresies as the most important work of merit, and the returning to the True Lord as the correct fruition of life. We ought to follow him and wait for his commands, then these calamities will disappear." So the people of Ta'if stopped idolatry and did not sacrifice any more to get rid of their calamity, but waited for the transforming teaching of the Prophet; the hearts of the people were then at peace and the comet disappeared.

Public propaganda at Mecca.—At first when the Prophet began propagating the Faith, he did not dare to do so openly, but confined himself to his near relatives and friends, of whom between ten and twenty followed him. After the third year of the Prophetship he gradually entered upon more open efforts, and in the fourth year he quite publicly expounded his religion, teaching men to worship the True Lord of creation and not to worship idols

and demons, not to believe in witchcraft and wizardry, nor to pay attention to magical spells and heresies: they should maintain sincerity in relation to God, and should repeat the creeds, and in their daily lives should be filial to parents and affectionate to brothers, chaste and moderate, good and upright; in everything according with the teaching of the Book and not opposing it: the great events such as marriage and death had their fixed ceremonies, and when such events came the proper rites should be observed.

Many of the people of Mecca followed him, at which the Jews and Christians were disturbed so they went to the Prophet's uncle Tālib and said, "Your nephew is introducing strange things and setting up heresies which disturb men's minds." Tālib replied, "He has received the command of Heaven to propagate religion, how can I stop him? to attempt to do so would be disobedience to Heaven and would also injure family relationships." The Jews and Christians said, "There is no proof that it is the command of Heaven." Tālib angrily exclaimed: "What words are these! The True Lord of creation is real and not spurious: demons and goblins and idols and images are clearly all false. To destroy the false and manifest the true has been the teaching of the prophets of all ages: what do you mean by saying there is no proof?" The Jews and Christians could not answer this argument. Many of the officers and people now followed the teaching, none daring to hinder them.

At this time when the religion was prospering and many people were following it, someone said to the learned men of the Jews and Christians: "Mohammed is teaching the teaching of the prophets, you ought to follow him; and moreover he is the Prophet appointed by Heaven." The

learned Jews and Christians said: "Do we not know that he is a prophet! but our forefathers all worshipped images and we do not wish to discard the teaching of our forefathers." Someone criticised them, saying: "Can it be right to hold to the teaching of ancestors if it means disobeying the command of Heaven and rejecting the prophets? to regard the ancestors as correct is, in this case, to disobey Heaven and reject the prophets." The learned men said that they could not bear to speak about it, to which the other replied, "That is a matter of personal feeling: there is no greater sin than to allow personal feeling to injure the public good." The Jews and Christians were beaten in argument, but to the end they would not submit.

The Koreish, after believing, turn away again.—The Koreish was the greatest of the Meccan tribes, and it was also the ancestral clan of the Prophet. When the believers had overcome the Jews and Christians in argument, the influence of these sects waned. Then several vicious persons (lit.: depraved devils) secretly entered the conference of the Jews and Christians and persuaded their learned men to go with them to the Prophet's house to lead him into a dilemma with their arguments. They said, "Son of the prince! seeing that you have received a commission, what is it that you teach?" The Prophet replied that it was to put away heresies and to manifest correct learning, to exterminate false images and to worship only the True Lord. The others then said, "The former princes did not make such changes and amendments, nor did your grandfather; do you mean to say that all your ancestors were heretical?" The Jews said, "The ruler of our religion was Moses, and he did not make the changes you speak of; do you mean that he was heretical?" The

Christians said: "The Lord of our religion was Jesus, and he did not make the changes referred to; do you mean to say that he was heretical? To slander one's ancestors and revile the prophets is among the greatest of sins, and to say that you have received God's command to propagate the religion of the prophets, is this not simply falsehood?" The Prophet answered: "I have received the inheritance of my ancestors and also the command of God to banish false religions, to venerate the True Lord and restore the teaching of the prophets of the past ages: my ancestors right back to Adam were none of them worshippers of images or pictures, and you all know that the prophets of the past did not worship images. When Moses went up into the mount, his followers themselves worshipped a golden calf and afterwards had to confess their sin, and they slew one another. After the death of Moses his followers were misled into heresies and there were those who worshipped images; how could these have any connection with Moses? Jesus in propagating the teaching never set up images or pictures, but after he ascended to the far-off¹ his followers took him to be the Lord of creation and so drew pictures and worshipped them; how can this have any real connection with Jesus? these are all disorderly doctrines, and to take disorderly doctrines to be correct is a mistake. From of old to the present have you ever seen or heard of a single prophet who worshipped images? You are all scholars and a word to the wise is sufficient, why should we further discuss the matter?" The mouths of the visitors were stopped and they retired. The vicious persons seeing that they had not scored in this

1. Moslems believe that Jesus did not die, but was translated to heaven by God.

dialogue were angry with the Jews and Christians and said, "You are played out, but we shall try again": so they went out and spread the report that Mohammed had repented of his errors and confessed his sins to them and acknowledged that it was right to worship images. Upon this many of those who had believed and followed the Faith turned back and disowned it; this was the result of the seducing of the ignorant by vicious persons, which the people in general were not aware of.

Mohammed's uncles revile and injure him.—The Prophet's uncle Abu Lahab lived near to the Prophet and he reviled him and smeared dung and filth upon his house, which the Prophet personally removed, and when they met, the Prophet treated his uncle with proper ceremony and said: "Uncle, you ought to conform to God's command and follow the true Way; I thank you for reproof which does me honour, but why revile and injure me?"

A great-uncle of the Prophet very much disliked that he should regard as wrong the teachings of the ancestors, so this great-uncle vowed that he would kill the Prophet, and on meeting him one day he threw a great stone which hit the Prophet on the shin and caused the blood to flow: the Prophet loudly repeated the creed and added that those who repeat these words would escape; so they could not injure the Prophet.

The clansmen request harmony.—When the Prophet first established his teaching, the devils regarded it as calamitous and therefore caused that among the relatives there was discord, and seething unrest among the people at large. The Koreish family consulted together, saying: "Mohammed conceives that he has received the command of Heaven to spread his teaching, while the people generally

think they ought to keep the teaching of the ancients; so there is struggle between them, with mutual opposition until we have never a day's peace, and our business is disappearing and the people will have nothing to live upon; had we not better request our ruler 'Tālib to pacify them?" 'Tālib thereupon gathered together the leading people of the whole city and said to them: "My nephew in propagating the Faith is fulfilling the duty placed upon him by the command of Heaven; it rests with you whether you follow him or not: from this time forth everyone may follow what he pleases, and there shall be no mutual recriminations or revilings or beatings." He then admonished the Prophet, saying, "The Way is an honourable one, walk in it yourself, but do not compel others to do what they do not wish to do." The Prophet said, "Your nephew has received the command to propagate the Faith; in saving men from fire and water one cannot go slowly." His uncle Abu Jahl, standing by, said, "What do you consider to be the Faith?" to which the Prophet replied that it was to have done with the false and revert to the true. Jahl retorted, "Were all our ancestors wrong?" The Prophet replied that all were wrong who did not follow the teaching of the prophets. The rest all angrily retorted: "You follow your true, and we will keep to our false. We will all obey the admonition of our ruler and keep from annoying one another." They then dispersed and 'Tālib said to the Prophet, "Why did you speak so strongly?" to which the Prophet replied, "I fear the Lord and not men."

The Jews and Christians, seeing that the religion of the Prophet could not be repressed, stirred up some mischief-lovers among the Koreish, saying: "A spark unquenched may set fire to a forest: Mohammed relies upon the protec-

tion of Tālib; why not bribe Tālib with rich presents and move him with attractive beauty, and then you can kill Mohammed?" The Koreish followed this stratagem and went before Tālib with presents of gold and pretty girls and said: "Mohammed is a bud of calamity and of no advantage to the family or the country; we request that you will banish him to some distant city, then the family and the country will both have peace. Otherwise it is to be feared that your eminent position will be difficult to protect." Tālib was angry and said that it was his and their duty to take care of the life of Mohammed, and he would never do what they asked. They replied, "If all the people of the country are unwilling, what then?" Tālib said: "He is the man of Heaven's command: you want me to oppose the command of Heaven and put away my own flesh and blood and change it for riches and lust,—this I cannot do." He then shook his garments in disapprobation and turned into his room, at which the others were all the more angry.

When the Jews and Christians saw that their stratagem had failed and that they could not shake the determination of Tālib, they consulted together again over another scheme to alienate the followers of the Prophet from him and to lessen his influence, so they spread the report that he was insane, and that his actions and words were all of cunning and sorcery, and that those who were deceived by him would perish at his hands; therefore people should reject him and keep away from him. In consequence of this the minds of people were disturbed, and those who were thinking of following him stopped short, while many who had already conformed thought of turning back again. Tālib heard of this and was wroth and said, "This is a crafty stratagem

of the Jews and Christians: can the lamp of Heaven's command be extinguished by the wind of devils?" So he called a great meeting of the leaders of the clan and proposed a covenant to them in these terms: "Mohammed is the most honourable one in heaven and on earth, and is the precious possession of our family: all the men of our clan ought in reason to protect him: can we let our own flesh and blood suffer injury at the hands of others? It rests with every individual whether he will follow the religion or not, but from this time forth, if anyone injures Mohammed or his followers, then our whole clan will rise up and punish them." All assembled assented to this covenant and signed their mark to it, except Abu Lahab.

The first migration to Abyssinia.—(Fifth year of Prophetship.) Abyssinia is one of the seven continents of the great earth, situated on the South-east of Mecca; it is bounded on the east by Yemen, on the west by the Soudan, on the south by the great sea and on the north by Arabia and Egypt. This country has had famous and worthy kings, one of whom, Saifu, was visited by the Prophet's grandfather, Abd ul Muttalib, who went to congratulate, and heard from the king many things about the future of the Prophet. Saifu's grandson Najāshi was now on the throne and there was excellent government, and benevolent customs, even excelling those of his grandfather. When he first heard that the Prophet had received the command he sent to congratulate; so the Prophet, knowing of his goodness, and that he could protect the Faith, commanded his own followers to migrate to the country of this king.

There were fifteen Moslems who migrated to Abyssinia: they left Mecca secretly and went by boat to the borders of that land. When the Koreish heard of it they sent

messengers to force them to return but they all refused to do so. After a little over a month they heard that there had been a further revelation of the Koran and that the Prophet had knocked his head to the ground (in worship), and that the Jews and Christians had followed him in doing so, at which the refugees rejoiced as they thought these sects had conformed to the Faith; so they returned to Mecca: on the way they heard the report that the Koreish desired to honour the Prophet by making him king, but he stoutly refused the honour; the multitude, however, themselves selected a lucky day and requested the Prophet to ascend the throne, and when after all he would not do so, they were angry and troubles began again. When the refugees heard this they had already left Abyssinia so they could not very well return there, but went straight on to Mecca and settled in their old localities, all except one who was not on good terms with the chief of his family, and who after a few days returned to Abyssinia and remained there until the Prophet removed to Medina, upon which he removed to that city.

The Jews and Christians seeing that the Moslems had returned, were all the more violent in subjecting them to indignities: one day, when they knew the Prophet was at worship, they pretended to want to enquire about the Faith, so entered the place, and finding a camel's saddle they put it on the Prophet and pressed down upon him, and then went out: the Prophet's daughter Fātima came and took off the saddle. Once when the Prophet was at the Kaaba engaged in his devotions, there came one behind him who gripped his neck until he was nearly strangled and could not speak; Abu Bekr came and saved and revived him and commiserated with him about his injuries, to which

the Prophet replied that the great Way was not injured nor was God harmed.

The Koreish met secretly and made a covenant, with a vow to their gods, that whenever they met Mohammed they would beat or kill him: someone told this to the Prophet who said that they might do as they listed, he would not seek to avoid it; so he bathed himself and went out: the crowd gathered around him to seize him, whereupon the Prophet stood still and with a loud voice repeated the creed and in the twinkling of an eye they all fell down like dead men: the Prophet then said, "The True has arrived and the false melts away! you should discard the false and revert to the True."

On one occasion the Prophet was at the Kaaba approaching the black stone around which many people were sitting and they would not allow him to touch the stone; but without waiting for them to give way he touched the stone and went away: this occurred a second time, at which the people were startled and said that he was in communication with the spirits, so they tried to seize him while he stood still and said, "Here I am; kill me." But they dropped their hands and craned their necks when they saw a bird standing upon his head, and although they were very bad fellows yet they cried out to Mohammed to forgive them, and they acknowledged him as the Apostle of God, the Prophet of all the world. The Prophet told them to believe in God and from henceforth not to molest the Moslems, which they all promised to obey; and after this none dared to molest the Prophet.

The second migration to Abyssinia.—The learned men of the Jews and Christians met with the leaders of the Koreish at a secret place and plotted together, as they said

that Mohammed was mad and that by magical arts he was deceiving people into slandering their ancestors, destroying idols and images, despising the talented and wise men, confounding religions, and causing relatives to be at variance and scattered as if by fire and flood. What was to be done? They said, "He is guarded by magic, and also has Tālib to protect him, who can harm him?" They then made a covenant that whenever he was met he was to be beaten or killed, and that the responsibility for his death would be shared by all, blood-money being paid. When this plot was fixed the Moslems did not dare to go on the streets: the Prophet himself was living in security, but remembering that his followers had no peace, and that at the time the movement was not strong, and that without a clear command they dare not undertake much, he for the second time commanded his followers to retire to Abyssinia, and ninety-one of them were willing to go, the leaders being Ja'far the son of Tālib, and Salim. A letter was sent to king Najāshi asking for protection: to those who were without means, Tālib gave travelling expenses and took care of their families.

In the second migration, as those who went were many, the matter was open to all, and the learned men of the Jews and Christians took counsel with the Kōreish; it was said that if the Moslems gained the ear of king Najāshi and he was to send troops, it would be bad for the opponents of the Faith: it was therefore best to send messengers on ahead to speak to the king that he should either kill the Moslems or drive them out, or arrest them all and send them back. The Kōreish also got together presents of gold and silver articles and finely-worked leather goods such as the Abyssinians considered valuable; they then appointed

Rubair and Ermuer to make haste to Abyssinia and bribe the officials that they might be introduced before the king. When they came before him the king asked why they had come to which they replied: "In your minister's country there are so and so who rebel against the religion of the ancients and slander the former prophets, and introduce new and strange things which our officers and people are suspicious of; these people are now hastening to your superior country to ask for protection from the king; your majesty should not let them remain lest your superior country should suffer injury; either kill them or drive them away, or arrest them and return them to their own country, just as the king may command." One of the advisors of the king stepped forward and said, "What has been said is very true: these people know those about whom they speak as we do not." The king said: "When people come to me supposing that I am to be trusted, it would not be etiquette to send them away, and it would not be according to reason to kill them; while to send them back to where they came from would be neither charitable nor wise: as regards rebelling against religion, I will myself interrogate them." When the Moslems arrived the king held a full court for the examination, and had a copy of the Injil (Gospels) placed on a table, and then called in Ja'far and Salim, the two leaders of the Moslems, and said to them: "You are accused of rebelling against the ancient religion and of slandering the former ~~religion~~ ^{props} and establishing new and strange things, causing the officers and people to be in doubt and confusion; now tell me truly, what religion do you profess?" Ja'far answered: "Your Majesty's benevolence is wide as the heavens and your perception is as bright as the sun: your servants formerly also followed the

religion of the Jews and Christians and worshipped images. But Mohammed, the son of Abdullah, of incomparable virtue, having received the command of Heaven to propagate the Faith, and having received the True Book (Koran) has taught us that we should worship and serve the Lord of creation, and not worship idols and images. The Lord is true, but the idols are false, therefore we have discarded the false and now serve the true, and no longer belong to the religion of the Jews and Christians and have nothing to do with them; but they stir up trouble and seek to injure us, to beat and kill us, and as our Prophet is not able to withstand them, he commanded us to migrate to your superior country and seek protection from your Majesty." The king asked what did the Heavenly Book say, and Ja'far in reply repeated the 99th chapter of the Khafuha which tells about Mary giving birth to Jesus, and when he was only half way through, the king was shedding tears which fell upon his garments, and all the ministers were also weeping. The king called Rubair and those with him and rebuked them, saying: "You are slanderers; the things which they teach are the same as the teaching of Moses and Jesus; the book which they repeat is similar to the Injil. The worship of images was not originally taught by the prophets; do you bring the traditional habits of your forefathers to slander the teaching of the prophets? you are transgressors." Êrmuer said:

"Jesus is the Heavenly Lord; they slander him by making him only a servant."

"Even so," said Salim, there is no reason to be at enmity with one another; you recognize Jesus as Lord, and our Prophet said Jesus was the servant of the Lord; apart from the Lord himself, we are all servants." The king then asked Êrmuer, the Christian:

“What do you say about Jesus?”

“He is the Lord.”

“Has the Lord any form or likeness?”

“No.”

“Jesus had form, therefore he could not be the Lord.”

“The Lord originally is without form, but when he came down and was born into the world, then he had form.”

“Oh!” said the king, “when you talk about coming down and being born, it is all the more apparent that he was not the Lord. All created things have form when they are born; is the Lord to be considered the same as all other things?”

The king then asked Ja‘far, the Moslem, what he had to say about Jesus, and he said:

“He was a Messenger of God, a prophet who received the commands of God.” The king lifted up his pen and declared to all present that what Ja‘far said did not differ from the Injil. Turning to Ērmuer he asked:

“Do you pay respect to the Injil?”

“The Injil is a Book sent down by our Heavenly Lord,” replied Ērmuer.

“The Injil,” said the king, “does not teach people to worship images, but you do; the Injil teaches men to reverence and believe the final Prophet Mohammed, but you teach men to oppose, and desire to injure him. Their words are all in accord with the Injil, but your words are all opposed to it; your opposing the Faith and slandering the Prophet are both heretical actions and you ought to be killed or driven away; but I remember that you are a people of a strange land, and also are relatives and acquaint-

ances of the Moslems, so I will not fix guilt upon you: make haste back to your country and tell your people that I, king Najāshi, follow the Faith of the Prophet Mohammed. If after this, you again trouble Mohammed or any of his followers, I will myself send soldiers to punish you." The king then said to his ministers: "These Moslems are to live in my country as my guests; treat them well and let there be no plotting against them, and do not take any bribes from the people of Mecca to do them harm." Then turning to the Moslems he said: "You may all live here in peace, as happily as if in your own homes; if anyone takes advantage of you or plots to injure you, just knock at my golden gates and I will personally investigate the matter." Ja'far took from his bosom a sacred Book, and when the king saw it he did obeisance, and asked to be instructed, saying that now they were all disciples of the Prophet, they were also brethren.

CHAPTER VI

Conversion of Hamza and Omar—Ban on the Hāshim family—Death of Abu Tālib and Khadija—Mohammed stoned at Tā'if—Marriage with Sauda—Deputation from Medina—Pledge of 'Akaba—Ascent to heaven—Migration to Medina.

Hamza was the uncle of Mohammed, a man of valour and resolution, he was fond of hunting. One day on coming back from the chase, he went, as his custom was, to the Kaaba before going home; suddenly a man rushed up and told him that he had just seen Abu Jahl injure Mohammed outrageously and added: "Jahl is your brother¹ and Mohammed is your nephew; family affairs should be conducted harmoniously and the country's laws should be administered equitably; can you permit the nephew to suffer from the uncle's violence?" When Hamza heard this he was very angry and said he would go and punish Jahl. When he arrived at the place he saw Abu Jahl sitting on the steps, and in his anger he beat him on the head with his bow and said: "When uncle and nephew injure each other, family affairs are disordered; I am now a follower of the Faith of Mohammed, and if you again act violently you must know that you will have to reckon with me." He then went to the Kaaba, and on his return he saw the Prophet, and straightway entered the Faith. After the Prophet had secured Hamza as his helper, the Koreish dare not look him straight in the face.

1. Abu Jahl was not actual brother to Hamza or uncle to Mohammed, but these terms are more embracing in Chinese than in English; they were near kinsfolk.

Omar was a relative of Mohammed who, while still young, was a man of courage and resource; he had astonishing ability as a debater and he used to say that if he had control of the state there would be no misgivings in the settlement of cases. One day he heard the Koreish say that Hamza had been converted to the Faith of the Prophet and that none dare now oppose, and even the valiant Abu Jahl had been beaten. Omar impetuously arose and said, "I will kill Mohammed and Hamza too, and give peace to the people." So he picked up his sword and went forth, and on arrival at Mount Safā he met Said, the son of Wukeshi, who asked him where he was going, and on being told that he was going to kill Mohammed Said remarked: "You are a wise man, why do you want to do a foolish thing? Mohammed is a prophet, how can you kill a prophet?"

"Do you also follow him?" demanded Omar, "then I will first kill you."

"You are a man of benevolence," answered Said, "for what crime would you kill me? You would only dishonour your sword. O Omar, the Prophet of heaven is spreading the Faith that all the world may benefit by the light; I have long followed the Faith, and the Lord has protected me in peace; if you follow the Faith you may be assured you also will have like peace."

"I will kill you," replied Omar angrily, "as an earnest of my killing Mohammed." He then stepped forward with his sword to kill, and Said urged:

"You are brave; why are you brave towards man and yet fearful of your sister? your sister and her husband have long followed the Faith and have now a teacher to instruct them in the Book; why do you not first kill them?"

Omar hastened to his sister's house where just at that time Khabbāb was giving instruction in the Book, but on hearing Omar approach he hid himself while the sister's husband, Sayed, met the visitor. Omar asked what book they were reading, and his sister Amina¹ answered that they were not reading a book. Omar continued, "I have heard that you and your husband have followed Mohammed's religion, is that so?" The sister replied that it was so, upon which Omar was angry and seized Sayed with intent to kill him and when his sister admonished him he struck her on the face with his hand so that blood came; she wept and implored him not to injure her, saying, "I am the servant of the Lord." Omar asked what she meant by that, and she replied that she had joined Mohammed's religion and served the Lord of creation and did not worship false idols made by men. On hearing this Omar changed countenance and asked what were the proofs of the teaching of the Prophet, and when told of the heavenly Book he asked what the book said, and to be allowed to see it; his sister replied that the heavenly book was a pure one, and no one except a clean person might touch it; he must first purify himself before the book could be handed to him. Omar's heart was now stirred, so he went out of the house and bathed, during which his sister went into the inner place and requested the book from Khabbāb who said that the book must not be given to a kafir (unbeliever). The sister said she expected he would join the Faith, so having secured the book she came out just as Omar had finished his ablutions, and he took the book and read a few verses from the "Ta Ha" sura which astonished him so much that he said they were not the words of a man, and he must worship the

1. The sister's name is elsewhere given as Fātima.

One who gave forth those words. He read a little further, and then could not restrain himself from saying out aloud, "I testify that there is no deity but God; there is only one God, and Mohammed is his Prophet." Khabbāb rejoiced greatly and loudly repeated the Takbir and came out from the inner part of the tent and said: "O Omar, you came to this place as dark as night and the bright moon has enlightened you, as the meaning of 'Ta Ha' is the brightness of the moon." Omar rejoined: "If you will lead me to the presence of the Prophet, I shall be in the brilliance of the sun," meaning that the Prophet was to be compared to the sun.

Khabbāb and Sayed straightway led Omar to see the Prophet, who was at the house of Hamza; when they arrived at the door of the house the people, seeing Omar coming, were greatly alarmed and went in to report that an enemy had come; at this they were all afraid, except Mohammed who said that it was his friend who had come; so he went out personally to meet him and took him by the hand and brought him in and gave him respectful greeting. Omar was greatly agitated as with trembling limbs he said, "Your disciple follows the Faith." The Prophet then commanded him to repeat the Kalima which Omar did, and then the Prophet and all the others joined in a loud repetition of the Takbir, the sound whereof was heard in the city of Mecca. The Prophet said, "O Omar, last night I prayed to God to let Omar or Abu Jahl be my helper; in the evening I prayed, and in the morning my prayer is answered." They all considered this to be a matter for congratulation.

Omar stepped forward and said that the reason for the smallness of the success of the Faith was because the

principles of it were not understood; he therefore advocated that the teaching should be extended and the principles expounded so that those in high positions would follow, and the more ignorant people would then be sure to submit; when the wind blows the grass bends, even the stubborn cannot but yield to its power. The Prophet told Omar that he should realize that all the affairs of men have their proper times.

When the Prophet went out, all the disciples followed, Omar leading with his sword, and they loudly repeated that there is no deity but God and Mohammed is his Prophet. The Jews and Christians heard them with dismay, and said one to another that Omar had also submitted. The Koreish said, "The greatest opposer among us—the one who gave out that he was going to kill Mohammed—has become a follower!" Omar announced that if anyone dared to disturb the Moslems, so much as a stone or a blade of grass, when it was found out he would surely kill such offender; all the opposers were therefore afraid, and the Moslems had peace.

A Mosque built, and pulpit set up.—From the time that Hamza and Omar joined the Faith the Moslems gained power and the religion gradually became stronger, the followers of note being thirty-nine. Then Abu Bekr went in and said, "O Apostle of God! this is the time to manifest the Way and to illustrate the teaching." The Prophet replied that it was better to wait. Then Omar said: "For some time our people have looked forward to the opening of a mosque and the setting up of a pulpit; I request you to let such be set up, and there wait for the command of the Lord." Khadija also exhorted that this be done and she used her



AN IMAM PREACHING IN MOSQUE IN SHANGHAI NATIVE CITY.

own money to buy the materials and finish the work. (This was the first mosque and pulpit of the religion of the Prophet.)

At that period there was no fixed time for worship, people went to the mosque whenever they wished to worship; but it was the usual custom of the Prophet to go to the mosque on mornings and evenings.

When the pulpit was ready, Abu Bekr gathered the people together and invited the Prophet to ascend the pulpit and exhort the people; the Prophet excused himself as being still unqualified; Bekr replied that the receiving of the revelation was true, and he should not fear men, to which the Prophet responded, "Do you think I am afraid of men?" Mohammed then ascended the pulpit and Omar made it known to the whole city and the officers and people of the various religions assembled at the mosque to hear the instruction; the Prophet stood up in the pulpit and all the people bowed below the pulpit and there was silence during the preaching in which the Prophet traced the history of the worship of God and told how that for over six hundred years from Jesus there had been no prophet and heresies had arisen, but now God had sent His Prophet to call people from heresies and the worship of idols; those who believed would be received into heaven for eternal happiness, and those who opposed would fall into hell eternally. The people listened to the end of the address and all were moved; about half accepted the Faith and the others remained opposers. Those who followed the Faith put away their idols and worshipped the God without likeness; those who did not submit still assented to the principles as being correct, but as the worship of idols had been the religion of the ancestors, to change in a day would

not be satisfactory. They were disquieted at the thought of discarding the religion of their ancestors, but they were not disquieted at disobeying the Prophet; such was their stupidity and the way they were misguided!

From the time when the Prophet gave his public address, the people who became obedient to the Faith increased daily, and the adversaries were envious of them. (From the time of the first preaching in the pulpit, the Jews and Christians and the Koreish, and all who did not obey the Faith were called "adversaries.") There was one young man who was particularly bad, and he violently attacked Abu Bekr and injured him; the Prophet placed his hands on the injured places and a cure was immediately effected. Omar beat this bad young man and dug out his eye.

Abu Jahl injures the Prophet.—Previously whenever the Prophet went out he went along with others, but about this time he would sometimes go alone to the mosque to worship, or to the market-place to preach. One day when out alone he was met by Abu Jahl who led on some violent fellows to stone him so that his forehead was cut and blood flowed; someone carried the news to Ali who rescued the Prophet and took him back home. The disciples came in and exhorted the Prophet to adopt means to prevent people attacking him, and cause them to fear him; why should he be injured by them as he had been that day? The Prophet replied that he had no plan to prevent men, but he was in God's hands and the injury done to himself was slight compared with the injury done to God.

The ban on the Hāshim family.—When Hamza and Omar first followed the Faith they two were a match for all adversaries, and none of the Koreish opposed them.

The king of Abyssinia vigilantly protected those who had migrated to his country, and Abu Tālib very closely protected the Prophet.

The plots and schemings of the Jews and Christians and of the Koreish came to nothing, and the opposers were unable to move hand or foot against the Moslems. The whole clan of the Hāshim consulted together and said that as the Prophet was a man of their family they must protect him against insult from others, and in order that he might be properly respected there must be no appearance of disparagement of him within the family, and then insults from outside would not be tolerated. From this time the Moslems could eat and sleep peacefully, the Faith was spread greatly, both near and far, and the customs of the Moslems prospered ten times as much as before.

The Koreish, on seeing that by themselves they could not injure the Prophet, took counsel with the Jews and Christians, and it was decided to make a covenant of a boycott of the Prophet and of the Hāshim family, the written agreement stating: "We will forever regard the Hāshim as our enemies; we will not buy or sell with them, nor intermarry, nor be friends, nor meet them on social occasions; whenever we meet them on the road or in any building, we will either beat or kill them: if anyone out of private regard shall either buy or sell with them, we will appropriate his property; if anyone from personal affection should give food to them, we will confiscate his food; if one family breaks the covenant, the whole country will attack that family." The names were signed to the covenant and it was closely sealed and then suspended from the middle beam of the Kaaba. They also appointed people to watch at the markets and at the city gates, who, when they saw

any of the Hāshim bringing their goods to market, or wanting to buy, drove them away, until the Hāshim were in sore straits and could only buy things at nights and had to pay double price for them: there were many who were willing to sell secretly to them, and as the Koreish could not prevent this they put out another proclamation that nothing was to be sold to them except at three times the price.

The Moslems were sorely distressed; the women and children wept from cold and hunger and the sounds of grief ceased not night or day; of those who heard them, some were pleased, but others pitied them and secretly sold to them at the ordinary prices, or gave to them by placing food upon the walls from whence it could be taken down. Tālib was afraid lest some of the opposers should treacherously come to injure the Prophet, so he commanded his sons to remain with him all day and sleep with him at nights; when food was obtained they must first give to the Prophet, but the Prophet gave to all the brothers, and gave his own portion to the crying children and would not eat it himself.

There were some Jews who, while they did not follow the Faith, yet knew that the Prophet was the appointed Apostle and they would not join in the covenant but exhorted the Koreish against this inhumanity to those of their own kith and kin, and some of the Koreish regretted the ban and said they had not thought things would go to this extreme; so they broke the covenant and gradually the buying and selling and giving of food became more open. Abu Sufyān, though himself not at this time a believer, yet exerted himself to bring about a better state of things; he vacillated between belief and opposition, but in the end he became a follower.

The prohibition destroyed.—God caused worms to eat the parchment of the covenant; all places where God's name occurred were eaten away, and all the words of prohibition were changed; for example the words "must not" became "ought to" and "confiscate" became "restore" and "take away" became "give": this was revealed to the Prophet who told his uncle, who reported to the people, saying: "My nephew Mohammed is a prophet and his words are not vain; he says that God has commanded the worms to eat the parchment of the ban; now the document is secretly hidden in the Kaaba which may not be privately opened, so how could he dare to speak falsely? it must be that God has made this known to him; we will now settle the matter by opening the document and examining it; if his words are false I will kill him as a blasphemer; if his words are true, you must follow him as there can then be no doubt that he is the Prophet, and henceforth he must not be opposed." They all agreed, and then the package was undone and the document examined and they found that there really were these changes and the covenant was the exact opposite of what it had originally been. Tālib was pleased and all the people rejoiced and said that this was the judgement of God; how then could they continue to injure those of their own clan? The elders of the Koreish declared the previous covenant to be ended from that day, and henceforth the covenant as fixed by God must be obeyed; the commands of God were true, and the words of the Prophet were genuine, therefore all would follow the Faith of Mohammed. The people then vied with one another in their attendance upon the Prophet and in following the Faith; but a few of the arch-enemies, together with the scholars of the Jews and Christians, would not submit, but went away in anger.

Death of Abu Tālib.—When Tālib became sick he summoned to his bedside the descendants of Hāshim and gave his parting injunctions to them, saying that Mohammed was the most honourable of all creation and the most eminent of all the prophets; at Abd ul Muttalib's command Tālib had taken care of the Prophet all these years, and now that he was about to pass away he desired them to honour Mohammed and make him the ruler of the country; to help him and believe him, and be loyal and faithful to him in the utmost degree; then they would have peace in this world and in the next. Mohammed, weeping, asked his uncle not to trouble about him, but to protect himself and to repeat the Kalima. Tālib said that he followed the faith of his fathers, and later he told Mohammed privately that he knew that the Way of his nephew was true, but he had thought it best for the protection of Mohammed not to become a follower; when urged again by his nephew to repeat the creed and make sure of future happiness he said, "I have you, why should I worry about anything further?" Having said this he passed away, at the age of eighty-five years.

Death of Khadija.—When Tālib was sick Khadija nursed him; after his death she reflected much upon the slow progress of the Prophet's religion; now that they had lost the one on whom they relied, and the other uncles were strong and would not give the ruling position to Mohammed, she grieved much and weepingly said to the Prophet that for twenty-five years it had been her purpose to assist him in propagating the Faith, that she might be favoured with blessing through him, and that she might witness his enlightening of the whole world; now unfortunately he would have to look after his own protection and that of his disciples, and he would be all the more occupied in the matters for

which he had received the commands, so she now desired to depart in peace. Khadija then repeated the creed that there is no deity but God, and her husband was truly God's Apostle, then closing her eyes she passed away, at the age of sixty-five years.

Persecution at Ta'if.—When the Prophet saw that most of the people of Mecca believed, the exceptions being a few arch-enemies and the leaders of the Jews and Christians who were too stubborn to be instructed, he thought about spreading the Faith to other places; he therefore inquired of his disciples as to which of the neighbouring cities it would be best to begin at; they all said that the people of Ta'if were looking forward to the Prophet's teaching, and if he first went there it would be easy for them to become followers. Mohammed was encouraged with this information, and this year he set out to teach at Ta'if. When Abu Lahab heard of it he said that he would go and oppose him, so he pushed on quickly and on arrival at Ta'if he announced that there was coming one who would destroy the religion of their ancestors and, by doing injury to the present generation, would pluck up the roots planted by the forefathers; they ought therefore to join together to kill him. Lahab also said that Mohammed would exterminate the worship of idols, and that he declared that all their ancestors were sinners who could not be forgiven. The people said that idol worship was an alien religion, of no use, and to exterminate it was quite right; but to speak against their ancestors could not be permitted; so when the Prophet arrived they would not receive him, and led on by Lahab they savagely beat him until blood flowed from his limbs, whereupon he returned from Ta'if. On the return journey he came to Nakhla, a large town, where there was

a grove of date trees, and in the night as he was at worship there came seven persons who learned the ceremonies and as they heard the words they followed them and observed the proper genuflections all the night; the Prophet took their names, and they were all Genii.

After staying several days at Nakhla the Prophet wished to return to Mecca, and because of the dangers of the way the guardian of the town, who was named Mut'im, went with an escort to make sure of his safety; when Abu Jahl met them he asked Mut'im if he had submitted to the Faith, to which Mut'im replied that he had come to protect the Prophet and he asked what Jahl was going to do; Jahl said that he also would join in protecting, and thus the Prophet returned and dwelt peacefully at Mecca.

Marriage with Sauda.—After the death of Khadija many people offered their daughters in marriage, but the Prophet would not receive them. The disciples, fearing that his will would be set on going far away, pressed him to take a wife, and they selected the most wealthy and most honourable of the eligible ladies to offer to him. Mohammed said that in marriage the important thing was for the two parties to be happy with each other; Khadija had been rich and had used her wealth to help the Prophet to perfect virtue in a way which made him ashamed; he would now find pleasure only in someone who was very poor; so he took Sauda who was very poor but who was beautiful in appearance and in virtue.

Betrothal of Ayesha.—Abu Bekr was rich; he had a daughter named Ayesha who was at that time six years of age, and whom he wished to offer to the Prophet as future wife; and when he saw that the Prophet had taken the very poor Sauda, he was much troubled. One night he dreamed

that a spirit said to him that he should offer Ayesha to prepare to be the future consort; Ayesha also had a dream to similar purport and told her father. That same night the Prophet dreamed that a young girl sat beside him and when he asked her name she replied, "Ayesha the daughter of Bekr." In the morning Bekr led his daughter to the Prophet and told of his purpose; the Prophet replied that he had already taken Sauda, and when Bekr said that she was poor and had nothing to rely upon the Prophet answered that she would rely upon him, and he gloried in poverty. Shortly after this Gabriel received command and came to say that Ayesha would be a suitable wife to help in the propagating of the Faith, and that as she was young she would live long to be of service, so the Prophet must not refuse her; Gabriel also offered to be the go-between in arranging the affair, but the Prophet considered this would be irregular and desired that someone else be selected, so Haoliehsi acted as go-between.

The submission of the Khazraj.—The Khazraj people were wealthy and numerous, valiant and courteous; they had heard from their forebears about the coming final prophet and his religion, and they had long looked forward to these: when the prophet received his commission they did not know that he was the final prophet, and on seeing that most of the people of the country were his enemies, they did not dare to follow him; moreover they had hardly recovered from their fighting with the Aus tribe a few years previously. Now that they heard that the Faith was greatly prospering and that most of the people followed it, and they also heard that the Prophet had received the command to attack unbelievers, and that those who submitted would be safe in person and property, while those who opposed

would find it difficult to protect their persons and property,—the whole tribe therefore consulted together and came with submission; after this event most of the towns and villages around Mecca entered the Faith.

Disciples sent to Medina.—In the first year of the Prophetship there was an aged man of Medina who led several elders to Mecca to enter the Faith and they also invited the Prophet to remove to Medina, so the Prophet had long desired to go there to teach the people; but on account of the long distance, and that he had not received definite command, he had not gone. This year, in consequence of a dream, he sent six men to carry the teaching to Medina and to investigate, and they returned saying that everybody was looking forward to the Prophet's going.

First appointment of "Helpers" (Ansar).—The two great tribes of Arabia were the Aus and the Khazraj; these both liked to claim chief place and they had fights together: the Khazraj trusted not only to their valour but also to their wisdom, and when they had entered the Faith, fearing that they might suffer at the hands of the Aus, they desired the Prophet to make ready to go and fight against them; the Prophet did not assent, but he selected twelve learned men of high virtue and rich in scholarship, to be "helpers" who should support the Faith and assist in guiding it by means of righteousness and courteous conduct.

Ascent to Heaven.—In the twelfth year of the Prophetship, as the Prophet was one night staying at the home of his paternal aunt, in the middle of the night he heard sounds in space, and supposing that a revelation was coming he quickly arose and sat in fear while Gabriel, with innumerable angels, came at the command of God bringing a precious vase of water of the immortals, and garments,

headcovering and shoes which were put on the Prophet; then an immortal steed came and the Prophet was called to mount and ascend to heaven, which he did from the mount Merwa, Gabriel leading and all the spirits following; he ascended to the ninth heaven and on the way saw many wonderful things and met all the former prophets and worthies and kings; then he passed on into the absolute sphere to the presence of God and there heard His wonderful instruction, and then all the mysteries of all time, and all principles and all matters, were made known to him. On his return he told his disciples about this experience, and at the time there was a Jew sitting there who did not believe that in such a short space of time he had travelled so far and seen so many things; this man had a strange experience on going home where he told his wife to cook some fish while he went to get water from the stream, and there he was transformed into a beautiful *woman*, and the grandson of a king came there hunting and took the pretty woman to his home where she remained seven years and bare sons and daughters; then she remembered her previous state and was changed back into the original form of a man and was by the side of the stream with the water-carrying utensil, and on returning to the house his wife was still cooking the fish which was not yet sufficiently done; he marvelled at this and went to tell the Prophet who was still in the mosque telling of his ascent, and who called out saying: "Here is so and so who has been away and has returned, let him tell us his experiences in order to satisfy any doubt." The Jew was very much alarmed that the Prophet should know that he had cherished doubts, so he confessed before all what he had seen, and repented of his sin of doubts and entered the Faith. It is one thousand

years since the ascent, but there still remains a suspended stone from which the Prophet mounted the horse, as a proof of the event.

When Gabriel took the Prophet to heaven, he stopped at the seventh heaven and told the Prophet that he must go by himself into the most exalted precincts, and asked him while there to perform one obeisance (Rak'a) on behalf of his angelic guide; the Prophet performed two obeisances as one left the ceremony incomplete; when he was about to come out he heard a command to once more lift his hands in worship and repeat the Kuluteh—the parting word. Thus three obeisances were required to complete the ceremony, and this was given by the Prophet to his followers as the will of God.

When the Prophet ascended to heaven he received the complete commands of God and then fixed the important rules for the people, which are: “No plurality of Gods, no deceit towards men, no treachery, no robbery, and no killing of men. Those who kill a man must suffer death, and those who injure a man must make recompense; those who steal must restore, and those guilty of treachery and lewdness must be slain and cast out in the market. Those who falsely accuse others must suffer the punishment of the crime of which they accused others; of the polytheists, those who persist in their opposition must be taken as slaves, their possessions confiscated and their families and countries destroyed. Those who observe these laws will have felicity and good fortune in both worlds, but those who break the laws will surely suffer.”

Twelve Helpers sent to Medina.—After the Prophet had fixed the ceremonies and the laws he sent Mu'sab—a disciple of extensive learning and who understood the

Book—with twelve helpers, to Medina to teach the Faith and to establish the new ceremonies and laws instead of the old ones which had previously been observed.

The Pledge of 'Akaba.—When the new laws had been taught at Medina and the people followed them, they sent to the dependent towns and villages, the people of which acclaimed the Faith, so it was proposed to make a pledge at Mecca: the Prophet gathered the followers, and the twelve helpers, together with the headmen of the towns, in all over seventy people met at 'Akaba, a place to the south of Mecca, to take a pledge. The Prophet's uncle, Abbās, an elder of the Koreish, was there and spoke impressively to the visitors as to the solemn duties of this pledge; those assembled promised to observe the admonitions and be faithful to the pledge and protect the Prophet; they said they would cancel their treaties with the Jews and observe only this new pledge. They were a little fearful lest the Faith of the Prophet should not conquer and they might be again involved in trouble with those from whom they had broken off relations, and they wondered what would happen in such a case; the Prophet smiled and said: "Does the success of my doctrine depend upon men? the triumph of strength is but for a season, but the triumph of the Faith is eternal. When God wants to give happiness to men, He first tries them with calamity; if they can bear calamity, then He gives them happiness. God will certainly protect those who are able to endure." This answer pleased them all, and they struck hands and took the pledge.

The Migration to Medina.—When the opposers and the leaders of the Jews and Christians saw that so many people were following the Faith, and heard that a pledge

had been made with those from distant places, they realized that the root was becoming more firm and the branches more numerous, and it would be difficult to control them, so their enmity increased and they used methods of oppression until the Moslems hardly knew what to do. The Prophet had for some time received the command to migrate to Medina, but he was not clear about the date; but now he commanded those who wished to go to proceed, so the Moslems gradually moved off. Only Abu Bekr and Ali remained with the Prophet waiting for the command. Hamza and Omar desired to travel with the Prophet, but he told them they had better go on as their physical strength, while it could conquer enemies, could not prevail against the set time, and his affairs were not dependent upon physical strength.

CHAPTER VII

A. H. I

The Hegira (A.H.)—Flight of Mohammed—Arrival at Medina—Building house and mosque—Deputations congratulate—Classification of followers—Marriage with Ayesha.

The First Year of the Hegira, being the fourteenth year of the Prophetship.

This was the ninth year of the Roman emperor Heraclius, and the nineteenth year of the Chinese emperor K'ai Hwang of the Sui dynasty.¹ Different countries had different methods of calculating the months of the year and it only occasionally happened that there was coincidence in commencing a year, by these various systems. In the year

1. As noted before, our author is confused in his chronology, and is especially so at this point. According to the chronological table given in Giles' dictionary, the nineteenth year of K'ai Hwang of the Sui dynasty would be A.D. 599 or 600. The ninth year of Heraclius would be A.D. 618 or 619, while the Hegira actually took place in A.D. 622. The initial error of twenty-four years as to the time of Mohammed's birth will account in the main for these discrepancies, but there is still disagreement. Our author further says that Mohammed received his commission in his forty-first year, and the Hegira took place in the fourteenth year of the commission, which would make him to be fifty-three or fifty-four years of age, whereas he was probably not quite fifty-two when the flight took place. Liu Chih appears to be ten years in error as to the time in which he wrote; according to the accepted method of finding the A.H. of a given A.D., the sixtieth year of the emperor K'ang Hsi—A.D. 1721 would be A.H. 1133, and not 1123 as given.

of the Hegira they did so coincide. In the Western calendar there is a solar year and a lunar year; the first month of the solar year is called the Spring first month, this being a fixed and immoveable month; the first month of the lunar year is called the first month—in Arabia known as Muharram—this being a moveable month which eventually passes through all the seasons of the year. Once in about thirty-two years the solar and the lunar years coincide, and in that year the first month of the solar and the lunar years agree with the first months of the Chinese and the Roman calendars. The Arabs count the Hegira as the beginning of their calendar, a method which is never to be changed. After the Hegira, the histories and reigns of the kings of all the countries had to be reckoned according to their relation to the Hegira. The present Hsin Ch'ou (辛丑) year, being the sixtieth year of K'ang Hsi (康熙), is the year of the Hegira 1123 if calculated according to the solar years; if counted according to the lunar years, it is A.H. 1157. These calculations are based on the Book of the Arabian Calendar, but they do not agree with the Eastern calendar and the cycle method of calculating the years.

The Adversaries plot to kill the Prophet.—When the Prophet commanded his disciples and all the Moslems to go to Medina, he himself, with Abu Bekr and Ali remained behind at Mecca, waiting for the divine command to go. The adversaries among the Koreish and the leaders of the Jews and Christians, seeing that the Faith was greatly prospering and the Moslems daily increasing, and that so many had removed to Medina, were all the more angry and said that all this leaving of relatives and losing of friends was due to one man; if he were not slain, then by and by the

calamities would be boundless. They therefore met together in a quiet place to plot, and the devil (Iblis), disguised as an old man who said he came purposely from Nejd, also joined in the consultation. At this meeting the nobles of the Koreish and the leaders of the Jews and Christians said that everyone could see that "the affairs of Mohammed were daily becoming more important, and that he was giving forth that he had received the command of God to propagate the correct Faith and to exterminate false teaching, and intended to destroy the idols and images and overthrow the religions of our ancestors; if we do not soon cut him off it is to be feared that we shall leave no posterity behind us." Hsishamu advised that Mohammed be arrested and his sect not permitted to meet together; the old man from Nejd said that if he were arrested his many followers would come from all parts to carry the place by storm, and then what? Puhotela said, "Let him be driven out of our coasts so that we do not suffer from him, and that will suffice." The old man said: "His honeyed words have great power to stir up men; if he is driven away he will get the various states to unite their troops and come to attack Mecca, one solitary city, and how could you oppose them?" Then said Abu Jahl: "I have a good plan, but I fear you will not use it; the best thing is to kill him; in cutting down a tree strike at the root and eradicate it; let the whole city unite in taking this one life, paying the ransom money, and also giving money to appease the elders of the family that there be no blood-feud, then the matter will be finished." The others argued that Mohammed had supernatural arts, and also there was the valour of Ali to be reckoned with; suppose the plan miscarried, how then? Abu Jahl advised that a number of lusty fellows be chosen, who should gird

on their armour and swords, and at midnight break open the door and press into his bedroom and slay him. The old man from Nejd greatly applauded this as an excellent plan, and urged that it be carried out at once, lest it should leak out and Mohammed be prepared and the plan miscarry. They should forthwith call stalwart men from all the families, under pretence of going early to-morrow to hunt at Akbar, and get them to meet to-night at the Kaaba and there secretly give them orders to kill Mohammed. The meeting dispersed and the plotters went quietly to work and gathered several hundred men.

Mohammed was informed in good time, by an angel, of this plot, and he commanded Ali to sleep on his bed, telling him the reason, while he himself hid in another room. At night-time Mohammed opened the door and waited for the assassins to come, and when they arrived he went out to meet them and scattered some dust which affected their eyes; Abu Jahl, not recognizing the Prophet, asked if he was a follower of Mohammed, to which an affirmative reply was given; then as the Prophet came out, the crowd pressed in and approached the bed, on which Ali rose up and asked them what they wanted; they were greatly afraid, and as they retreated they said they had come to seek Mohammed. As they came crushing out, the Prophet again approached the door and entered, and asked them what they wanted; they still did not recognize him in their confusion, so answered that they were seeking Mohammed, upon which the Prophet told them that he who had thrown the dust and gone out was the man. The attackers rubbed their heads and knew that they all had dust on them, so they were all the more angry, and vowed that they would not return without seizing Mohammed, so

they divided into parties and searched all around until morning, but without success.

Mohammed receives the command to migrate to Medina.—The adversaries were now very pressing in their pursuit of the Prophet, but he went placidly to Mount Hira for his meditations, and there suddenly Gabriel appeared and commanded him to leave Mecca for Medina. On receiving this command the Prophet went to Abu Bekr's house and informed him of it, and also told him to prepare to go with him. Bekr had some fears that the adversaries when they heard of it would be all the more outrageous, and what was to be done in that case? the Prophet answered that there was God to take care of them. Abu Bekr then set about preparing the conveyances for the families, but the Prophet said there was no haste about that. It was then fixed that in the early morning of the third day following, they were to proceed to the cave of the cattle; the son of Abu Bekr was commanded to remain in the city and listen for news and at night go and report at the cave; Abu Bekr's servant was to be tending sheep, and at night he should approach the cattle cave and there supply with milk the two in hiding. This was all carefully arranged and precautions taken that it should not leak out; Mohammed and Abu Bekr went out from Mecca on the twenty-fourth day of the second month of the fourteenth year of the Prophetship.

When the adversaries discovered that the two leaders had gone, they sought diligently for them; hearing that the Prophet was at Abu Bekr's house they went there searching, and asked his wife who replied that she did not know where they were; Abu Jahl struck her on the face with his hand. They all supposed that as the refugees

would flee towards Medina they would go out of the north gate, so they set off towards the north in pursuit. By the time that the Prophet and Bekr had reached the cattle cave the pursuers were within a few tens of feet of them and they had only nicely entered the cave when some of the adversaries arrived, and suddenly two doves flew up leaving several eggs, and a spider's web was across the mouth of the cave, so the pursuers said that there was no person there. Abu Jahl loudly declared that if anyone should seize either Mohammed or Bekr he would reward him with one hundred camels, upon which the adversaries redoubled their efforts and some of them came right up to the mouth of the cave and sat there talking, saying that this cave was the most likely place to hide in as there was no place further on; said one man, "If the two came here it doesn't look as if they had gone in, considering the brooding doves and the spider's web we have seen"; another said, "Mohammed has sorcery at his command, and no one is equal to him." Another said that, honestly speaking, Mohammed really was the Prophet of Heaven, and those who followed him were right, and why should he be pursued by private enmity like this? the country has greatly benefitted by having this famous man. Then one was heard approaching nearer and saying that the doves had gone and the web could be broken, why not go inside? upon which Bekr was greatly alarmed and said, "What shall we do?"; the Prophet replied, "Don't worry; the Lord is with us." As Bekr was still grieving, the Prophet said to him: "Why do you doubt? We are two, but there is a third with us, and that is God." Just then they heard some riders arrive who said that Mohammed was several bowshots ahead, why not pursue him? upon which the adversaries all went off and Bekr breathed freely.

In the cave there were some crevices and Bekr was afraid that there might come out some snakes or insects, so he took part of his clothes to stop up the holes; then he saw more, and so used more clothing, until at last he stood naked; the Prophet called trees to come and screen the door of the cave. Every night they had sheeps' milk, so did not hunger, and Bekr's son brought them the news from the city. On the morning of the fourth day, the necessary things for travelling were brought and they set out on the road to Medina, telling Bekr's son to instruct Ali to wait until the adversaries' ardour abated somewhat, and then follow to Medina.

Zubeir provides clothing.—Zubeir was an uncle of the Prophet, who at this time was not a believer; he was returning from a journey to Syria and met the Prophet and asked him where he was going, and the Prophet told him of the migration to Medina. Zubeir regretted that those of their own clan should have so persecuted them as to cause them to leave, and he took blame to himself for it, and said that he wished to go with Mohammed, but that he must wait awhile. He then took out some clothing brought from Syria and presented to them, and told the Prophet to proceed to Medina, and if there were any other pursuers on the road, Zubeir would turn them back. The Prophet exhorted his uncle to follow the Divine leading and reminded him that the joys of the world were fleeting, to which Zubeir assented, saying that in his heart he had long submitted. The Prophet pressed for decision, but the uncle put it off, and after giving them the clothing he went his way.

Arrival at Medina.—Medina is North of Mecca two degrees and forty minutes; in a straight line it is distant

six hundred and seventy *li*,¹ but as the road goes it is near eight hundred *li*. The Prophet left Mecca on the twenty-fourth of the second month, and spent three nights in the cave, leaving on the morning of the twenty-seventh. He was twelve days on the road, so he entered Medina on the afternoon of the ninth day of the third month. From the time when the first refugees reached Medina the people of that country had been aware that the Prophet was about to remove, but they did not know when; and when they heard that he had left Mecca they still did not know how he was travelling, nor did they know about the three days in the cave. Suddenly there turned up two traders from Mecca who told the people that their expected happiness was drawing near, that Mohammed the Apostle of God was only about one hundred *li* distant from Medina and would arrive on the morrow. Great excitement then prevailed; the civil and military officers and the people, together with all the earlier refugees, dressed in their best clothes and came out to meet him as far as forty *li* and greeted him with shouts of welcome and adoration; they entertained the travellers with feasting, and afterwards proceeded to the city. By this time Ali had also arrived.

When the Prophet first entered the city all the prominent people desired to have him stay with them and in their urgency they seized hold of the halter of the camel; the Prophet told them to leave the camel free and he vowed that he would stay at the house nearest to which the camel stopped. On arrival at the house of Abu Eiyub the camel suddenly stopped and the Prophet alighted and went in; the house was but small and plain so the people desired the Prophet to change to another, but he pleaded the vow he

1. A Chinese *li* is about one-third of an English mile.



MEDINA.

had taken, so the matter was not pressed; but the others wondered at the honour and happiness which had come to this house in that it sheltered the Prophet. There were two orphans in this house, sons of Ermuer; the Prophet had been an orphan child and had an affection for orphans; God had compassion on orphans and caused one orphan to be tender to other orphans; so it was a matter of love all round.

Abu Bekr guarded the door and Ali acted as door-keeper, and the helpers and followers were accommodated in the places near by. The Prophet declined to receive visitors for three days, but on the morning of the fourth day he had the door thrown open and ascended the dais, laying his hand upon his breast, and sat down aslant, facing the south-east; they all requested him to assume the correct position of sitting, but he said that that was the position of a king. Ali acted as attendant and Bekr introduced the visitors to the audience, announcing their names in turn; the Prophet said that the ceremony should be bowing and kissing the ground, this last being done by the lips touching the ground, but not the forehead. The order of precedence was first the helpers, then the refugees and after them the followers; next came the civil and military officers of Medina, followed by the gentry, next the elders and headmen of the countryside, then all the people, rich or poor, honourable or humble, male or female; everyone who desired to interview was permitted to do so, and they all knelt and kissed the ground, but did not "k'o t'ou" (knock the head on the ground). They all thanked God for permitting them to share in this happiness to which they had long looked forward, and they made adulatory remarks which the Prophet received with his hand on his breast, with much

humility. When the audience was finished and all returned to their homes it was noticed that the time of day had not progressed during the long ceremony, at which all the city marvelled; this was the first wonder connected with the arrival of the Prophet at Medina. All the families came bringing presents, and the officers and gentry all gave their services in attendance.

Land bought for mosque and residence.—Near to the house of Abu Eiyub there was a piece of land which was bought to build thereon a mosque and a residence; all the families at first declined to sell, as they desired to give land without any purchase money, but the Prophet said that it was not becoming that he should accept favours from them before he had conferred any benefits on them. “The land is all yours,” said they. “True,” said the Prophet, “and my wealth is your wealth; I cannot save my own money and take land at your expense; I will pay to everyone what is the original price for the land, and will add for the cost of the buildings.” He instructed the workmen that they should make the mosque lofty and spacious, and the residence plain and small, simple and without ornamentation, the doors being just sufficiently wide and high to permit going in and out.

The calculation of time fixed from the Hegira.—In the past it had been the custom to count time from notable people and out-standing events; there was now Mohammed as the notable person, and the Hegira as the out-standing event in his career. The prosperity of the Faith and the beginning of Moslem government, the punishing of adversaries, and the putting into practice of the principles of the great doctrine for the correcting of all around, these all really began with the Hegira, so time was reckoned from this as the most remarkable event.

The Classes of believers.—The Companions were four, Abu Bekr, Omar, Othman and Ali; in both rank and virtue they were excellent, approaching nearly to the Prophet himself. The Helpers (Ansar) were those who assisted in establishing the Faith; they included both civilians and military who were rich in goodness and virtue. The Refugees (Muhajirun), were those who were sincere believers in the Faith and who had suffered for it, and were the first to remove to Medina. The Followers were those who followed after the Refugees. In all there were three hundred and forty-nine who migrated with the Prophet from Mecca to Medina, and they were divided into classes for precedence as mentioned. Of Companions there were four, Helpers forty-five, Refugees one hundred and fifty and Followers one hundred and fifty, a total of three hundred and forty-nine.

Sending for the wives and children.—When things had quieted down somewhat at Mecca, Abbās, the uncle of the Prophet, admonished the people saying that as Mohammed had already gone and many had gone with him, and the Faith was greatly prospering, it would be better to drop hostility between the two cities; the people agreed to this and it was decided to send a letter saying that as the Meccans had no intention of troubling Medina, so the people of Medina were not to come troubling Mecca, and thus lasting peace could be preserved. The letter was sent, and the Prophet asked his followers whether they agreed or not, as it rested entirely with them; they replied that they agreed, at which the Prophet was pleased, and he commanded Zeid to bring away the wives and children and also to impress upon Abbās that the agreement must be honestly kept.

The fixing of the worship-day.—In Arabia days are reckoned by weeks of seven days, seven being the perfect number. The opening day is counted as belonging to the Earth (Saturn), then the first day after belongs to the Sun, the second to the Moon, the third to Fire (Mars), the fourth to Water (Mercury), the fifth to Wood (Jupiter), and the sixth to Metal (Venus); the completion is on the sixth day. From the beginning this day was the proper one, but the “two sects” had changed the day, and the Jews observed the opening day (Saturn) while the Christians observed the first day (Sunday) both having lost the original meaning of the worship-day, which was to celebrate the completion of things, and things were completed on the *sixth* day. This day (the present Friday. Tr.) is called Jum‘ah; on this day kings do not hold Court, officials rest from their duties, and scholars and people of other classes cease their work; prisoners are to be relieved from fetters, and benevolence is to be displayed generally; the whole day is to be spent in praise and observance of the ceremonies, and all must purify themselves and perfume themselves, and on hearing the call must go to the mosque for worship, and when assembled must each observe the four obeisances; such are the regulations of the Faith.

Princes and rulers come to congratulate.—Princes came from the dependencies of Arabia, Syria, Egypt, Abyssinia, Yemen and Rome; others came from Persia, Turkey, India and elsewhere. Some of them came because of what they had heard, others because of observing the stars or omens, and yet others because they were versed in the ancient books and knew what was to come to pass. Near and distant, they all arrived in the fourth month of this year, as though they had come by agreement. The

Prophet received them all graciously and instructed them that they should understand the true and put away the false; should uphold the correct and overthrow the depraved; in governing others it was of great importance to govern one's self; to follow one's own inclinations was dangerous for both worlds, while to follow goodness was the felicity of both worlds; they should study the past so as to know the future, and they must not be indulgent with themselves. They all said that they would respectfully observe his instructions.

Jews from Kheibar submit.—Kheibar was a place of considerable size, not far from Medina, of which the people were Jews, and one Ibn Selamu, also known as Abdallah, was their leader; he was well versed in all the learning of the books, and he had long known that a prophet was to appear, so he determined to put Mohammed to the test. He selected seven hundred of the most intelligent of the Jewish people and said they would go and put questions to Mohammed, and if his answers agreed with the scriptures, then he was the true Prophet and they would follow him; if his answers failed the test, then he was not the Prophet and they would proclaim his imposture. They went to Medina to see the Prophet who sat on his dais with his disciples around him, and Gabriel was also there. Mohammed called for all the seven hundred followers of Abdallah to enter the Court, and though there was some doubt if all could find room, yet behold, there was room enough and to spare, although the place was not very extensive; at this they all marvelled. About one thousand questions were asked, after which the seven hundred bent their heads to the ground and acknowledged Mohammed as the Apostle of God. A strange thing was that though much time was

taken in asking and answering so many questions, yet the time of day had not moved on.

Abdallah requested the Prophet to punish a certain Jew who was of bad character, but Mohammed said he would personally examine him; the man was sent for, and Abdallah remained hidden while the Prophet asked the culprit about Abdallah and received the answer that he was the most eminent among the Jews. Mohammed asked if he had submitted to Islam, and the answer was that he never would submit; being a man conversant with all learning and clear in all principles, and looked up to by the Jews as a leader and almost as a king, was it likely that he would be willing to forego all these and follow Islam? Mohammed then called Abdallah who repeated the creed and declared his submission and said that those who submitted would have peace in both worlds, while those who did not would be put to shame in both worlds. The Jews then changed countenance and reviled him. Ali was angry and wanted to kill them, but the Prophet prevented him, saying that he had not yet received command to propagate his Faith by force. He drove away the Jews and richly rewarded Abdallah and his followers who had believed, and sent them back to witness for Islam and to instruct others, and in course of time all the people of Kheibar submitted.¹

The finding room for so many people in a place not large enough for them, and the not passing of time, above referred to, were evidences that the Prophet was not subject to the ordinary limitations of time and space; before God there is neither

1. Kheibar did not submit so easily as this implies; a Moslem force attacked and conquered it in A.H. 7.

morning nor evening, and those who are near to Him are also free from these limitations of time, from which we may know something of the far-reaching vastness in which they move.

Marriage with Ayesha.—In the tenth year of the prophetship Mohammed had received the command to marry Ayesha and had promised to do so; now that Zeid had brought the women and children from Mecca, Abu Bekr requested that the marriage with Ayesha should be consummated. At this time Ayesha was just nine years of age, and the Prophet said it could not be; but the angel Gabriel came down with a command to marry and told him there were three things which he must consider with regard to taking a wife; she must have attained puberty, must be grown up in size, and must be intelligent in managing affairs. Ayesha had all these three requirements, she was a woman of exceptional ability and she would succeed the Prophet in propagating the Faith; so the marriage might now take place, after which they were never to part, that she might become fully acquainted with the Prophet's actions and teach them to those who came after, and be a pattern to all women. The Prophet received the command and married Ayesha.

A wolf speaks.—Outside the city of Medina a wolf devoured a sheep, and when the shepherd pursued it, the wolf stood on a mound and called out that the sheep had been given to it by Heaven as a prize! The shepherd was startled to hear the wolf, and said, "Can a wolf talk?" The wolf told him not to be alarmed nor to wonder; the Apostle of God was in the city teaching men to be correct, and yet people went on in confusion and error; "you should wonder

at that more than at a wolf talking." The shepherd was a Jew, and he reported this before the Prophet, and followed the Faith. The Prophet made an exclamation, saying, "In these last times there will be wonders appearing; even a wolf can instruct men."

About this time the first death occurred among the Refugees, one named Kulisumu, and his death is mentioned because he was honourable. Two leaders of the Jews and Christians also died, named Osen and Wulide; when the latter was nearing death he repined, and Abu Jahl asked him what he repined at; he replied that it was not at death, but because the religion of the camel-driver would conquer Mecca. This name given to the Prophet was because he had formerly been in charge of camels. Abu Sufyān told the sick man not to grieve, as Sufyān was still alive. The death of these two men is mentioned because they had been the chief offenders.

CHAPTER VIII

A.H. 2

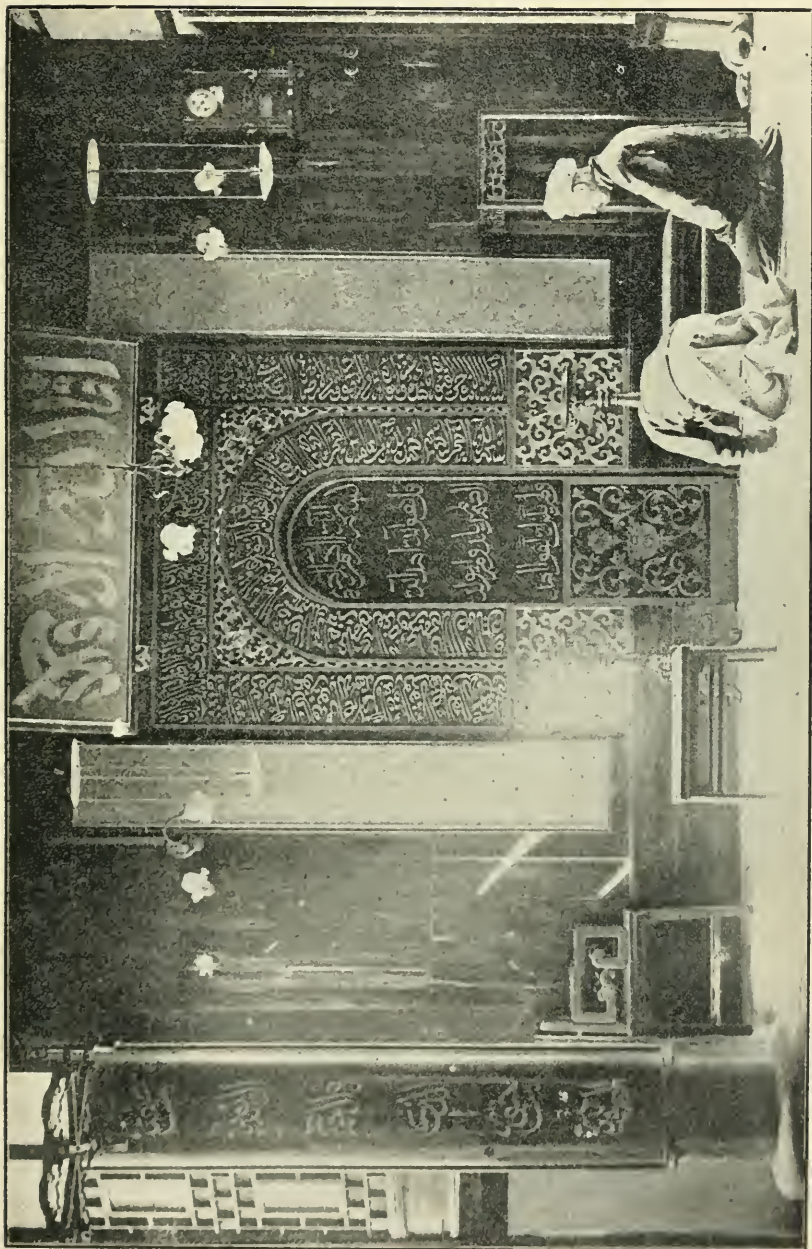
Fātima married to Ali—The Kibla—Battle of Bedr—Abbās believes—Death of Abu Lahab—Asmā the poetess killed—The Beni Kainukā exiled.

The fast of Muharram.—From of old the prophets had observed the tenth day of the first month as a fast, either as Farz (obligatory) or Sunnah (established on usage). The people of Medina had long observed the Jewish religion, and regarded this day as an obligatory fast; when they submitted to Islam they still observed the day, and when it was reported to the Prophet he said that he had heard that God commanded Moses to fast on that day because it was the day on which Pharaoh was punished. So he revived it as a 'sunnah' of the prophet Moses.

Fātima married to Ali.—Fātima was the eldest daughter of the Prophet, who from childhood was of grave demeanour and outstanding virtue. As mentioned before, there was an "other-worldly" appearance and fragrance attached to her and associated with the Prophet's ascent to heaven; she was different to other women, in that though she subsequently bare children, she remained all her life like a virgin, and the name Fātima which was given to her had the meaning of one who was separate from the world. The Prophet loved her in an exceptional manner, and though he was daily besought to give her in marriage, he declined to do so; the people supposed that this was because in the trying days through which he had passed he had not had leisure to attend to it; but now that the migration had

taken place and men's minds were more settled, both Helpers and Refugees sought Fātima in marriage, but Mohammed would not consent; and even when Omar begged for her hand, he still said he must await the command. One day Gabriel said to the Prophet, "Why do you not marry her to Ali?" The Prophet replied, "Ali is my paternal cousin and her uncle, how can they marry?" Gabriel said this was the command of God and an exception was to be made, which was not to be regarded as a precedent. The Prophet then proclaimed this, and the marriage took place before many witnesses, the Prophet himself repeating the Khutbah at the ceremony; the betrothal presents were a suit of golden mail and four hundred and eighty pieces of silver: congratulations came from the country all around. It is said that Ali was generous in giving away his money so that he had no money for the dowry, and took his fighting armour to Othman to sell, the price being four hundred and eighty pieces of silver; but when Othman knew it was required for the betrothal present, he gave back the armour as well as the money, so both requirements were met.

Change of Kibla.—"Kaaba" is the name of the heavenly cube in the city of Mecca; its position is the very centre of the universe, and from the beginning of creation God had ordained this to be the "Kibla" or place towards which all should turn when worshipping. From Adam down to Noah and Abraham and later, for several tens of generations, all had turned towards the Kaaba as their Kibla; but in the time of Moses, because Pharaoh oppressed Arabia, the Kibla was changed to Jerusalem in Syria, where there was a Pure Temple; this was to the West of Medina, and David, Solomon and Jesus, and all



THE MIHRAB OF A SHANGHAI MOSQUE.

the prophets and kings, turned towards it when worshipping. When the Prophet lived at Mecca he turned towards the Kaaba when worshipping, as being so near; but when he moved to Medina he turned towards the Pure Temple as the people of Medina had long done, and also to show his displeasure at the confusion wrought by the Koreish in making the Kaaba a house of idols. Yet all the time he longed to return to the ancient Kibla and to accord with the practice of the Sacred Ancestor Abraham, but not having received a command, he did not dare to change. In the seventh month of this year, on the fifteenth day, as he was engaged in worship and had performed two of the obeisances, the command suddenly came to turn round from the West to face the South and so finish worship, the Kaaba being South from Medina. For seventeen months he had faced to the Pure Temple before he changed, and the mosque in which the change was made was subsequently known as "the mosque of the two Kibla." The Jews faced towards the West and the Christians towards the East, but we do not follow either of them as we face towards the Kaaba, which is the middle.

The call to worship.—By this is meant the call to go to the mosque to praise and worship God. At first the call to worship was by the sounding of a bell or of a wooden rattle, but the Prophet was not satisfied with either of these and wished to change as he did not want to be the same as the Jews and Christians. Two of the Moslems each dreamed of seeing a man dressed in green raiment who said that the use of the rattle was to be given up, at which the Prophet was pleased, as it enabled him to fix for all time the custom of calling with the voice; he commanded Bilāl to praise, and then give the call before each time of worship, and thus put away the use of bell and rattle.

(The institution of the month of fasting and the breaking of fast, also the regulations for alms and tithes, are here recorded in the "Annals" but are omitted in favour of historical events in this translation.)

The Battle of Bedr.—On the seventeenth day of the month of fasting (Ramadān), of this year, God gave the command to attack and reduce to submission the adversaries. The Prophet at first pleaded that he had received command to propagate the Faith by benevolence and not by force of arms, how therefore could he go and punish the adversaries? but the command told him not to be afraid, and promised God's assistance. The Prophet received the command and announced to all the others that God had told him to smite the wicked, and it was his idea that they should begin with Mecca, and those who were willing to go with him to attack the Meccans were to write their names and make ready. There had been no fighting previously, so the people were not prepared for fighting, yet three hundred and twelve men gave in their names, being two hundred and thirty-six Helpers and seventy-seven Refugees.¹ They had among them eight swords and six suits of armour, seventy camels and two horses. When someone commented on the fewness of the men and the inadequacy of the equipment, the Prophet said that the strength of an army depends upon the correctness of its cause; if its cause was not good, then a thousand times three hundred men would be insufficient, while in a good cause three hundred men were more than sufficient. "God helps the right, and if you are right of course you will be helped."

1. These figures added together give three hundred and thirteen instead of three hundred and twelve as stated.

One leader was left to look after the city, and as the Prophet's daughter Rokeiya was ill, her husband Othman remained to look after her. In the early part of the month of Ramadān, on a Jum'ah day (Worship-day) the men gathered outside the city, where Mohammed addressed them, saying that it was against his wish to attack Mecca, as the people were their own relatives and clansmen, and he had hoped that the two cities would unite and be mutually helpful in propagating the Faith: but he had received the command to punish the Koreish who were the chief sinners. If they proved amenable to friendly overtures, well and good; but if not, then they must be killed. There was to be no coveting of goods or ravishing of women, but with the exception of Abbās and Buhotela, all were to be slain or captured. The glory of this exploit would be reckoned to all who took part in it, and would be reflected upon their wives and children for all ages. He then asked them if they were prepared to accept the possibilities of defeat. One after another, the warriors stood up and declared their readiness for the fight, for God and the Prophet. Mohammed reminded them that there was an agreement that the two cities should not attack each other; how was that to be got over? One of the leaders said he need feel no anxiety about that, and added: "We are as the toes of your feet; where your feet go, there we go; you are going to teach men the correct Way, and we as followers will act according to that correct Way, and for this we will go through fire and water without flinching."

The next day the troops started, having first sent out spies. At this time Abu Sufyān was leading some Koreish traders who were returning from Syria with camels and horses and merchandise worth about a million gold pieces;

on the road they heard that the Moslems had left Medina to go towards Mecca, and being much afraid they sent a messenger on a fleet camel to give the news and tell the Koreish to guard the city and also send out men to protect the travelling goods, otherwise they might fall into the hands of the Moslems. When those at Mecca heard the news they were greatly alarmed; Abu Jahl, who was acting as ruler, quickly called together the soldiers and people and they raised fourteen hundred and fifty stalwart men to go and oppose—five hundred being sent to the protection of Sufyān and the goods, and nine hundred and fifty to oppose the Moslem troops at Bedr. The Moslems had pitched their camp five *li* distant from Bedr, so the Meccans pitched theirs five *li* on the other side. Mohammed sent a letter to the Koreish, stating that he had received the command of God to propagate the Faith, and he urged them to submit and not be misled by the Jews and Christians, but to send a favourable reply and all would be well. Abu Jahl on seeing the letter was very angry at what he called the presumption of Mohammed, so hastily sent reply that they would fight first, and talk afterwards. The Prophet sent again to say that it was a pity to lightly bring on war, as in fighting there could be no recognition of parents or brethren; he would obey the command and kill all who opposed, while saving those who submitted; he would not consider even his own flesh and blood but would destroy all who opposed, therefore it was better to be moved by good words and not go on to try arms, for if it came to a conflict he could with a stick drive out ten thousand of them. When Jahl had read the letter he exclaimed that they *must* fight. The Prophet regretted their foolishness, but commanded to make ready for the

fray. Two men were caught, who, on being asked who they were, said they were Koreish who had come to draw water; asked how many men the Koreish had they said they did not know. The Prophet asked:—

“How many camel-loads of water do you use daily?”

“Nine or ten.”

“That will mean nine hundred and fifty men,” said the Prophet. “Who is the head?”

“Abu Jahl, and twenty leaders under him.”

“Who are the strategists?”

“So and so, of the Jews and Christians.”

Nabu said that as the enemy had sent so far for water, it showed that they were badly off for water, so he advised that a move should be made closer to them, to cut them off from the water supply; the Prophet agreed and a move was made to the well of Bedr, the water of which was found to be very good.

By this time Sufyān had reached safety, so the five hundred men who had been sent to help him were now sent to Bedr to help there. When they heard of the two letters which Mohammed had sent, they rejoiced and sent to Jahl to say that as the chief concern was for the goods which were now safe, all should return home. Jahl sent back telling of Mohammed's threat, and refusing to show fear; Sufyān urged him not to let private enmity or feeling bring disaster to all, upon which Jahl said he would agree, but he first wished to go as far as the well of Bedr and stay there three days, slaying a camel and a horse and making a feast, to show the Moslems they were not afraid, and the Moslems would retreat first in fear. Jahl sent spies to see the numbers and equipment of the Moslems, and on receiving the report he was pleased and said they couldn't possibly

win, and he ridiculed those who advised return without fighting. Next day the Koreish went forth in three divisions, and the Moslems also divided into three companies to meet them. The Prophet instructed his men to at first let go their arrows aimlessly, without intent to kill and wait until the enemy first took life, after which the Moslems would fight in earnest and kill.

The Koreish attacked wildly, the arrows flying fast and furious. Hamza and Ali led the Moslems who were clad in cloth garments and carried clubs; Said and Mikedadi, being men of valour, had swords and went in front; the Koreish were driven back and several of their leaders were slain. The Prophet and Abu Bekr were seated upon a staging which had been erected that they might witness the fight.

The next day Abu Jahl sought to renew the conflict, but the Prophet gave command to his men not to respond but to wait for three days; the Koreish came daily to provoke them, but the Prophet instructed his troops to speak well to them telling them that those who submitted would save themselves and their country and have eternal happiness in both worlds. On the fourth day Jahl led his men forth and reviled the Moslems, to draw them to battle; the Prophet commanded Hamza and Ali to lead their men to oppose, and again the Koreish were defeated, and several hundreds of them were captured. The captives were brought before the Prophet, who ordered that their names be taken, and said they would be disposed of after Abu Jahl was taken. The following day the Koreish came again, but once more the Prophet bade to wait three days and try exhortation, during which half of the Koreish believed, but they did not dare to say so openly; they

pointed to their breasts in token of their belief, and this was understood by the more intelligent among the Moslems.

On the fourth day the Koreish again came to the attack, and the Prophet sent forth his men, saying that the chief object now was to secure Abu Jahl; the men therefore ran to the camp seeking for Jahl, but he was not there; one of the Moslems who went more leisurely saw two youths holding a man whom they put upon the ground and attacked with a sword savagely, and on going to see he found it was two brothers, Michodz and Aofu, who had pinned Abu Jahl to the ground and were hacking at him and had broken his leg; the new arrival, Ibuni, took his sword and cut off Jahl's head, and leading the two youths, they went and presented the head to the Prophet who rejoiced on seeing it, saying, "This was the enemy of God"; he then ordered that the head and the body should be hung up on a pole. The remaining Koreish then surrendered, except a few who escaped. On mustering the Moslems, it was found that the Helper Obeide and the Refugee Omaili had been slain on the field; the Prophet wept for them and had their bodies found and interred.

The next day the captives were brought forth and were given the option of submitting to the Faith, or of being killed, or of being prisoners of war, or slaves; it was also promised that redemption would be allowed. Three hundred submitted, seventy were killed, seventy remained prisoners of war, and the rest became slaves. The price of redemption was not the same in all cases, but ranged from one thousand to four thousand pieces of silver, according to the wealth and position of each captive. Some writers and scholars who had followed but had taken no part in the

fray, being captured and not wishing to become Moslems, were appointed to various duties, without becoming slaves. Those belonging to the family of Hāshim were not slain nor kept as prisoners, nor as slaves, but were given the option of submitting or returning to Mecca; more than half of them submitted. The Prophet then spoke severely to the leaders and to the Jews and Christians who had been the plotters, and after enumerating their faults, he ordered that twenty-four of them be cast into a well which was then to be filled up with earth and stones. Someone said that among these men there were Jews who were good at divination, and they ought to be kept alive, to which the Prophet replied that the book of Daniel was still extant, and if they studied and practised it, there was no need to keep alive these diviners. One of the sufferers looked up to heaven and weepingly called upon the Lord of Heaven to save him, and added, "Alas, that I should have spent sixty years in hard study to come at last to this." When the Prophet heard him call upon the Lord he commanded that they should stop burying this man, and he asked him what he had studied, to which the reply was that he had studied astronomy and could make astronomical instruments, which the Prophet acknowledged to be useful skill; the man was then asked what religion he professed, and when he replied Christianity, the Prophet asked if he considered Jesus to be a prophet or to be God; to which the other did not reply. The Prophet said that if he regarded Jesus as a prophet, then he had not departed from the teaching of the earlier prophets; if he regarded Jesus as God, then he was a heretic and an idolater, and although he had great learning, how could he be pitied and kept alive? he then gave orders to cast him into the pit with the others.

The spoils were then divided, the Prophet keeping only a sword and a mule, saying that the sword was a precious heirloom in his family, and the mule resembled the one on which he made his ascent into heaven, so he wished to keep it. The possessions of Abu Jahl were all given to the two youths who slew him, Ibuni taking no credit for his share in the affair, saying that he could not have killed him by himself. Bilāl also disclaimed any merit and refused reward for one of the Koreish he had killed, as he said he did it out of private enmity, as the man had once nearly beaten him to death at Mecca, to make Bilāl recant, but he kept on saying, "There is only one God." This persecutor had been taken prisoner, and on seeing him, Bilāl had at once slain him. Bilāl was ready to pay compensation to the captor, but the Prophet said that under the circumstances there was no need to do that.

Abbās believes.—The Prophet's uncle Abbās had elected to remain a prisoner rather than become a believer, and he was heard in the night moaning, so the Prophet had him eased of his bonds, and next morning admonished him and asked him why he had so chosen, and why he had joined in the fighting at all; to which Abbās pleaded that he had been compelled to come; the Prophet recognized this as a mitigating circumstance, but as he was one of the leading men of the enemy, he could not be let off altogether. Abbās said that his captor had already taken from him one hundred and twenty ounces of gold and he had nothing left; the Prophet told him that he had, and that before he left Mecca he had made an arrangement with his wife whereby, in case he should not return, one hundred and twenty ounces of gold was to be divided among his four sons and his wife. Abbās was astonished that the Prophet should know of this private

affair, and acknowledged that Mohammed must really be the Prophet, and he would go back to Mecca and get his whole family to submit.

Mohammed's daughter Zeinab.—Zeinab, the daughter of the Prophet, was a believer in the Faith, but her husband, Abu'l 'Ās, remained an unbeliever and joined in the expedition and was captured; the tidings were privately conveyed to the Prophet who said that if he submitted there was an end of the matter, but if he did not, then he must pay a ransom and give up Zeinab, as it was not suitable that two of different religions should be married. Abu'l 'Ās decided to pay a ransom and give up his wife, so sent a messenger to Mecca to secure the ransom, and Zeinab gave to the messenger a golden bracelet; when this arrived at Medina and the Prophet saw it, he could not refrain from weeping because it was what Khadija had given Zeinab on her marriage. The Prophet allowed the ransom and released Abu'l 'Ās, but returned the bracelet; he sent certain followers along with Abu'l 'Ās to receive back his daughter, and husband and wife were thus parted. In view of the goodness of his wife, Abu'l 'Ās vowed that he would never marry again, and Zeinab also vowed that she would not become anyone else's wife; so they both remained single for six years, after which Abu'l 'Ās became a believer and he and Zeinab were re-married.

Death of Rokeiya.—At the time when the Prophet led forth the troops, his daughter Rokeiya was ill, and Othman was left to attend to her; on their return they learned that Rokeiya had died and was already buried. The Prophet led his followers to the grave where prayer was made and unusual grief and weeping took place.

Death of Abu Lahab.—When Sufyān, still travelling by the sea-coast, heard of the defeat of the Koreish he sighed and said it was of their own seeking; he then hurried on the merchandise to Mecca and on arrival there he heard that Abbās and Abu Lahab had already returned, so he sought from them an account of the battle and the cause of the defeat. After hearing the story, Sufyān exclaimed that it was difficult to understand why the Koreish troops had given way, and why, although the Moslems had no swords but only clubs, yet so many heads of the Koreish were cut off. He told how in the distance they had seen a host of warriors, clad in white clothing and white armour, and riding on white steeds; these were fighting in the air, and whenever they pointed with their swords, there fell the head of a man. It would appear that help has been given by spirits, or some magical arts have been used. A servant of Abbās said that these must have been the spirit hosts, that the religion of Mohammed was true, and being true, the Moslems received this help. Abu Lahab hated to hear these words so he angrily attacked the servant who could not stand against him, whereupon the wife of Abbās took a stick and beat Lahab, wounding his head so severely that he went home and died seven days later. At this time the whole family of Abbās had believed, but secretly lest they should be involved in trouble; on hearing of the seriousness of Lahab's injuries, they hid and then fled to Medina and reported to the Prophet. Next day a letter arrived saying that Lahab was dead, whereupon the Prophet raised his hands to his forehead and gave thanks to God that this pillar of the Koreish had fallen. He also commanded Abbās to give freedom to his servant, and rewarded him, and remitted the ransoms of Abbās and his sons and nephews, and restored what had been taken by the captor at first.

Abu Jahl and Abu Lahab were both valiant men against whom nobody could stand, yet one was killed by two youths and the other by a woman; which shows that valour is not the only thing to be trusted in; these events also show how recompense came to those who had opposed the Faith and injured relatives, oppressed the weak, and insulted the orphan.

Omeir converted.—Omeir, the son of Wahb, was originally one of the leaders of the Koreish adversaries, and when he heard of the defeat at Bedr, and that his son was a captive, and that the nobles had been killed in a pit, he was very wroth and said to Soafuwa that the situation was unbearable, and that if it were not for his family affairs and some debts which embarrassed him, he would go himself and assassinate Mohammed at Medina and bring his head as a trophy; Soafuwa was pleased, and said that if Omeir would really undertake this, then he would look after his family and the debts. Omeir therefore put on his armour and took his sharp sword and went off to Medina where he arrived as the Prophet was sitting in the hall instructing his disciples; suddenly Omar called out, "A friend has come," and went out to meet him, but on seeing Omeir he said, "It is an enemy," and took him by the collar and led him in. The Prophet commanded that he be liberated, and Omeir knelt below the steps and looked round on the awe-inspiring scene of the Prophet sitting on his throne, surrounded by his valiant defenders, and he became very much afraid and could not help but do obeisance. The Prophet asked him from whence he had come, and why, and received the answer that he had come to see his son and his relatives who were captives; questioned why he had come with armour and sword, he said that was because of the dangers of the

way. The Prophet then gave orders that he be beheaded, upon which Omeir said he had done no wrong; but the Prophet showed that he knew about the plot to kill him, and sternly reproved him, the result being that Omeir fell down on the ground in abasement and acknowledged Mohammed as the true Apostle of God and expressed his desire to submit to the Faith and assist the Prophet to punish the adversaries to make amends for his sin. The Prophet commanded him to repeat the creed, then released him, but took from him his armour and his sword, and passed him over to Omar for instruction in the ceremonies and repeating of the books; he also gave him back his son. Omeir asked permission to return to Mecca to settle his debts and bring away his family, and also to exhort his friends to submit, and this was granted, and money given to him for travelling expenses. Several tens of people returned to Medina with Omeir, and several hundreds more believed, but remained at Mecca, their names being all reported to the Prophet, who was pleased at the success of his lenient treatment of Omeir.

Asmā the poetess killed.—There was at Medina a noted woman named Ermulang (also known as Asmā), a Jewess, who was clever at composing poetry, and many of the higher classes used to gather at her door and hold meetings for the repetition of poetry; on one occasion the theme was to ridicule the Prophet and revile the Faith and the followers of it. Omeir (not the one just referred to) found an opportunity to kill her and reported to the Prophet who said that those who reviled the Faith certainly should be killed; but that they should be first admonished, and if this failed, then they could be killed; when two goats knock their heads together, and fight, can after consequences be avoided?

The Beni Kainukā exiled.—The Kainukā were the people of a big town near Medina; they were numerous and rich, and were practised warriors; they were Jews. When the Prophet removed to Medina, mutual intercourse took place, but the Kainukā would not submit to the Faith; they respected the Prophet because they knew that he was the prophet of the last times, and they entered into an agreement that they would not oppose the Faith, nor help the adversaries. When the Prophet led his men out to fight the Koreish and did not request the Kainukā to help, the latter were annoyed, and when later they heard of the victory they were jealous and made light of the Koreish, seeing that fifteen hundred of them were routed by three hundred men not accustomed to fighting; they boasted, "Let the Moslems fight with us and then they will see what fighting is." This was reported to the Prophet who sent a warning to them; but they destroyed the previous agreement and sought to fight against the Moslems. The Prophet then summoned the chief men who had made the agreement and said to them: "When first I made a covenant with you, it was because you people are the followers of Moses, and so we all belong to one family, and we fear and worship the same God; Moses was sent to those of a former age, and I am sent to the people of this latter age; but you do not follow me nor fear God; you wish to fight with the Apostle of God!" The leaders acknowledged their sin and went back to admonish their people not to fight. The multitude would not listen but said they could not put up with oppression from the Moslems, so they were determined to fight.

The Prophet again called the leaders who had made the covenant but they would not come; so he sent a letter in

which he reminded them that they had all rejoiced together in the recent victory of Rome over Persia, "because the Romans were worshippers of God, and all worshippers of God of whatever nationality, are one family, how much more we of the same country? and especially seeing that we have already had a covenant; even barbarians consider no shame so great as that of breaking a covenant, how much more should we who dwell in the most favoured land and have the teaching of the prophets, and fear and worship God? I urge you to exhort your people to let there be no enmity between us, and no fighting; I have recently, with three hundred men not used to war, overthrown the troops of Mecca, and unless you go peacefully about your business you may repent when it is too late." When the Kainukā received the letter, the civilians wished to cease troubling, but the warriors still wanted to fight, and in increased anger said: "He compares us to the Koreish, but they knew nothing about fighting, hence their defeat; we just wish to have a trial, and we will make the Moslems give way."

The Prophet then personally came out and further exhorted them not to lightly make war, but the others answered: "If you overcome us, we will all submit to your religion; if we overcome you, you may still remain as you are and need not leave your country; if you will not fight, then we ask you to leave these parts." The Prophet said, "The overcoming of the Faith is not by physical force." "This present fight," said the others, "is not for the Faith, but may God defend the right; we wish to make a trial and it will appear who is in the right." Having thus no alternative, the Prophet led his men to the fight, but told them to be satisfied with a defensive and cut off the supplies of

the enemy until their violence had abated. After fifteen days the Kainukā were in such straits that many died or were killed, and in the end the Moslems captured the whole lot, not one escaped. When they were taken before the Prophet he reminded them that they had desired Heaven to protect the right, and that they all ought now to submit to the Faith; they declined to do so, upon which he called them stiff-necked people, and consigned to slavery the leaders who had formerly made the covenant, and their property was all confiscated; of the fighting men, four hundred were made captives without permission to be redeemed, and the rest were released, after there had been taken from them their weapons and three hundred suits of armour, one thousand head of camels and horses, and other goods beyond calculation.

Wumaier, the Christian leader.—The Christian religion is so called because it acknowledges Jesus as God; like the Buddhists, they worship images and follow rituals. Wumaier was a leader of this religion, a man of extensive learning in the ancient doctrines, and of truer perception than most; he lived near Medina, and people came from other places to learn from him; he did not worship images and was wont to say that men do not worship the children they beget, why should they worship the things they make? a man who worships wood or earth is not himself equal to the wood or earth he worships. Someone asked him why he led others to worship images when he did not worship them himself; he replied that most people could not do without some object to see in their worship, but that his worship was not dependent upon such things. Asked about Mohammed and his religion, and his claims to be the Apostle of God, and if he really was such, he replied that the claim was not

false, as many things recorded in the ancient books had their fulfilment in him; "His teaching is clear and his doctrines are correct, and ultimately all the world will revert to this one Faith." Asked why he did not himself follow this Faith, Wumaier replied that he was waiting for fuller verification and then he would follow; as he spoke he showed confusion of face.

This matter was reported to the Prophet who sent a messenger to Wumaier to invite him to come, but he would not; he composed, however, a panegyric of two thousand words, praising in the highest degree the excellence of the Prophet, and sent it to him. When the Prophet had finished reading this, he remarked, "This man approves with his mouth, but denies in his heart." Wumaier died this month; when the Prophet heard of it he sighed and said, "He looked on the excellent fruit without venturing to eat it, until it was too late."

CHAPTER IX

A.H. 3-4

Abu Sufyān's attack and defeat—Murder of Ka'b—Hafsa married to Mohammed—Battle of Ohod—Birth of Hasan—Beni An-Nadir exiled—Sufyān again defeated—Mohammed marries Um Salmah.

Abu Sufyān's defeat.—In the third month of the third year of the Hegira, an attack against Medina was made by Abu Sufyān. Sufyān was a chief of the Koreish, a man of exceptional valour, and whose good qualities attracted men; he was a good merchant, so people entrusted their goods and money to him and he would go and trade in Syria and account satisfactorily for everything; he was respected by all. He had advised against interference with the Moslems, and had urged Abu Jahl not to proceed with the fight at Bedr; when he heard of the defeat he regretted that he had not personally conducted the fight and defeated the enemy, and he was much incensed against the Moslems for their excesses; and when on returning to Mecca, he saw the distress of the wives and children of his own relatives and friends who had been slain, and in many cases the heads of the families with whom he wanted to settle for goods, were missing, he was discontented at heart. The Jews and Christians, knowing how he felt, called a meeting of the Koreish and of all the mischief-lovers of the city, at which they urged upon Sufyān that he was now the head of the Koreish and the one to whom they all looked up,

and it rested with him to avenge the disgrace of Bedr. Sufyān replied, "They trust to virtue, how can I go against them trusting only in valour?" The others urged that the Moslems conquered by their arms and not by their virtue. Sufyān reminded them that the Moslems had sent three letters to Abu Jahl which he would not listen to. The others referred to the boast of Mokammed that he could beat ten thousand of them with a club and they said he evidently had his eye on Mecca. Sufyān at last yielded to pressure and promised to lead an expedition against Medina, at which all rejoiced; he selected two hundred stalwarts and early in this month started out from Mecca for Medina and encamped fifteen *li* distant from the city. That night there was a fire in the camp which was regarded as inauspicious, so the men wanted to return; but on Sufyān asking if they were really going to retreat for such a small cause, they returned to the camp. Next morning the Prophet sent two messengers to ask them to submit, but after three messages, they refused to submit, so the Prophet ordered two hundred men to go against them and Sufyān was badly defeated; the Prophet ordered a pursuit and the Koreish cast away their heavy belongings to expedite their flight. None of the two hundred Moslems were injured.

Murder of Ka'b ibn al-Ashraf.—Ka'b, named Ashraf, was a Jew of the Nadir tribe, who lived at Medina; he was wealthy and daring, the foremost man of that region. He went to Mecca to stir up the soldiers to punish Medina, and on his return this was known to the Prophet, who said to his disciples, "Who can instruct him in the

Way and cause him to submit?"¹ The son² of Selimeh (Maslama) answered, "I am willing to go."

"He is a man of exceptional talent," said the Prophet, "whom scarcely anyone can stand against; can you undertake the task?"

"I will skillfully lead him on and if that does not answer then I seize him by a stratagem."

Selimeh went forth, and learning that Ka'b was at his home, he took with him two braves as assistants, and communicated to them his plan. Arriving at the house of Ka'b they asked to see him and Ka'b came out and said, "I hear you have become a follower of Mohammed's religion, is that so?"

"Yes," replied Selimeh.

"Why do you follow his religion, and not the old religion?"

Selimeh, hearing his words were not complaisant, said: "Let us say no more about it, but help me in a difficulty; my two friends, in a case of urgency have come to borrow from me, and I have nothing to lend them, so we have come to you; if you are willing to lend, they will give their armour in pledge." Ka'b was fond of the armour of the Moslems, so he gladly agreed, and Selimeh pretended that he would go back and get the armour, Ka'b accompanying him to the outside of the house. Now Ka'b was accus-

1. This is a much milder expression than that given in Muir's "Life" which says, "Who will ease me of the son of Al-Ashraf? for he troubleth me." The sequel indicates which is more likely to be correct.

2. Having first said that it was the son of Selimeh who responded, the writer continues the story, giving the name of Selimeh as that of the chief actor in the tragedy. The son's name was Mohammed.

tomed to take pains about his personal appearance, and he used to anoint his beard; Selimeh made pretence of sniffing and remarked about the excellent scent somewhere, such as he had never smelled before; Ka'b laughingly said that it was the ointment on his beard. Selimeh came near to his head to smell it and praised the perfume, and called his two helpers to smell it, then suddenly they seized hold of Ka'b's beard and slew him. The Prophet commanded that this exploit be proclaimed in the markets, as a warning to all adversaries.

Mohammed marries Hafsa.—Omar had a daughter named Hafsa, an excellent woman whom many sought in marriage, but Omar refused them¹ as he wished her to be married to Othman, who, however, declined to take her. The instructions of the Prophet were sought and he said he must wait until he received a command on the matter; suddenly Gabriel appeared with the command of God that this woman must be married to one more honourable than Othman, and Othman would have a wife who was more honourable than Hafsa; the Prophet was the one more honourable than Othman, and the daughter of the Prophet was the woman more honourable than Hafsa. Having received this command, the Prophet took Hafsa to wife, and gave his daughter Um Kulthum to Othman. This was the third wife which the Prophet now had.

The Battle of Ohod.—The Koreish had suffered two defeats and hate entered into the marrow of their bones; the remnant of the two hundred led by Sufyān who had been routed were ashamed to enter Mecca, so they camped outside the city, and some of the wealthy headmen came

1. Hafsa was a widow, whose husband had died some months previously, and not a virgin, as this sentence implies.

out to console them; they said the force had been inadequate, but they would gather a greater supply of money and goods and send Sufyān to Syria to trade, and then with the profits make bigger preparations and go to Medina to seize Mohammed. Sufyān was pleased with this plan and made a successful trip which was estimated to have yielded profits of fifty thousand ounces of gold, and they reckoned that if they attacked during the month of the fast they would surely conquer them. So they got together over one hundred officers and three thousand braves, besides two thousand volunteer troops; the Jews and Christians contributed seven hundred suits of mail, five hundred horses, and three thousand camels. They started out in the early days of the ninth month, and were admonished to remember the defeat at Bedr and to determine this time to avenge that calamity.

A letter had been sent secretly to Medina to warn the Moslems, and when the Prophet read the letter he sighed because hostilities were afoot again; he then gave instruction that the gates were to be guarded strictly. That night the Prophet dreamed that he was clad in armour and grasping his sword and killing an ox when his sword broke; this was interpreted that the armour represented the city of Medina, the slaying of the ox meant the killing of some of the disciples and the wounding of the generals of the enemy; the breaking of the sword meant that some members of the Prophet's own family would be wounded. "It is the will of God," said the Prophet. That day was worship-day (Friday) and after worship there came urgent letters from the enemy saying that if the Moslems did not come out and fight, then the enemy would come to the city; the Moslem warriors were then stirred up and went outside the city to make a stockade. On account of the danger they desired

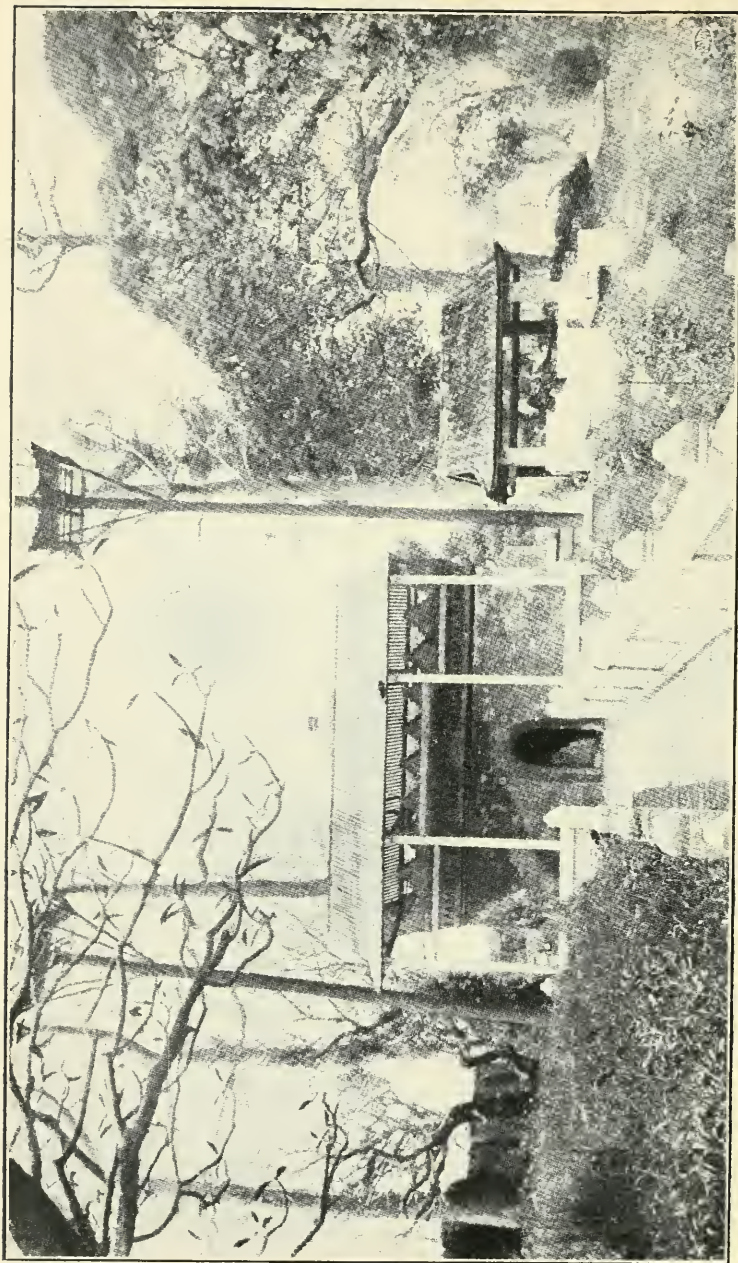
the Prophet to watch them go forth, but not go himself to the fight. A message came from the enemy fixing to-morrow for the battle, at which the hearts of all rejoiced and they urged the Prophet to accept the challenge, and he sorrowfully said, "It is the will of God, how dare we disobey?" He then exhorted and encouraged his men, and they replied loyally; one thousand men were mustered, and after consideration, the Prophet appointed three hundred to keep the city, one hundred to be his bodyguard, and six hundred to be divided into three companies for the fight; that night they encamped near the Erlao stream, and the following morning moved to the foot of Mount Ohod and set themselves in array opposing the enemy; Zubeir was sent with fifty archers to an ambush to wait until the defeated enemy came that way, when they were to shoot at them.

Sufyān divided his troops into three companies, and, himself at the head of one hundred archers, he stood on a hill to direct operations. At the first onslaught there fell several tens of the leaders, the troops of Sufyān being badly defeated and fleeing towards the ambushade of the archers who shot at them and killed two of the standard-bearers, the third escaping. When Sufyān saw the Moslems were winning, he raised the cry that Mohammed was killed and there was no need to fight further; on hearing this the Koreish were elated, while the Moslems lost courage and gave way a little. The forty Helpers led by the Prophet had not moved, when suddenly missiles began to fly and one hit the Prophet and damaged his teeth; Abdu Chana (Talha) quickly protected the Prophet and led him to the top of the hill, from which he saw the disorder which was taking place, so he straightened himself up and called out to his troops that he was still there, and there need be no disorder; upon

seeing the Prophet, the Moslem troops became the more valiant and returned to the fight, and when Sufyān saw that he could not stand against them but was defeated, he called out to his men that they had come that day to avenge the two previous defeats, to which the Moslems answered that this day made a third defeat. Sufyān was very angry and vowed that he would come next year to renew the attack; the Moslems wished to pursue and kill him, but the Prophet forbade pursuit, saying that he had hopes of this man after all, so he commanded Ali to call out that in future it would be better to bring some scholars to discuss principles, which was a superior method to the use of troops. Sufyān returned defeated, having lost in slain over seventy of his officers and more than three thousand of his troops, while the Moslems captured seven thousand camels, more than two thousand horses, over one thousand mules and asses, and more than eight thousand oxen and sheep (or goats) and impedimenta beyond count. Of the Moslems there were injured seven of the leaders and sixty-three of the troops.¹

The death of Hamza.—Hamza was very brave, and when he heard the report of the death of the Prophet he cast all discretion aside and pressed into the fight, killing several of the leaders and aiming to capture Sufyān; but he was seized from behind by Wahshi and slain by the many around; his corpse was given to Hind who had long cherished hatred of him, and she tore open the body and took out the liver and swallowed it. When Sufyān had retreated, the Prophet gave orders to seek out Hamza's body, and it was

1. History records this battle as a defeat of the Moslems, as the enemy lost only twenty. The figures given by Liu Chih are greatly exaggerated either in error, or to add to the Moslem prestige in the eyes of Chinese readers.



AN ANCIENT MOSLEM GRAVEYARD AT CANTON

buried along with that of his nephew; the Prophet mourned for him several days and there was grief among all the troops; it was vowed that if they caught any of the enemy they would mutilate thirty of them like this to make amends for Hamza. On this account the heavenly injunction was given, saying that there is no injustice in repaying a crime with the same kind of action. The Moslem slain were buried on the field; it is permissible to remove the dead and re-inter, and some tens of years later when a waterway was being cut, it was found that this burial ground was in the way, so the command was given to re-inter the bodies, which were found to be in appearance as if still living, not a hair being injured.

Excessive grief prohibited.—When the Prophet and his men returned to the city, there was much weeping in the families which had lost some of their number, but the house of Hamza bore their grief in silence without sound, at which the Prophet wondered and enquired the cause. Hamza had one son, named Zubair, who was very filial; he realized that there was great merit in dying nobly on the field, and his father having obtained this, the son was content to control his grief. Hamza's sister Safiya, had gone out to the camp and had seen her brother's body and had nursed her grief a long time; afterwards she said that her brother had gone early to Paradise, why should she be distressed; therefore on her return she controlled her grief. Hamza was an uncle of the Prophet who felt very sorry for his death, and the others out of sympathy with him and the family of Hamza, proceeded to his house to bewail, the noise being so great that the Prophet gave orders to stop the loud demonstrations of grief; some of the women asked if it was not permissible to weep over their dead sons, to which

the Prophet replied that to weep was only natural and could not be avoided, but they should not beat their heads and scratch their faces and pull out their hair and tear their clothes, while recounting the actions of the dead with a loud voice for people to hear.

The Birth of Hasan.—Ali and Fātīma had now been married nineteen months, and their son Hasan was born in this ninth month.

Abu Azzar put to death.—At a place about fifty *i* from Medina, there was a man named Abu Azzar who had formerly followed the Meccans under Abu Jahl and had been taken captive at Bedr, but he pleaded to the Prophet that he had several daughters dependent on him and begged to be released; the Prophet pitied him and let him return, on his promising that he would no more take up arms against the Moslems. When Sufyān led his expedition, this man yielded to pressure and joined the troops; the Prophet seeing him reminded him that he had broken his covenant, and Azzar was ashamed and fled to Hamra, the people of which place appointed him to be their head in a planned attack against Medina. When they were about to proceed, the Prophet gathered his men and told them that on the morrow they would go forth ready to fight; he first sent two Helpers to go and seek conditions of peace, but these were put to death, so in anger the Prophet commanded Ali to besiege the city; after three days the people were afraid, so they bound Azzar and brought him forth; he pleaded to be forgiven, but the Prophet said this was the third time he had transgressed, and had him killed. Peace was then made with the people of Hamra, those who submitted to the Faith being let alone, and those who did not

submit but no longer opposed, were subjected to taxation, and an officer having been appointed over them, the Moslem troops returned.

In the second month of the fourth year of the Hegira, Omar made an attempt to convert some people whom he considered were under his jurisdiction; he sent messengers who were put to death by the chief of the said people, whereupon Omar at the head of ninety men went and routed two thousand of the enemy and occupied their city, taking therefrom much booty which was given to the poor of Medina, and also many weapons were captured and taken for use by the Moslems. The system of taxation of non-Moslems was introduced about this time, the amounts being graded for rich, middle-class, and poor men; women were assessed at half the amount of men, while the aged and children, and the sick, were exempted. The land and its produce were also taxed.

Treachery at Rajī.—Rajī was a great mart belonging to Mecca, the people of which followed the customs of the Jews and Christians, being of crafty disposition; they had at times discussed religion with Moslems, and being beaten in argument they were much annoyed and wished to secure a great scholar from Rome to wipe out their defeat, but the distance being so great, they could not get such a man to come. When these people saw that the Moslems were conquering all around, they felt that some plan must be adopted to stop them, so they sent representatives to Medina to see the Prophet to say that they had long looked towards the Moslem Faith but they had not shared in the benefits of the Prophet's instruction and transforming influence, and they had now come purposely to beg that teachers be sent to their town to dispel their ignorance and shed abroad the

sacred light of the Apostle of God. The Prophet was pleased, and selected ten men to go with them. Abu Bekr cautioned against the craftiness of these people, but the Prophet had confidence in the will of God. Omar advised sending soldiers with them, but the Prophet said the ten men were sufficient.

When the ten arrived at Rajī they were sitting at a meal, when, at a given sign of spitting out date-stones, the ten were suddenly seized and bound. Futsai said to them that he did not intend to kill them but to take them all to Mecca, to which the Moslems replied that they would rather be killed than taken there, and five of them, including Asan, struggled and brake their bonds and were killed; the other five were taken towards Mecca, three being killed on the way and the other two were killed on arrival, their heads being exposed on spears to put to shame the Moslems. When the news of this reached the Prophet he commanded Zubair to take troops and go to punish Rajī, and he exterminated the adversaries and made slaves of the headmen of the Jews and Christians; of the soldiers and people of the town, about half became Moslems and the rest sought peace and submitted to the taxation. Zubeir sent some valiant soldiers to Mecca to steal away the corpses of the slain and as they were carrying the bodies away they were pursued so hotly that the soldiers dropped the bodies and the earth opened to receive them. The place where this occurred is still to be seen; the people of that time made a song about this tragedy which said that the ten Moslems went to heaven while the whole city of Jews and Christians went to hell, having first suffered in body and in property, and moreover becoming slaves.

The Beni Nadhir exiled.—The Beni an-Nadhir lived not far from Medina, and when first the Prophet moved to that city they desired conditions of peace, to which the Prophet agreed. When the Koreish were planning their attack on Medina, the Nadhir sent K'ab to join in the plotting, who, on his return was killed by Selimeh at the instance of the Prophet. The adversaries were very angry at this, but in view of the several defeats of the Koreish, they did not know what to do; then some of the schoolmen of the Jews and Christians said that the Moslems could conquer by arms, but not by reason, and a trial of skill in argument was proposed, to which the Prophet agreed and he sent Ali to discuss, which was not satisfactory to the Nadhir who insisted that the Prophet should go himself, as they had a plot to kill him; the Prophet went and confounded the whole thrity of his opponents in argument. The Nadhir had secretly prepared soldiers to kill the Prophet, but he discovered their purpose and quietly slipped away, Ali and the others who had gone, following later. The Prophet then told Ali to take troops and inform the Nadhir that they must return to their native country, and ten days' limit was fixed for them to clear out or be killed. In alarm and dismay the Nadhir sent all around to engage camels to remove their goods, but the Jews and Christians amongst them stopped them from moving while they hastily sent messages all around to get others to come to their rescue; the Meccans promised to come and help with three thousand soldiers and two other states each promised two thousand troops, and a day was fixed for the attack on Medina, at which the Nadhir rejoiced and sent a message to the Prophet that they would not move but would rather suffer the penalty. The Prophet commanded Ali to invest their

city and cut off their water and supplies; after twenty-one days, as the expected help had not arrived, the citizens were in favour of capitulating, but the Jews and Christians were unwilling; the elders of the city expostulated with them saying they couldn't overcome in argument and they knew nothing about fighting, and all they could do was to oppose while others were made to suffer. The Moslems, knowing that the people were dependent upon dates for food, began to talk loudly about cutting down the date trees, whereupon the people of the city were so afraid that they bound the headmen of the Jews and Christians and gave orders to open the city gates and surrender.¹ The Prophet gave instructions to Selimeh to evacuate the Nadhir, who were allowed to use the six hundred camels they had engaged to remove their women and children and utensils and such other goods as they could, while the headmen of the Jews and Christians, as well as the thirty unsuccessful debaters, were all taken as slaves. The goods which were not taken away by the Nadhir were given to the poor remaining in the city, who became Moslems; the booty taken to Medina consisted of fifty suits of golden mail, five hundred suits of silver mail, three hundred and fifty-four swords, and bows and arrows and lances and other things without count. Selimeh was put in charge of the city.

The Birth of Hosein.—The eldest son of Ali was named Hasan, and his second son was named Hosein; they were both born in the same year, one towards the beginning, the other towards the end.

1. Muir says that the trees were actually cut down, an act which was remonstrated against as being barbarous and unwarranted. Our author tells only of the *talk* about doing it, and so escapes awkward questions which might be asked by Chinese readers.

Sufyān's third attempt against Medina.—From the time when Sufyān had retreated in defeat at Ohod, vowing to come again and fight, the Koreish had been busy preparing weapons, including some cleverly made cannon and fire (gunpowder),¹ determined to win next time; but when the year was up, Sufyān had misgivings, so he sent messengers to Medina to try to frighten the Prophet with boastful talk about the preparations being made; the Prophet was not much impressed, and next day he invited his followers who had goods to go with him to a mart to do business; fifteen hundred went with him, as far as Bedr, where they opened out their goods for barter. When Sufyān heard that the Prophet had really gone forth, he was doubtful about proceeding further with his plan, but one of his leaders asked him why he hesitated, as now that the Moslems were at Bedr busy buying and selling, it was an excellent opportunity to swoop down on them and capture their belongings. Sufyān then decided to proceed, but the troops demurred saying that to go into a fight hungry was like throwing meat to the lions and tigers; moreover they could not move about the cannon. Sufyān then thought that he had best return, and in giving the order he made pretence that as the Moslems had come only to trade and not to fight, there was no reason why they should not return; they slipped off in the night. The Moslem soldiers heard of their movements from spies, and laughed at their feebleness; they then traded at Bedr for eight days

1. 炮火, p'ao huo, must mean firearms, and being "cleverly contrived" 巧製, and difficult to move, the conclusion is that they were cannon. But the period referred to is long before such weapons using gunpowder are known to have been used, so we have here probably an anachronism.

until the mart closed, after which they returned, rejoicing and saying that without any expenditure of money or food they had gained very much, and all praised the foresight of the Prophet and his command to go to the mart.

Zeid commanded to fix the style of the Book.—Up to this time the Prophet had taught his principles by word of mouth, and there were some things which the hearers found difficulty about, as they came from the books and canons of antiquity; but now the Prophet commanded Zeid to gather the books together and prove the recent by examining the old, and also to remove unusual language and strange characters, and reduce all to an ordinary and correct style. Zeid was a very intelligent man and he completed the work in about half a month, the style being fixed so as to never again be altered.

Zeinab and Um Salmah.—The Prophet had taken to wife Zeinab,¹ no particulars of her being given; brief mention is here made of her death. Another wife taken was Um Salmah, a woman of virtue and learning who had determined not to marry,² except that she was willing to marry the Prophet. For some years the Prophet received no command to this effect, but during this year the command came, so he took Um Salmah to wife.

1. Zeinab was the widow of Mohammed's cousin 'Obeida who was killed at Bedr.

2. Muir states that Um Salmah was the widow of Abu Salma, to whom she had borne several children. Liu Chih, as usual, makes a special point of the lady's refusing to marry anyone except the Prophet.

CHAPTER X

A. H. 5-6

The Mustalik tribe conquered—Marriages of Mohammed—Ayesha suspected—The Fight of the Ditch—Koreish captains slain—Massacre of the Beni Koreiza—The Koreish seek peace—Moslem embassies sent to other countries—The Roman emperor commends Islam—Submission of various countries.

Defeat of the Mustalik at Moraisi.—Moraisi is the name of a well some distance from Medina, near which dwelt the Mustalik. The guardian of their city, Halis, received instructions from the Koreish as to an intended attack on Medina and prepared troops to assist; the Prophet hearing beforehand of this, led forth three hundred cavalry and three hundred footmen and encamped five *li* distant from the Moraisi well. The next day a fight took place in which ten of the chief men of the enemy were killed and all the other fighters were taken as prisoners, the price of ransom being fixed according to position and wealth; those who were unable to ransom themselves sent to Mecca to borrow from the Koreish the means of ransom. The ransom money was given to the captors, and the weapons and booty were taken back to Medina; the weapons being taken into the treasury while the booty was divided, the cavalry receiving double the portions received by the footmen.

Juweiriya married to Mohammed.—Halis had a daughter named Belyeh (Juweiriya) who was chaste and good and accomplished, and who had some acquaintance

with the learning of the ancients; she had for some time been thinking over the Moslem Faith, and being now taken captive by Jiubiti, she declined ransom, being minded to enter the Faith and wait upon the Prophet, who paid the ransom to Jiubiti and took Juweiriya to wife.

The Aus tribe submit.—The Aus and Khazraj were as brother states, but from the time that the Khazraj entered the Faith, the Aus despised them and would have nothing to do with them, though the Aus themselves knew that the Faith was true, but they would not enter it. This year the Aus began hostilities which led to fratricidal war, so the Prophet himself went forth and got the two states to stop fighting and make a covenant that in future whichever state stirred up trouble and killed others, should be proceeded against and punished by having its people destroyed; while on the other hand, those who could yield would be acceptable to the Prophet and receive his protection and would also be protected by God. The Aus were so impressed by him that they submitted to the Faith and the two tribes were united in heart and strength.

Ayesha's misadventure.—When the Prophet was returning from Moraisi and approaching Medina, as the camp was breaking up while it was yet dark, Ayesha had occasion to get out of her litter and the caravan moved on, not being aware that Ayesha had left her litter. Ayesha sat on the ground until it was light when one of the Refugees, Safwan, bringing up the rear, escorted her back, catching up with the others about noon; gossip was soon passing among the multitude and by the time the city was reached, Ayesha was ill, and hearing of the slanders she was distressed night and day, and neither the Prophet nor any one else could comfort her: she requested to be permitted

to return to her mother and said that she had no desire to live any longer, and that God alone could make clear the truth about her. The Prophet caused investigation to be made and arrested the four leaders of those who spread the scandal, and receiving the command of Heaven, he had them each beaten eighty strokes.

Mohammed marries Zeinab.—Zeinab, the daughter of Jahsh, had been promised in marriage to Zeid, but the damsel would not consent as she wished to be married to the Prophet. Zeid was wealthy, and many exhorted her, but the damsel took a vow against it saying the riches of wealth were not to be compared with the riches of virtue and she was going to be married to where the virtue was; the others could say nothing further, so made request to the Prophet, who, having received a command, married her.¹

Siege of Medina.—The Nadhir, after their defeat, were so mortified that they did their best to stir up others to combine in an attack against Medina; the Koreish joined in and asked Sufyān to lead the attack, but he declined on the ground of his previous defeats; the Jews and Christians urged him, saying they would get many other countries to join. By personal visits or by letters they succeeded in getting seven countries to unite with a total force of one hundred thousand men, of which army Sufyān was appointed the Generalissimo; the force proceeded by seven roads to attack Medina.

1. This is entirely different from other records of this incident, where it is stated that Zeinab was the proper wife of Zeid, the adopted-son of Mohammed. The Prophet led Zeinab to believe that he wished to have her for his wife, upon which Zeid divorced her, and Mohammed married her, causing great scandal among his own followers. Liu Chih has given quite another version above, and thus avoids a difficult and unpleasant subject.

When the news of the intended attack reached Medina the Prophet called a council, at which a Persian who was present advised that a ditch be made around the city, and that the people in the outskirts should be brought to the city so that they would not be taken captive, and also to make it more difficult for the enemy to approach the city. The Prophet approved this advice and gave command to make a ditch at a distance of two *li* from the city, with a circuit of twenty *li*; it was to be ten feet deep and forty feet wide, and the water of a stream was to be led to the ditch; the work was to be completed in six days, and it was accomplished in that time, as a supernatural piece of work. Difficulty was found with one great rock which the picks of the workmen could not remove, so the Prophet himself went and at his first stroke with the pick the rock was loosened and in four strokes it had disappeared. At each stroke there came forth a light which lightened up the four quarters, and which was seen in the palaces of the kings and emperors of all the countries to the north, south, east and west respectively, and when those around saw this wonder and asked in alarm what was the meaning of it, the Prophet said that as the ditch was opened from that day, so the Faith from that day became universal, and that Moslem people would ultimately be found in all the countries where the light had been seen.

Although Sufyān was at the head of such a large force, yet at heart he was afraid, as he remembered his previous defeats; so he proposed to the leaders of the Jews and Christians that there should first be a trial of skill in debate as to the value of the respective religions. This was agreed to, the debate being given in much detail, but omitted here for economy of space, and because it is not strictly within the compass of this Life of the Prophet.

Treacherous people rebel.—There were some who, when the Prophet first came to Medina, found it best to outwardly submit though in their hearts they did not submit; and these, seeing that according to the present outlook, the enemy were strong while the Moslems were weak, and fearing that they might be involved in disaster and find it difficult to protect themselves and their families, began consulting together, saying: "The Prophet said that God would protect, but it does not look like it at present as calamities are gathering and everybody is afraid, and instead of being helped we are likely to be punished; this religion is evidently not to be depended upon so we had every one better look after himself and lie low until we see who is going to win in this fight and then we can side with the winners." Therefore some of the disaffected asked to go out as soldiers and took the opportunity to flee, while others pleaded sickness in their families requiring them to retire to the country; others fled secretly or pleaded personal sickness preventing them going forth; all these subterfuges were known to the Prophet who did not mind their going but said that his troops would be all the happier and more fortunate.

The conflict at the Ditch.—With the loss of the disaffected, the Moslems were weakened, and after the two sides had opposed each other for twenty-four days without any decisive result, the Prophet tried the artifice of sending a certain individual to sow dissension among the confederate army, and he succeeded in causing mutual distrust to the point that the soldiers of the seven states were ready to give up the attack and return to where they came from, especially as they were hampered by shortness of supplies for men and beasts. But some of the Koreish determined

to make an assault, and seven captains, including 'Amr, having received the command of Sufyān, led five hundred men up to the ditch to see how things really were and some of them crossed the ditch and pressed on to the Moslem camp, when Ali came forth and the seven captains were all slain; the five hundred soldiers surrendered and wished to join the ranks of the Moslems, but the Prophet said he was not short of men so he released them all, and when they begged for the bodies of the slain chiefs, the Prophet permitted them to carry them away.

The Moslems had been looking for aid from the celestial troops which had not thus far arrived, while the messages from the enemy were very urgent, and famine also was threatening, so they appealed to the Prophet, who entered the mosque and prostrated himself before God in prayer that He would quickly send help from heaven to comfort the hearts of all. Three days later the news came that the enemy were moving, the artifice of sowing dissension among them having succeeded in making them anxious to withdraw. When the allies of the Koreish began to disappear, leaving Sufyān and his party without support, they also retreated in the night-time; the Prophet sent Ali with troops after them to capture the leaders of the Jews and Christians who were considered to be responsible for this attack; of these four hundred and thirty-nine were captured and reprimanded by the Prophet; over sixty of them refused to follow the Faith, so were given as slaves; more than two hundred who submitted were regarded as captives and told to pay ransom, while the remaining one hundred and sixty were allowed to cultivate the land and pay taxes.

Massacre of the Koreiza.—After their return from the affair at the ditch, the Koreiza were sorry that they had

taken part in the attack on Medina, and knowing that their chief K'ab was inclined to the Moslems, the troops were on their guard against him. The Prophet had entered the city with his troops, but before they had completed their ablutions Gabriel descended and told the Prophet to go quickly and punish the Koreiza, adding that the celestial troops would assist, as they had been already forty days without taking off their armour; the Prophet was to go first and the celestial troops would assist by means of an earthquake, at which the Prophet was not to be afraid. The Prophet forthwith passed on this command to his men, saying they could omit the noon worship and press on at once to the city of the Koreiza. Ali was the standard-bearer and arrived first; the Koreiza closed their city gates and mounted the walls from which they poured forth vile abuse, of which Ali took no notice but waited until the Prophet arrived. On his arrival the Prophet told his men to shout out that they had come to teach important ceremonies of religion, not to covet territory, but with a genuine desire to propagate the Faith, and men of sincerity would not be interfered with. It was towards evening by the time all the Moslem troops had arrived and they then performed the evening worship, and also made up for the omitted noon worship; when suddenly there was an earthquake at which the people of the city were greatly afraid and wished to capitulate, but the Koreiza would not agree. The Prophet forbade fighting lest soldiers and people should be wounded; so the city was invested twenty-five days, after which the people were in extremities and asked of K'ab what was to be done. K'ab said there were three possible plans, firstly, pay money and then follow the Faith of Mohammed, who was a genuine prophet, and in doing this the happiness of both worlds

would be secured; secondly, "let the whole city go forth to fight, and if this does not result in victory, then everyone first kill his wife and children and the weak, to avoid their suffering indignity at the hands of the Moslems; thirdly, as this is our Sabbath and the Moslems suppose we will not go out to fight to-day, we could fall upon them unawares and have a great victory."

The others said that not one of the three plans was wholly good; to yield up the city might be done, but religion must not be yielded; and why should the unoffending women and children be killed? as for going out to fight on the Sabbath, that would bring the punishment of Heaven. So they urged K'ab to send a letter to the Prophet saying they were willing to pay tribute; the Prophet then sent Lubāba to pacify them but not to punish. When Lubāba came into the city the people welcomed him and with tears begged him to deal leniently with them as they were willing to submit to avoid punishment; but Lubāba had them all seized and bound, leaders and followers, adversaries and those who submitted, and intended to take them all to Medina; but on the way he remembered that he had transgressed the command of the Prophet, so he bound himself in confession of his error and went to see the Prophet who said that he must wait the outcome of investigation; if the people ought to be forgiven, then Lubāba must die; if the people deserved death, then he would be forgiven.

The Aus who had ordinarily been on good terms with the Koreiza, begged the Prophet to be lenient with them; the Prophet replied that he would appoint Sa'd, of the Koreiza's own clan, to decide their fate; the Aus were asked to summon Sa'd, and on the way they tried to persuade

him to mercy; Sa'd replied that he was a man of impartiality. The Prophet asked him if he would undertake this judgement and he expressed his willingness. As K'ab had long been disposed to submit to the Faith he was counted out, but for the rest of the adversaries, Sa'd gave his judgement that they should all be slain, their possessions confiscated, their wives and children taken into captivity. The Prophet asked if this decision was given according to the command of God, to which the judge replied that it was. The prisoners were then taken, bound, to the market-place where over nine hundred of them were slain. Lubāba was forgiven, and he and K'ab were commissioned to examine as to the possessions of the nine hundred slain, which were all confiscated and divided among the troops. The people of the city, apart from the Koreiza adversaries, were judged to be without blame, so were released to return, those who did not submit to the Faith being subjected to taxation.

Sa'd, who gave the judgement for the slaying of the Koreiza, died shortly afterward; he had been wounded with a poisoned arrow at the fight at the ditch and took to his bed after returning from settling the Koreiza affair. While in pain and unable to rise he called upon God to spare him to fight still for Islam if there was still going to be unrest around. The Prophet went, with his followers to condole and wait for the end, and all wept bitterly.

The waiting-maid Reihāna embraces Islam.—The Jewish maiden Reihāna was refined and well-trained; she desired to be selected by the Prophet, but as she would not conform to the Faith, he released her. One day, when sitting with his followers, the Prophet suddenly heard the

sound of slippers and he said, "Reihāna has entered the Faith." This was presently confirmed by a messenger.¹

The command of Pilgrimage.—Previous to this time the pilgrimage to the Kaaba had been a matter of individual merit, but in the twelfth month of this year it became obligatory as a command from God; but as it could not be carried out that year, it was permitted to wait until the following year—the seventh of the Hegira—when the Prophet led his followers to observe the ceremony at the Kaaba, and they then made up for previous omissions.

Minor expeditions.—Ghāba was the name of a city forty *li* from Medina, the people of which had not submitted to the transforming influences of the Faith, so the Prophet sent troops to punish them;² the people, out of fear, submitted. On the way back the troops were grazing their camels when suddenly some of the Ghatafān tribe swooped down and stole them; Sailimeh (Maslama) pursued them and caught them up as they were watering the camels by the side of a stream; he shot arrows at them, whereupon the

1. Reihāna was a beautiful Jewess whose husband and male relatives were slain in the Koreiza massacre; she declined marriage with Mohammed as she refused to abandon the faith of her fathers. The Prophet took her as his concubine, his action being all the more repellent because it followed so soon after the murder of Reihāna's husband, not allowing the usual period for natural grief. Liu Chih's account is totally different from that of others, but would be more acceptable to Chinese readers.

2. We see here the beginning of religious intolerance. In the accounts of other attacks and punishings there has generally been given some excuse, such as persecution, enmity or treachery; here the cause of offence is stated simply to be non-conformity with Islam. The policy thus begun continued long, and led to the founding of the Moslem empire. It is such episodes as this which have given ground for the charge that Mohammed was intolerant and oppressive in his later years.

marauders fled, leaving the camels and some booty, including thirty pieces of figured satin. Sailimeh returned with the camels and booty and the Prophet kept the camels, giving the satin to Sailimeh as a reward.

Lihyān was a small city some distance from Medina, the people of which had not yielded to the transforming influences of the Prophet, and were daily making military demonstrations; the Prophet sent troops to subjugate them, upon which the leaders fled.

Abu Rāfi having shown himself rebellious at Kheibar, the Prophet sent Abdu with some soldiers to kill him; they succeeded in stealing into his house and assassinating him, and the following day all the people of the city submitted to the Faith. On their return the soldiers appeared before the Prophet to report what they had done, and he said: "It is fate, or God's command; but you have not done well, as you ought to have instructed him; why must you kill him?"

A party of eight men from a neighbouring place came to see the Prophet and pretended to enter the Faith, their intention being to kill the Prophet, who, however, knew of their design, so he gave them in charge of the overseer of the camels. The eight men slew the man in charge of the camels, cutting off his hands and feet and piercing his eyes; the assassins then made off with all the camels. The news reached the Prophet as he was at Ghāba and he sent twenty mounted men in pursuit; they captured the men and brought back the camels. The Prophet commanded that these men should be punished in the same way as they had served the camel-keeper, so their hands and feet were cut off and their eyes pierced, their bodies being exposed outside the city as a warning to all. The camels were killed to feast the soldiers.

Mohammed at his mother's grave.—The grave was situated on the road they traversed as they returned from Lihyān; the Prophet first purified himself and then made two obeisances; he then remained in grief for some time, after which he made two more obeisances, and wept. Behlide, who was in attendance upon him, wept because he saw the Prophet weep, though he did not fully understand the cause until the Prophet explained to him that his mother had lived in the time of ignorance, and as he feared she might not receive the protection of God, the Prophet had performed two obeisances and prayed for forgiveness for her, which had not been granted; he then again made two obeisances and prayed for forgiveness, but word came from the Lord that there was a prohibition and there could not be forgiveness, therefore the Prophet wept. He added: "You know, Behlide, that my ancestor Abraham could not obtain forgiveness for his father, and I cannot obtain forgiveness for my mother, Amina."

Prayer for rain.—That summer was very dry so the people asked that prayer for rain might be made; the following morning the Prophet led his followers outside the city and made two obeisances, loudly repeating the heavenly commands; after which he faced the people and turned his clothes the back to the front as a sign of the change which was going to be brought about; he then knelt for some time and spread both his hands in supplication, and before the prayer was finished the wind and rain came from all sides, and for seven days and nights the gracious rains descended copiously without stopping, until the people asked for fair weather; upon which the Prophet again spread forth his hands in supplication, and before his prayer was ended the rain stopped and the clouds scattered. Some

people from the country came to say that although the city had more rain than it required, yet the country had not enough, so the Prophet prayed again and it rained outside the city while it was fair within; this delighted everybody and they sang songs in praise of it.

Treaty with the Koreish at Hodeibiya.—The Koreish, after their defeat of last year, fearing that they would be made to suffer, held a great consultation as to their future action. Some were for raising troops and again attacking; others were in favor of again trying debate, while yet others wished to wait, and if the Moslems came, then capitulate to them. The leaders said that none of these plans were really good, as, if troops were raised they could not conquer in fight, while in debate they could not overcome the Moslems; to await their coming would be like waiting for fire to catch hold of fuel, when control would be lost. "There is nothing better," said the leaders, "than to discuss peace, to save trouble on both sides; let us all come and go, and have trade and intercourse without hindrance." Khālid angrily said that with one thousand men he could kill Mohammed and level the city of Medina within a month; all those who desired to fight applauded this outburst, and troops were raised for another attack.

When the news reached Medina, the Prophet took troops to meet them, as far as Hodeibiya; Khālid's men came by the east road while the Moslems went by the west road to get to their rear and cut off water and supplies. When Khālid saw the dust arising in his rear he was greatly alarmed and gave the matter up, fleeing with his men in disorder; they were met by Kaierbu who had come to their support with one thousand men of the Koreish. The two leaders consulted together and saw that the Moslem troops were

powerful and if their advance was permitted, Mecca would be in danger; so they decided to fill up the wells and springs on the way to Mecca so that the Moslems would have no option but to return. The two leaders then led the fleeing troops back to Mecca, filling up the springs after they had used them themselves. The Moslems excitedly told of this action, at which the Prophet smiled and said the Koreish were very foolish, and did not know the commands of Heaven. He then drew an arrow out of his quiver and told them to stick it in the middle of the well, and the water came, sufficient for all. When the Koreish heard of this remarkable action they were alarmed and said this was not the power of man, and it could not be opposed. They held a general consultation and appointed Budeil to go and talk terms of peace and cessation of hostilities. Budeil was a relative of the Prophet, who received him with due ceremony. Budeil set forth his ideas as to peace, to which the Prophet replied: "Peace is a good thing; but I want to go to Mecca to worship at the Kaaba; if you do not oppose, then there will be no trouble." Budeil said that the soldiers and people of Mecca were all uneasy on account of Mohammed, lest there should be a great clash and much damage. The Prophet said that his going to worship at the Kaaba was at the command of Heaven and he did not see how that should cause them uneasiness. Budeil asked the Prophet to remain there with his troops until he returned to report.

On receiving the report the Koreish wondered what they should do, when Orwa arose and said that though he was old and decrepit, yet he could do something if they would use him, and he was ready either to go out and fight, or to go and talk things over, and he believed there would

be good results in either case. The Koreish said it was no use trying to fight as that would result in disaster; but if he would go and persuade the Moslems not to enter the city, the whole country would be grateful. Orwa went to interview the Prophet and suggested that if he was really a prophet he should know the commands of Heaven, and not attempt to force things; the Prophet replied that he was acting according to what had been committed to him by Heaven. Orwa said that men should be instructed in principles; why should soldiers and weapons be used? the Prophet replied that these were to kill those who would not submit, and also those who were violent and overbearing. Orwa said that he had seen many of the Moslems escaping, and he implied that it would appear that compulsion was used in the case of those now following him. On hearing this Abu Bekr was incensed and said that if it were not for old times' sake he would slay the speaker; Orwa smiled and put out his hand to touch the Prophet's beard, but Moghira put a sword to his hand; Orwa started back and on seeing that his hand was bleeding, he asked, "Who is this?" to which the other replied, "Moghira." Orwa said he had come to talk peace and did not expect weapons to be used, but Bekr blamed him for his misbehaviour. Orwa now observed how respectfully the Prophet was treated by his followers; when he spat, some follower would catch in his hand that which was expectorated and rub it on his hands and face; and when the Prophet had bathed, the water was divided among those who could get it for their own ablutions; when he spake they all listened respectfully, and when he gave commands his followers vied with one another in the carrying out of his orders. All this impressed Orwa who said that imperial or regal state could not exceed what

he observed, so he went back and reported that Mohammed was not to be lightly talked to, and still less must he be fought against. One of the headmen, Konana, while assenting that it was no use trying weapons, said that he would go and parley. The Prophet knew of his coming and also knew that he was a man who thought much of sacrificial worship, so he gave instructions that the camels and oxen which had been brought to sacrifice should be displayed, which made a great impression on Konana who returned and said to the Koreish that Mohammed had really come to worship, was it right to prevent him? Another leader, Makaer, went and talked over a possible treaty between the two parties, after which Suheil was deputed by the Koreish to enter into such a treaty by which the Moslems were to be permitted to enter the city the following year. Ali at first objected to the treaty, but finally he wrote it at the dictation of the Prophet; the writing commenced with the name of God and then followed the name of the Prophet and his title the "Apostle of God." Suheil begged that, while retaining the name of the Prophet, he should not be called the "Apostle of God," but "Mohammed the son of Abdullah." The Prophet agreed, but Ali declined to erase the words and put in the name of Abdullah, so the Prophet himself took the pen and made the erasure and wrote "this is the decision of Mohammed the son of Abdullah." The historians say that although the Prophet had not studied books, he was yet conversant with all kinds of learning, and though he had not learned to know characters yet he could write characters in a beautiful style which has never been equalled; this was one of the wonderful things connected with the Prophet.

Suheil requested, now that a treaty was made, that all captives on both sides should be returned, which favour the Prophet granted. Just at that time a captive was brought in—one of the Koreish—and Suheil asked that he might be the first one returned, so the Prophet ordered that he be released. The captive then cried out that he had at Mecca wished to join the Moslems, but had been afraid of enemies, so he had purposely been captured that he might enter the Faith, and he did not wish to go back; Makaer laid hold of him and the Prophet commanded that he should go back with Makaer, but on the way the captive turned and slew Makaer, at which Suheil was alarmed and said, "If one can be killed just as a treaty has been made, can the treaty be considered trustworthy?" Omar replied, "We look upon rebellious slaves like mad dogs, and kill them without pity." The Prophet consoled Suheil by saying that the one who had committed this deed was under the Koreish flag and under the Moslem Faith, and both sides must let the matter drop, the slayer paying blood-money.

The treaty was taken to be signed by the heads of the Koreish, and then brought back to Hodeibiya where it was signed by the Prophet. Omar complained because no entry of Mecca was to be made that year, but the Prophet said that all his actions were at the command of God, the coming on pilgrimage, the fighting, the treaty and the return, these are all at God's command and not at the caprice of the Prophet. Bekr reproved Omar for questioning the actions of the Prophet, saying that their duty was to implicitly obey. The animals were then sacrificed and other ceremonies performed, after which the Moslems returned to Medina.

Embassies sent to six countries.—Hatuibu was sent by the Prophet to Mukaukis (the Roman Governor in Egypt) who sent a messenger to meet him; in the interview which followed, the king (governor) was very ceremonious; he purified himself and burned incense, then read the despatch of the Prophet, after which he said: "I know in truth that Mohammed is the prophet of the last times, and I truly believe that he is the Apostle of God; but I keep the faith of my fathers, and cannot change." He sent a reply and also a present of four beautiful girls, a mule and an ass; the Prophet declined these, saying, "While he lightly regards the Faith can I like his presents?" Omar advised that the presents be received and given to servants and thus show that the Prophet despised what the king highly regarded; the Prophet followed this advice.

One of the presented girls was named Mary; she wept and said that when she was born, her father and mother had a strange dream which a diviner explained as meaning that the girl would ultimately be a handmaid of a prophet; and when she left her home and country it was with the intention of serving the Prophet, who, however, refused her until the command came down, after which he took her as his concubine.

The Roman Emperor Heraclius.—The Roman¹ Cæsar Heraclius had dreamed about a circumcised man overcoming the people of his country; this had troubled him and he asked the diviners about it, but they were unable to explain it; they said, however, that he need not be

1. The name 魯密 Ru mi, is used for both Eastern and Western parts of the Roman 魯密 Empire; here and in most other places it refers to the Eastern or Byzantine Empire over which Heraclius ruled.

alarmed as it was only the Jews who practised circumcision, and they were all under his control, and if there was any trouble he could exterminate them. Reports were then received from two travellers about the rise of one in Arabia who was called the Apostle of God, who had conquered many countries, the people of which had submitted to his religion. The emperor ordered that enquiries be made in Syria, and about that time Abu Sufyān, being now at peace with the Prophet, came as far as Syria, where he was arrested and taken to the temple where the emperor was staying. The emperor asked him if he was circumcised, to which he answered yes, and being asked what religion he belonged to, he replied that he was a Jew, of the Koreish clan of Mecca. In the conversation which followed, the history of Mohammed was related and his character highly spoken of by Sufyān. His propagating religion and his conquests in war were spoken of, and it was added that he intended to come to the country of the emperor. Heracius was pleased, saying that his country rejoiced in religion and virtue, and did not fear any military; if the religion was genuine and the virtue great, then the whole country would follow; but if a military attempt was made by the Moslems, they would never all get back to their own country. Heracius then asked what was the teaching of the Moslems and was told that it forbade the worship of idols and images and required the worship of the Only True God; it had revised the ancient canons and re-established true religion. Asked why he did not himself follow this Fātih, Sufyān replied, with some confusion, that he had for some time believed it, but he had not yet submitted to it. Before long Dihya arrived with the despatch from the Prophet which the emperor read, the contents being in the main as follows:

“The Apostle of God, Mohammed, who has received the command to propagate the Faith, to the most Eminent Roman Emperor sends this despatch with salaams. In the matter of following true religion, the people take their lead from their prince, and to follow the correct and put away the false should be the first object of a prince; all images are vain and false. From the time of Jesus, for six hundred years, there appeared no prophet, and the world sank into heresies and corruptions, so that the correct Faith was no longer known. The correct religion has no worship of images, but worships only the True God; I have received the command of God to sweep away heresies and to propagate the correct learning: to observe my commands is to observe God’s commands; to follow my religion is to follow the religion of the prophets of all past ages. Jesus is not God; he was truly a prophet and a man. Jesus did not die, but in reality he lives in heaven. From this time forth the saying that Jesus is God must be put away, and the images of the Heavenly Lord and the Holy Mother, and all others, must be burned up, and the worship of the One True God must be observed. The ruler is as the heart of a country, while the people are as the members of the body; if the heart is correct all the rest will be correct and being correct, then the families and the state will have happiness, and there will be glory both in the present and hereafter.”

When the emperor had finished reading the despatch he salaamed and said that this man was truly the Apostle of God and his Faith was surely the correct one, and added that he would go personally to receive instruction and to present respects. He sent a letter back by the messenger, and shortly afterwards sent a pæon of two thousand characters praising the Faith.

Yemen and Persia.—The Chosroes (king) of Persia had a grievance against the Moslems and wished to attack them, but hearing of their conquests, he feared to do so. When Abdu arrived with a despatch similar to that sent to other kings, he was very angry and tore up the message and drove away Abdu; he then sent to the king of Yemen to join with him in an attack upon Medina. At this time Bādhān was governor of Yemen, a man of benevolence, who had no option but to obey; he procrastinated, however, and first sent an envoy to Medina to see how things were and to talk about ceasing hostilities. The coming of this envoy was known to the Prophet who had a talk with him, and while they were yet speaking a message came that the Chosroes had been assassinated by his son Siroes who had ascended the throne and now desired to make an agreement with Yemen that they should follow the Moslem Faith. When the king of Yemen received this message he rejoiced and said that in Siroes the Persians now had a king who would be to them like a compassionate mother, and for the two countries to follow the Faith would be the obtaining of light to those who had been walking in darkness. A letter was prepared signifying the submission of Persia with all its sixteen subordinate states, and Yemen with its eight subordinate states, and all classes of people residing therein. The Prophet sent many followers to instruct the people of these states: he also appointed Bādhān to be the hereditary ruler of Yemen and Siroes to be the hereditary ruler of Persia. To make amends for the sin of killing his father, Siroes had altars made for sacrificing and for reading the Book, and also relieved the poor.

The king of Abyssinia follows the Faith.—The father of the reigning Negus of Abyssinia had known early

that the Prophet was about to appear, but he died before he was able to give any assistance to the Faith. He gave instructions, however, to his sons and grandsons that when the Prophet appeared they were to believe and follow him. When the son ascended the throne he made enquiries about the affairs of the Prophet, but on account of the affairs of state he had not time to do more. Omeiya now came bringing the despatch from the Prophet, so the king himself led his officers outside the city to meet the messenger; the king received the despatch kneeling and read it, after which he wept and forthwith purified himself and changed his clothes and entered the Faith. He prepared presents and sent his eldest son with six hundred civil officers to escort Omeiya back to Medina and to give thanks for the Prophet's teaching.

The despatch to Hārith.—Suchaer carried the Prophet's despatch to Hārith, the ruler of one of the states tributary to Rome. About this time the Roman Cæsar¹ had gone westward to Jerusalem and Hārith hastened there to meet him, having prepared the road for the emperor. Suchaer rested at one of the military posts and there entered into conversation with the officer in charge, who admitted that he knew about Mohammed from his reading of the Gospels, and he believed him to be a prophet. After waiting several days, Hārith returned by that road, and Suchaer gave him the despatch which he threw on the ground in great anger, saying: "He wants me to submit to his religion, but I will trample upon his head; there are other religions in the world and I follow the faith of my fathers; why should I follow the religion of a strange land when I am a prince of Rome?" He had the messenger

1. The Byzantine Emperor, Heraclius.

arrested and put in prison, and then sent a letter to Heraclius asking for troops that he might go and punish Medina and kill Mohammed. The emperor replied that Mohammed was truly the appointed Prophet of heaven, whose principles were clear and whose religion was correct, so no punishing was required; he advised Hārith to change his attitude and submit to this religion. Hārith on receiving the despatch from the emperor, released Suchaer and treated him well, giving him rich presents and sending an escort with him, as well as a suitable reply, when he returned to Medina.

The despatch to Haudha.—Haudha was a prince of wisdom and ability who ruled his people according to good principles, but he liked to keep everything in his own hands. When he heard of the coming of Sailitu, the messenger from the Prophet, he sent officers to meet him, and when he read the despatch he was pleased and said, "I know full well that the religion of the Prophet is correct and his principles are true, and that all the rules and ceremonies are beautiful and good; but I am the ruler of my people and all around fear and respect me, and if I should suddenly submit to this Faith I shall be ridiculed. If he wants me to follow his religion he must give half his kingdom to me, then all around can be caused to know the truth of his religion and the strength of my country, and so there will be advantage to both." He gave liberal presents to Sailitu and sent him back. When the Prophet saw the answer which had been sent, he smiled and said, "I have heard of a country being given up for religion, but I have not heard of religion being given up for a country." He refused the presents but rewarded the messengers who had been sent with them. Not long after this, Haudha died and his son succeeded to his position, and he led his ministers and people to submit to the Faith.

Redeeming from an oath.—One of the Moslems named Aus had put away his wife and taken an oath on the matter, for which he afterwards repented; he told his plight to the Prophet who said that having taken an oath they must live apart and could not be husband and wife. In distress the man pleaded that there was a young son with no one to nourish him; the Prophet said he must await the heavenly command, which soon came to say that the oath might be set aside by giving freedom to a servant; Aus said he had no servant to release. The command then said that the oath could be redeemed by two months' consecutive fast, to which Aus replied that he was unwell and could not fast; the command then said that it would suffice if the offender supplied sixty poor people with food, to which he replied that he had not the means with which to do this. The Prophet said that there was nothing which could be substituted for this command, so he gave the grain to Aus who distributed to the sixty poor people.

CHAPTER XI

A. H. 7-8

The conquest of Kheibar—Additional marriages of Mohammed—Present of a poisoned lamb—The pilgrimage to Mecca—Three leaders of the Koreish submit—Battle of Mūta and death of Zeid—Sufyān sues for peace.

The attack on Kheibar.—Kheibar was a state tributary to Medina and some distance from it; the people of this place were Jews and Christians who had long been envious of the Moslems and planned to attack Medina. On his way back from Hodeibiya the Prophet received the news, and while he sent out his envoys as already related to other countries, he also planned to punish Kheibar, and in the fifth month of the seventh year he led out his troops, leaving Samaer to guard the city. At this time Ali was troubled with his eyes, so Bekr led the foremost detachment, and Omar the centre, while the Prophet himself led those in the rear; they pitched their camp five *li* from Kheibar, the people of which were greatly alarmed and shut themselves in their city. The Chief asked advice of those around him as to what should be done and they advised fighting; not being victorious in fighting they shut themselves in to defend the city, and resisted several attacks of the besiegers. A Jew who had turned Moslem gave advice to the Prophet as to how to breach the city, to which he replied that his "lion" had not yet arrived; this referred to Ali, who soon came, but with eyes so swollen that he could not open them; the Prophet took a little spittle and rubbed his eyes

which ceased paining and were opened with a brightness beyond what they usually had, and from this time forth, Ali, who had suffered much from eye trouble, had no recurrence of that malady.¹

Ali broached the city in one attack and killed ninety-three of the chief offenders and took their wives and children as slaves; the remaining fighters were liberated, but all weapons and armour were taken and possessions confiscated as well as half their territory. Some hidden valuables were discovered in the city. A ruler was appointed to administer the state and to attend to the division of the territory, and it was fixed that half the produce of the date palms, for which the place was famous, should be given in tribute, except in the case of those who became Moslems.

Mohammed marries Safiyya.—Safiyya was a damsel of Kheibar, chaste, beautiful and accomplished, who was taken captive and presented to the Prophet; he gave her to one of his followers, but the damsel was unwilling as she wanted to be with the Prophet. The Prophet made her one of his handmaids, but she refused to be seen by others, so the Prophet was in some difficulty, when suddenly came the command of the Lord to take her to himself, which he did and made her one of his wives.²

The poisoned lamb.—One of the women taken captive at Kheibar, named Zeinab, took a lamb and steeped

1. Mohammed disclaimed the power of working miracles, but his followers have ascribed many miracles either directly to him, or worked on his account.

2. Safiyya was the wife of Kināna who was among those murdered at the capture of Kheibar. There is no hint of this fact in the Chinese account which again implies that it was a virgin who was taken by Mohammed.

it in poison then cooked it and presented it to the Prophet; as he was beginning to partake of it the lamb suddenly spake in human language (羔忽吐人言), saying, "Apostle of Heaven, do not partake; I have been steeped in poison." Bishr, who had eaten, died. The Prophet had the woman arrested and questioned her, and she confessed that she had done this to avenge the murder of her husband. She was put to death.

If it be wondered why Mohammed, seeing that he was the Prophet, should apparently be unaware of the poison, as he was about to partake of the lamb, it may be replied that this was to manifest the miraculous; it was not necessary that the prophet should use his prescience as the words came from the mouth of the lamb, which was miraculous.¹

The setting sun recalled.—On returning from Kheibar the Moslems halted at midnight, and men and beasts being very weary, they slept soundly so that even Bilāl, the caller to prayer, failed to awake until the time was past for early devotion; on awaking they were much distressed and wept, confessing their fault, and the command came that for this time they were permitted to make up for the lost prayer time. Afterwards, when the Prophet had performed his sunset devotions he rested near Ali, pillowing his head on Ali's breast, and dozed; suddenly he received a command and hastily arose; the sun had just gone down and the Prophet asked Ali if he had performed his evening devotion to which he replied that he had not; the Prophet,

1. That a lamb should speak at all—like Balaam's ass—would be marvellous; but that an animal already dressed and cooked should yet speak, is still more marvellous! This extraordinary miracle is accepted and is repeated in other books by Chinese Moslems.

in great agitation, prayed to God on behalf of Ali, and asked that the sun return, and it rose three rods while Ali hastily performed his devotions, and then the sun went down.

Mohammed marries Um Habība.—Habība was first married to 'Obeidallah ibn Jahsh and they were among the refugees who migrated to Abyssinia, where Jahsh turned against the Faith, and as Habība refused to do the same, they separated; Jahsh, who was a drunkard, died before long. After her separation, Habiba had a strange dream which was interpreted to mean that she was to become one of the Prophet's wives. The Negus of Abyssinia, hearing about her, had an interview with her, and finding her to be beyond ordinary in appearance and in character, treated her as a noble and had her escorted to the Prophet, who, having received a command, married her.¹

The Pilgrimage to Mecca.—According to the treaty at Hodeibiya, at the expiration of a year the Koreish were to respectfully invite the Prophet to enter Mecca for worship at the Kaaba; but the time arrived without any invitation from the Koreish being received. The Prophet now ordered those who had been to Hodeibiya to make ready, and besides them there were others who wanted to join in the pilgrimage, to a total of three thousand men, who took with them six hundred camels to sacrifice; every man took his weapons and armour, and thus they set out from Medina, leaving Abu Dehan in charge.

1. According to Muir's account, the former husband of Habība, 'Obeidallah, after emigrating as a Moslem to Abyssinia, embraced Christianity and died a Christian. The animus is shown in the Chinese account by stating that he became an "adversary" and died a drunkard.

When the Koreish heard of this they were much alarmed and said to one another, "If we invite them they will come, and if we do not invite them they will still come, so it is better to invite them." They knew that they had broken their part of the agreement, and that they could not oppose. All the people of the city of Mecca turned out and left it empty for the Moslems to perform their worship at the Kaaba; the Moslems who lived in the city knelt by the roadside and did obeisance in welcome to the visitors. The Prophet displayed his forces and entered the city slowly, holding in his hand a brass staff, his horse being led by Ibn Rawāha; repeating loudly the formula, the Prophet approached the sacred precincts and touched the Black Stone and told Bilāl to mount the Kaaba to deliver instructions. The Prophet led the multitude round the Kaaba, then stood at the station of Abraham, and performed reverently all the ceremonies. They remained three days at Mecca, but it was proclaimed that no Moslem visitors would be permitted to pass the nights in the city.

Mohammed marries Meimūna.—Meimūna was a sister of the wife of Abbās, amiable and virtuous. On returning to his tent after performing worship at the Kaaba, the Prophet received a command from the Lord that in order to bring his meritorious work to completion he must have nine wives; so having received the command, he took Meimūna to wife, Abbās being the ruler of the marriage; this was the last wife taken by the Prophet.

"If anyone asks if it was really the case that the Prophet had nine wives and seven concubines, we answer, certainly; and if it be questioned why did he need so many, we reply, on purpose to prove the completeness of his standing as the highest Prophet,

and to demonstrate that the pure brightness of the Prophet could stand searching examination, and nothing could obscure it. Our Prophet; having been up to the ninth heaven, did not regard even the heavens as wonderful, and so to have nine wives and seven concubines without having his virtue interfered with by ordinary passion, was not regarded as extraordinary, seeing he was the Prophet. It may be said that as the Prophet was daily occupied teaching men, and at nights was busy exhorting spirits, he would have no time to give to his wives or to domestic affairs, so was it not useless to have so many wives? It may be answered that the Prophet was a holy man, and the wives and concubines were all excellent women, and they considered it their chief duty to assist in bringing about transformation by means of virtue; how then could they give much attention to marital or domestic affairs? Moreover, there is an important principle contained in this matter which must not be overlooked; the nine wives were a symbol of the nine heavens, and the seven concubines were a symbol of the seven earths. Ordinary men live between heaven and earth, and who is there who is not allured by heaven and earth? the Prophet was superior to others and could not be enticed by his nine wives and seven concubines, which was a symbol that he could not be allured by the nine heavens and the seven earths."

One of the Refugees named Dsohake had a daughter who was beautiful and virtuous; the father offered her to the Prophet, who declined her, saying that he had received command that nine was his full complement, and the lady must marry someone else.

Three Koreish leaders submit.—‘Amr, Khālid and Othman were three leaders of the Koreish who had previously believed in the religion of the Prophet, but had not followed the Faith. From the time of the defeat at the Ditch the Koreish had realized the emptiness of the pretensions of the Jews and Christians, and many of them wanted to submit to Islam, but ‘Amr prevented them by saying that although the religion of Mohammed was exalted yet it was not decided which side would win and which lose; “I will now go,” said ‘Amr, “to ask the Negus of Abyssinia to help us and if, after that, the Moslems win, then we will submit; if they do not win, then I shall have preserved my self-respect as a scion of my family and as an officer of the state.” This plan was commended by the others, so ‘Amr took presents to the king of Abyssinia and talked to him about the great goodness and virtue of Mohammed, at which the king was pleased. On being introduced to the officials, ‘Amr met Omeiya, the messenger sent to the Negus by the Prophet; Omeiya had previously slain many of the Koreish so ‘Amr hated him and told the king that he was a bad man and asked that he be put to death for the good of humanity. The king was angry and said, “Who dare kill the messenger of the Prophet, the envoy of my friend?” ‘Amr, seeing that he had made a mistake, apologized and asked forgiveness from the king, who said: “I have for some time followed the Faith of the Prophet and when you first came I thought you were also a Moslem, hence my receiving you so well; if you are not sincere, what am I to do?” ‘Amr was much afraid and tremblingly said that he could only follow the king’s command. “Mohammed,” said the king, “is greater than all the previous prophets as Moses was higher than his followers;

if you follow him, you will have eternal happiness.” ‘Amr bowed and said he would observe the king’s instructions. The king commanded Omeiya to return to Medina along with ‘Amr who wished to see the Prophet and enter the Faith. On the way they met Khālid travelling from Mecca to Medina and on asking him why he was going, he said that he was on his way to submit to the religion of Mohammed, which was the true one. At a resting place at night they met Othman who was on the same errand, so they went together to Medina, saw the Prophet and entered the Faith. ‘Amr asked if former transgressions were forgiven on entering the Faith, to which the Prophet replied that if repented of, all sins were completely put away.

A pulpit made.—Previous to this time when the Prophet was preaching or giving instruction he leaned upon his staff or against a tree; the wife of one of the Helpers had a servant who was a good carpenter and she asked permission to have a pulpit of wood made for the Prophet, who consented, stipulating that it should be made of the wood of the date tree which he had been accustomed to lean against. It was provided with three steps up which he mounted when meetings were held for preaching or instruction. Some of the wood left over wept in the night like a child weeping, and the Prophet understanding its meaning, grief at being left unused—had a staff made of it, which he used in mounting the pulpit.

The Battle of Mūta.—Mūta was a city one thousand *li* distant from Medina. The Prophet had sent Khālid with a letter to the king of Bosra and he had to pass through Mūta, the people of which place slew him; the soldiers who were with him escaped and returned to tell the Prophet who commanded Zeid to take three thousand men and go and

punish them. They were given a white banner, and the Prophet personally escorted them ten *li* out of the city and on parting gave instructions that persuasion was to be tried first, but if that failed then other measures were to be taken. On arrival at Mūta, Zeid at once sent a war message and on the next day Mūta gathered to the number of ten thousand to the fight; Zeid was slain on the field and the assistant general Jafar fell from his horse and died; Rawaha, who succeeded to the command, was also killed, and the host appointed the son of Khālid to bear the flag, he also being wounded; in all more than ten of the leaders were disabled and the Moslems, being unable to resist further, retreated.

When the Prophet first heard the news he grieved at the loss of his disciples, saying that while those who were dead were happy, yet he was to be blamed. The son of Khālid led the defeated troops back and on interviewing the Prophet he asked that he might be put to death in military fashion for retreating; but the Prophet said this was not to be considered a retreat but a return, as not having his "lion" with them, how could they oppose the enemy? He then commanded Ali to take the flag and go forth, and patting him on the back he said, "The Lord assist thee." Ali vanquished the people of Mūta in a single fight, putting to death their leaders and taking captive their followers; their possessions were confiscated, taxation was imposed and the people pacified, after which he returned:

Zeid, the adopted son of Mohammed.—Zeid, who was slain in the battle of Mūta, was the son of Hāritha, and he was also known as the son of Mohammed by adoption. When a child he was travelling with his mother when they were captured, and Zeid was sold as a slave to Hakim the nephew of Khādija who presented him to his aunt, who

presented him to the Prophet. While on pilgrimage to Mecca K'ab saw Zeid, and on his return told Hāritha that his son was in the family of Mohammed at Mecca. The father and his brother K'ab went to Mecca to see the Prophet and arrange about a ransom, and seeing their distress Mohammed agreed to let Zeid decide whether he would return or not. Zeid was called and asked if he knew the two visitors and he said they were his father and uncle; on hearing that they wished to ransom him he wept and said the Prophet had been as father and mother to him and he did not wish to leave, and entreated his father to let him remain as the attendant of Mohammed. The Prophet then said he would adopt him as his son and treat him in every way as if he was his own son, at which the father and uncle were rejoiced and content. From this time people all considered Zeid as the son of Mohammed until some time later when Hāritha entered the Faith and father and son were at one both in natural affection and religion, when Zeid was again known as the son of Hāritha. He was fifty-five years of age when he died; he had a son named Osāma.

Plunder of the goods of the Koreish.—After the pilgrimage to Mecca, the Koreish were afraid that the following year the Moslems would come and capture their city, so they had a consultation as to raising a strong army to resist; but they found that they were short of means. Then the headmen of the Jews and Christians proposed that all the rich families should put out half their wealth, and a great expedition of trade should be made to Syria which should result in ample means to raise the required army. Five hundred soldiers were appointed to escort the traders who went to Syria and were returning when the Prophet

was made aware of it, and sent 'Obeida with fifteen hundred soldiers to intercept them at a seaside place named Haichih. 'Obeida arrived at the place and waited a long time for them to come and in the meantime provisions were exhausted and the Moslems had to eat the leaves of trees; suddenly a huge fish was cast upon the seacoast and they cut it up and lived on it for half a month. The size of the fish was such that two of its ribs placed one end on the ground and meeting as an arch above, made space enough for a tall man mounted on a high camel to pace under like the sail of a boat passing under a bridge.

When the Koreish arrived they were robbed of all their goods to the value of several million gold pieces, and their camels and horses were taken back to Medina while the Koreish fled back to Mecca, and the whole city bewailed the misadventure.

Sufyān sues for peace.—In an affair which had taken place between two tribes, one of which was under Moslem protection, the Koreish had sent three thousand troops to help the adversaries, so the Moslem tribe was defeated and twenty of its people killed. The Prophet vowed to be avenged on the Koreish for this action. When the Koreish realized that they had again been led into trouble by the Jews and Christians, and that Mohammed had vowed to be avenged, they were much alarmed and after consultation together they concluded that they had better seek peace and delay the coming of his troops; they decided that only Sufyān had any chance of succeeding as peace-maker, but he declined the office, until pressed so that at last he yielded. Because of past friendship, Sufyān went first to the house of Abbās on his arrival at Medina, and asked his assistance in letting the terms of the previous agreement stand. The Prophet

summoned Sufyān and soundly reproved him for his persistent opposition to the command of Heaven, and because he had assisted the adversaries. "You have come now," said the Prophet, "to ask for peace and the delay of my attack, simply that you may advance your own preparations; you ought to be beheaded and your head hung up at the city gate. But I know there is good in you and you have been instigated by others to your actions, so I will give you a chance to come to a proper mind, and that your conscience may make itself manifest. Go, and tell the people that I am soon coming to Mecca; if I am peaceably permitted to enter, then there will be an end of fighting." Sufyān retired in confusion and returned to Mecca; when he had gone, one of the disciples said to the Prophet that Sufyān was the arch-adversary, why was he let go? The Prophet smiled and said, "He is as a piece of meat in my pan" (no escape—can be seized any time); "when he becomes good I shall be able to use him."

CHAPTER XII

A. H. 8

The conquest of Mecca—Worship at the Kaaba—Destruction of idols—An amnesty proclaimed—Mohammed returns to Medina—The siege of Ta'if.

The Moslem entry of Mecca.—During the eight years since the Prophet moved to Medina he had not ceased to daily think of his native place, and when in the previous year he had gone on the pilgrimage and seen how decadent things had become, and how the Kaaba was taken possession of by the Jews and Christians, he was much distressed and prayed morning and night that God would give him an entry, that things might be adjusted. A command now came that it was about time for such an entry, and the Prophet reflected that it was two years since the treaty of Hodeibiya and that in the previous year, during his brief visit, he had not been able to purify the sacred precincts nor to make suitable provision for his followers there, so he grieved and wept in the night. Suddenly the command came with promise of God's help, so he set about making preparations for a grand entry into Mecca.

A mustering of the people took place, the number being twenty thousand, of whom ten thousand were left to look after the city and the rest set out quietly with flags furled and drums silent. They travelled at nights and kept concealed by day, and in fourteen days they pitched their camp within five *li* of Mecca; the Prophet ordered that one hundred camps be spread out and ten thousand lamps be

lit, to impress the Meccans. The people of Mecca did not expect their arrival so suddenly, but they knew that they had transgressed the previous agreement and feared that the Moslems would come to punish them; their hope was in Sufyān, but he was still more afraid and went out privately to make investigations. The people all said that the Moslems would not go on a military expedition in the month of fasting. One evening when Sufyān was outside the city he saw the lights lit and in great alarm asked what soldiers had arrived, to which one replied that they were probably from Metsaer.

Abbās was in the Moslem camp and as he thought about his friends, and especially Sufyān, he longed to try and save him, so he quietly took the Prophet's camel and hastened towards Mecca and on the way he heard men talking quietly, and finding Sufyān there he urged him to submit while there was yet time and thus save calamity; Sufyān was persuaded, and said he would go into the city and mount his horse; but Abbās urged that there was no time to lose so he took him up on the same camel as himself and sped back to the camp. The guard challenged them, but Abbās made straight for the tent of the Prophet and besought mercy for Sufyān. The next morning Abbās was commanded to bring Sufyān before the Prophet who asked him roughly if he submitted.

"I have long submitted," said Sufyān, "but I have been prevented by others from showing it."

"Contemptible fellow!" said the Prophet, "you were the head of the state, and the general of the troops of seven states; if you submitted who dare oppose you or refuse to submit?"

"I submitted," said Sufyān, "but my mind has been much troubled and not clear."

“ You have opposed me with your soldiers; was that submission? ”

Abbās, who was standing near, told Sufyān to make haste and repeat the creed and submit, which he did. Abbās then suggested that Sufyān should be appointed to pacify the Meccans, and Sufyān begged for leniency for the Koreish. The Prophet promised that all who took refuge in the house of Sufyān, or kept within doors, or kept within the sacred precincts of the temple, should be safe from harm. The next day Sufyān was much impressed by what he saw of the power and majesty of the Prophet and the appearance of his troops; he and Abbās then went together to the city and Sufyān called out to his relatives and friends that Mohammed was really the Apostle of God and his mission was a good one; those who submitted would be safe, while those who opposed would be punished. Abbās also called out loudly the terms of protection. When the officials and people saw that Sufyān had submitted, they could not do other than submit, so they gladly opened the gates and did obeisance on the roadside to welcome the Prophet, who entered the city riding on his camel and holding his staff; the people repeated the creed and entered the Faith. The Jews and Christians who did not submit were expelled to a distance and were not allowed to come within the sacred (forbidden) precincts again; their possessions and estates were confiscated. Ten rebels, six men and four women, were put to death. When the pacification of the people was complete, the worship at the Kaaba took place.¹

1. In the Chinese account nothing is said of the fighting which took place, which, though confined to one section and not a severe conflict, resulted in twenty-eight citizens and two Moslems being killed (see Muir).

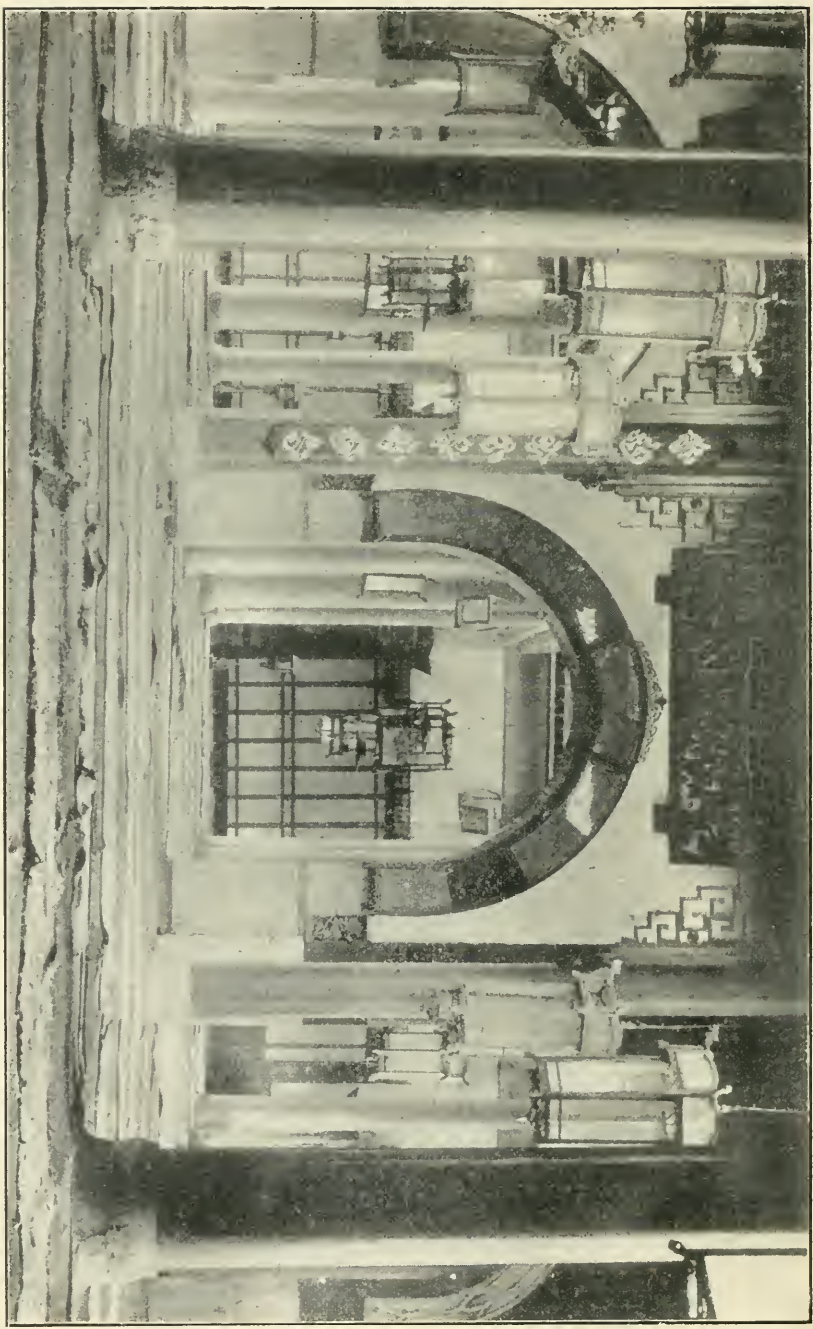
Mohammed cleanses the temple.—In the temple at Mecca there were three hundred and sixty idols¹; the Prophet led the people to the place, and striking the idols with his staff he said, "The Truth has come, and falsehood can vanish"; each idol fell in its turn and was carried away outside the city and the temple was purified of their presence. The Prophet then went to the Station of Abraham (where Abraham had stood) and made two obeisances; he then commanded Bilāl to ascend the loft and proclaim the noon worship. The key of the Kaaba² was then asked for and it was said that this was in the care of Othman the son of Talha from whom Ali by threats secured it, and opened the door; the Prophet entered the interior and made eight obeisances. Abbās was keeping the key, but a command came from God that it was to be returned, so the Prophet told Othman to keep it, he and his descendants in perpetuity, "and let no one dare to take it from you." There were some who wondered that the key having been taken with a show of force should be returned so meekly, but Ali said this was God's command, and Othman was so moved by it that he went to interview the Prophet and entered the Faith.

A solemn covenant made.—The Prophet gave orders that all the people, old and young, male and female, were to assemble at Mount Safā, and there a covenant was made, for which Abbās and Sufyān stood responsible; the

1. The situation of these idols is not clearly stated, but as they were destroyed before the key of the Kaaba was obtained, and moreover the Kaaba itself was a small building, the idols were presumably in the precincts but not actually inside the Kaaba.

2. 天房, "T'ien fang" = Heavenly house, or Beit-ullah, the house of God. The Kaaba is an irregular cube, measuring 37 ft. 2 in., 38 ft. 4 in. sides; 31 ft. 7 in., 29 ft. ends; and 34 ft. 4 in. high. A door about seven feet above the ground gives access to the interior of the sacred building.

INTERIOR OF ONE OF THE TIENTSIN MOSQUES.



truth of the Faith was acknowledged and the Prophet's mission fully recognized; the people were to have done with all idols and images and were to observe the form of worship of the Moslems. The multitude heard with rejoicing the terms of the covenant and they praised the virtue of the Prophet and thanked God for his grace. They then returned to their homes and destroyed their idols and images, using them for fuel.

Idolatrous shrines destroyed.—There were three great idol temples near Mecca¹ which the Prophet ordered to be destroyed, but no one dared to destroy them. The Prophet sent Khālid to destroy 'Ozza, and while there he saw a woman devotee in the temple, whom he beheaded; he then returned to report to the Prophet, who rejoiced at the reported destruction. Zeid was appointed to destroy Manāt, the keeper of which opposed him, saying that the idol must not be destroyed; a woman also came to intercede, but Zeid killed her with his sword, and smashed the idol and was about to burn the temple when the keeper said he would enter the Faith, so the temple was spared to serve as his residence. 'Amr destroyed Hubaili and had a long talk with the keeper who was convinced and became a believer in Islam. Followers were again sent out to all the near states to burn and destroy shrines, more than one thousand such being destroyed.

Return to Medina.—The original ten thousand soldiers of the Prophet had been increased by two thousand, so ten thousand were left to guard Mecca, and two thousand of the older and more weakly returned to Medina, after staying fifteen days at Mecca.

1. The idols are all described as 佛 = Buddhas, and not simply idols or images. They had, however, nothing to do with Buddhism. Liu Chih uses the popular term used in modern China, which is not correct in this instance.

The battle of Honein.—Honein is the name of a great stream between Mecca and Ta'if, three days' journey from Mecca. When the Prophet had entered Mecca he sent some of his followers to instruct the Hawāzin and get them to destroy their idols, but they would not submit; they gathered together ten thousand troops to attack the Moslems on their return. When two days out from Mecca, the Prophet, who was with the two thousand returning, heard of the threatened attack. Bekr expressed his fears that their present force would come to grief if they met ten thousand strong warriors, but the Prophet said that it was not a matter of numbers, as God was on their side. When the onslaught commenced the enemy were unable to stand against the determined attacks of the Moslems; the battle was fierce, many being slain; the Prophet stood among his troops, and when he saw the rushes of the enemy he took up some earth and cast it against them, and as it fell the sound of it was like pieces of iron falling upon brass pans, and when the enemies looked they seemed to see the whole sky and the ground full of Moslem soldiers, so they broke into confusion and fled, leaving their wives and children and camels, horses, oxen and sheep, to be captured by the Moslems. A reminder was sent from heaven that it was the Lord who had won the battle and not man.

The enemy had left some members of their families, together with their possessions, at Autās, so the Prophet sent Amier to take them; the man left in charge at Autās was Doreid, who was one hundred and seventy years of age, a veteran warrior; his assistant was Mālik; they fought well, but were overcome and fled, Amier pursuing, and while doing so he fell from his horse and was killed. The Moslem troops captured the women and children and all

the possessions, and then returned, taking with them the body of Amier, about whom the Prophet deeply grieved.

In the two engagements there were captured four thousand men and a quantity of camels and horses, and silver and gold; a messenger was sent to call the Hawāzin to submit; the poor were compensated, and the usual taxation was imposed, except when escaped through submission to the Faith.

Another Pilgrimage.—When the Prophet had punished the Hawāzin and pacified them, it was towards the end of the month Shawwal, so he announced that as the time for sacred pilgrimage was near there would be no more expeditions just then. They approached Ta'if but the people closed the city gates and would not receive them; the Moslems wanted to attack them, but the Prophet forbade and said they would just borrow a space to camp on, and they remained at Chaerfa thirteen days preparing themselves for the religious ceremonies, after which they went to Mecca and went round the Kaaba and visited the hills as required. On this occasion all the people of Mecca joined in, to the number of several tens of thousands; the sacrifices killed were several thousand camels, and oxen and sheep over ten thousand.

Return to Medina; division of spoil.—After the pilgrimage ceremonies they returned to Medina, spending five days at Chaerfa on the way. At Medina the spoil was divided, the generals and the soldiers sharing alike. Those who had recently entered the Faith were more liberally treated than the others, and those who had entered the Faith and acquired merit had double portions given.

The Hawāzin, having submitted to the Faith, begged that their families and possessions might be returned to

them; it was pointed out that as the division had already taken place, this was not easy; the Prophet, however, said that they might have either their families, or their possessions, but not both; they chose their families, and the Prophet prevailed upon his followers to give up these, as the new adherents were now brethren.

Mālik submits and is rewarded.—Mālik, the second in command at Autās, was a very rich noble, and when the Moslems had taken all his possessions he fled to Ta'if and was there when the Moslems wished to enter and the gates were closed against them; while there he reflected that all the states were submitting and single cities could not be kept secure; also he came to know that the religion of the Prophet was true and the Jews and Christians were mistaken, so he went to Medina to see the Prophet and submit. The Prophet commended his action and praised his ability, and being satisfied with his sincerity he commanded that his possessions should be returned to him, and also gave him one hundred camels and one thousand garments and said that if he could bring Ta'if to terms peacefully, he should be the governor of it; Mālik was much affected by this generosity and gave thanks with obeisance.

The punishment of Ta'if.—The people of Ta'if were very obstinate and un-mannerly, the worst of all the states. They would not submit to Mālik whom the Prophet sent to them, so he sent Khālid with one thousand men to punish them; Khālid feared that his men were not sufficient to reduce a city of one hundred *li*¹; the Prophet said that Ta'if would be

1. "A city of one hundred *li*" may include suburbs and hamlets near; a circuit of thirty miles would be more than that of any city in Arabia; this may be considered one of the exaggerations of oriental language.

difficult to capture, so it would be better to surround it and not let any come out; if the people of the city did not show fight, then they were not to be attacked, and before long their food would be exhausted. Khālid led his men to the city and they wanted to attack but he told them of the Prophet's prohibition; some of them pressed near to the city, and the people on the walls shot arrows down, so catapults were made for throwing stones at them. The city was not opened, and after it had been invested eighteen days a message came from the Prophet to tell the troops to retire, leaving a few to protect the retreat in the event of an onrush; when the men of Ta'if saw the Moslems retreating they came out in pursuit, many being wounded in the mêlée. Forty days were occupied in this affair altogether.¹

Birth of Mohammed's son Ibrāhim.—The Coptic maid Mary had now been about a year in the Prophet's harem, and in this twelfth month a son was born; on the seventh day the ceremony of 'Aqiqah was performed, the name Ibrāhim was given to the child, and animals were sacrificed and a feast given, in thanks for God's grace; the hair of the child was shaved off and an equivalent weight of silver was given to the poor, in thanks for God's gift.² All

1. This affair scarcely deserves to be called the "punishment" of Ta'if, as the Moslems had to raise the siege after a fruitless attempt to capture the city, in which they probably suffered as much as the people of Ta'if.

2. For a good account of the 'Aqiqah sacrifice, see Dr. S. M. Zwemer's "The Influence of Animism on Islam," Chap. 5. The shaving of a child's head is still practised in China by Moslems, the equivalent weight of silver being considered a perquisite of the A-hong. In Muir's "Life" a note says: "The weight must have been trifling, as he had shaved his head only a month or six weeks before," this evidently referring to Mohammed; the Chinese account is not explicit, but gives the impression that it is the child's head which is referred to, and this is the custom which survives.

the officers and people congratulated with presents, but the Prophet declined the presents saying that he had already received a present.

Death of Zeinab, daughter of Mohammed.—Zeinab had been married to Abul-'As, who followed the Jewish religion, and had joined with the Koreish in the fight at Bedr where he was taken captive; he was released on condition that he should give up Zeinab and send her to Medina. Husband and wife submitted to this separation, but as they loved each other, neither married again. Ultimately Abul-'As submitted to the Faith and a second marriage ceremony took place and they were re-united. Before long Zeinab died, and the Prophet personally attended to her burial.

Conversion of Wahshi.—Wahshi was at one time a foot-soldier of Sufyān who had taken part in the battle of Ohod and gained merit by slaying Hamza; he was now living at Yemen, and hearing that the Prophet had taken Mecca and that the Faith was greatly prospering, he came to enter the Faith. Some of the Moslems had taken an oath that if ever they caught Wahshi they would kill him as he had killed Hamza, and now they wanted to have their revenge, but the Prophet forbade, saying: "In the past, in ignorance he killed men; now that he understands, he loves men; those who love others are themselves beloved; when Moslems see a man begin to be good they should not bring up his past evil deeds against him." Wahshi was forthwith admitted into the Faith.

CHAPTER XIII

A. H. 9

The Beni Temīm submit—Other submissions—Mohammed lives temporarily away from his wives—Expedition to Tebūk—Sundry miracles—Death of king of Abyssinia—Abu Bekr sent on the pilgrimage.

The Beni Temīm.—The Temīm lived in a city near to Medina but they had not submitted to the Prophet, so he sent some of his followers to instruct them; but they opposed and would not receive them; the messengers after staying around for a few days, pretended to return, but at night-time they hid themselves, and when some shepherds came out from the city they captured twenty-five of them, together with their camels and horses, and took them back to Medina. The Prophet commanded that they be kept until someone came to redeem them; several of the headmen came and sought an interview with the Prophet, at which there was some discussion, turning somewhat upon literature, of which the Temīm were proud; the Prophet said there was some literature beyond the reach of man, and on being asked to what he referred he commanded Omar to repeat part of the Koran, on hearing which, the three messengers acknowledged that these were not the words of men, and on being told that they were from the Heavenly Classic, they worshipped and signified their belief and repeated the creed and entered the Faith. The Prophet then commanded that all who had been captured were to be released, and his messengers returned with them, and the whole city submitted; the Moslem messenger was appointed as governor of the city.

Other submissions.—About this time many of the neighbouring states submitted to the Faith and followed the new religion; as so many princes were coming and going, Bilāl was appointed to attend to the ceremonies and to make them more fitting to the occasions than they had hitherto been. The people of Ta'if, though often chastised, had not yet submitted, as they were so much under the influence of the Jews and Christians; but now the officers and people came to realize that the doctrine of the Prophet was true and that the Jews and Christians were false, so they seized thirteen of the leaders of the Jews and Christians and brought them to Medina to see the Prophet and discuss religion; but they dare not enter into discussion so they requested permission to submit and enter the Faith.

Incident with the Khozā'a tribe.—The Prophet sent Kanlide to the Khozā'a (a branch of the Mustalik) to receive the tribute and see to the building of mosques; Kanlide had been at variance with the Khozā'a in the past and was annoyed with them. When they heard that a messenger from the Prophet was coming they made great preparations to meet him, and he, suspecting them of insincerity, hastened back and reported that they were thinking of rebellion. Asked what evidences there were of this, Kanlide said he suspected it, at which the Prophet expressed his displeasure and asked what was the good of mere suspicion; just then some of the Khozā'a arrived and explained that they had heard that the Apostle was arriving, so they slew camels to prepare for his reception, when to their surprise the messenger turned back and they were afraid they had transgressed, so they came purposely to explain. The Prophet set them at ease and commanded Kanlide to go thither again, after admonishing him. When Kanlide

arrived among the Khozā'a he heard sounds of worship at which he rejoiced and admitted that they were a people of proper rites and ceremonies; he received the tribute and had mosques built and left several instructors there to teach the people who greatly rejoiced; after a month Kanlide returned.

The Prophet lives secluded.—All the wives of the Prophet had their own apartments; one day the concubine Mary was with the Prophet in the room of Hafsa who, on returning, saw her and was jealous; she told Ayesha who spoke to the Prophet about it. The Prophet said that they were to be the pattern of virtue to all generations of women, and should not be jealous; he then vowed that for a month he would not co-habit with any of his wives, so he commanded Bekr and Omar to attend to the matters of business on his behalf while he retired to a small loft where he had his meals brought to him by an attendant; he attended the mosque, however, for the five periods of worship.

After twenty-nine days he went out and Ayesha said to him, "The Apostle of heaven vowed to live alone for a month; it is now but twenty-nine days." The Prophet answered, "There are long months and short months, of thirty days and twenty-nine days respectively; the present is a short month." The wives came to ask after his peace and to confess their fault, and the Prophet said: "Do you think I retired because of dislike to you? I have had dealings with God." Some say that this month of seclusion was also a time of ascent to heaven.

The campaign of Tebūk.—The kings of several small states joined together in asking the king of Rome (the Eastern Emperor, Heraclius) to come to the east on an expedition, saying that in the south-east there had arisen

one, Mohammed, who called himself the Apostle of heaven and had set up a new state at Mecca and Medina; he had altered the old religions, and the kings of many states had submitted, and unless this matter was checked it would threaten the superior country (Roman empire), hence this urgent request that the king would come to the east at once, and the federated states would provide a year's supplies for one hundred thousand men. The king of Rome was a follower of the religion of the Jews and Christians,¹ and although he had heard earlier on from Sufyān of the truth of the Faith, he had not submitted; in the seventh month of this year he led out one hundred thousand men and they duly arrived at Syria, the king of which country gave liberally to the king's troops, spending several hundred thousands of gold pieces.

When the news reached Medina, the Prophet gathered together his followers and said that it was the will of God that Tebūk should be attacked; it was a long distance, and a hot season, and those who wished to join in the expedition should volunteer by putting down their names, and everyone provide his own food; those who were unable to provide for themselves could be helped by those who had plenty. There was general rejoicing at the prospect of the expedition, but some feared the long distance and the heat; yet thirty thousand names were written, and Bekr gave up all his wealth to the extent of forty catties of gold; Omar gave one half of his wealth, and others also gave liberally, while the common men and women contributed their gold and silver ornaments, rings, etc. The Prophet had many

1. Our author's insistence on always coupling the Jews and Christians together leads to difficulty here, as one individual could not follow both Jewish and Christian religions at the same time.

banners made and other necessaries were prepared, and the various captains appointed. It was very hot when the troops started out, so they travelled at nights and slept in the afternoons; thus they travelled until they neared Tebūk, and encamped thirty *li* distant from it.

Meanwhile the king of Rome had been thinking over the matter and concluded that if Mohammed really was the final Prophet, no-one could control him; while if he was not, he could not accomplish much; the king then sent spies and upon receiving their report he concluded that he was in error; so he called together the kings and ministers of the various states and said: "It is written in the ancient books that the final Prophet is named Mohammed and signs are given which appear to be fulfilled, so if we try to punish him we may be offending against Heaven; it is better that we should retire for a time, and if it really proves to be that he is a prophet, we all ought to follow him; while if he is not a prophet, the Lord of heaven will not permit such an arrogant upstart to thrive, so he will come to grief without our troubling about him." The king of Syria and the others urged that it was dangerous to leave such a man alone, that he was gradually absorbing the states and would be a menace to the empire itself, as well as being harmful to the Roman Catholic religion. The king of Rome replied that Mohammed was propagating religion and not coveting territory, and that if they all retired they would still have their own lands to dwell in; he then gave orders that a return was to begin on the morrow. Next day, when the Prophet heard that the Roman troops had returned, he also gave the order for return; his followers urged a pursuit, but the Prophet would not permit this as he said the king of Rome had shown his excellence in letting his movements

be dictated by his conscience, and he had hopes of him in the future. Besides this, it was the month when war was forbidden, and as the Roman king did not attack, the Moslems must not fight. "We came out," said the Prophet, "because they threatened to encroach on my kingdom; now they have retired, why should I advance?" So they returned to Medina.

Several marvellous occurrences took place on the expedition to Tebūk, some of which are here mentioned. One evening the warning was given that a fierce wind was coming and nobody could stand alone, but they must all hang on to each other; this wind came during the night, and two men who went out alone were carried away to Mount T'ai.

While travelling, on one occasion the water gave out; the Prophet lifted up his hands and prayed, and before long clouds came followed by rain and all the troops had water to drink and the vessels were filled, yet the road was not wet!

The camel of the Prophet strayed and could not be found; some scoffers said it was strange that the Prophet knew the affairs of heaven above but did not know where his camel was! This was reported to the Prophet who said that God knew, and added that the camel would be found fastened to a certain tree in a certain thicket near a certain stream, which proved to be correct.

A plot to assassinate the Prophet as he returned from Tebūk was exposed by the Prophet who, at a long distance, saw, and had arrested and killed, twelve men who were lying in wait.

Khālid secures the submission of Dūma.—Okeidir, the king of Dūma, had been incited by the king of Syria to

attempt to cut off the Moslems on their return from Tebūk, and on hearing of this the Prophet sent Khālid with four hundred and eighty horsemen to put to flight the soldiers of Dūma. As the Moslems approached, the ambuscade of Dūma retired into the city, the gates of which were closed. Okeidir was fond of hunting the wild cow, and on hearing this, Khālid planned to stay around the city in the hope of capturing someone from it; that evening the king was upon the city wall when he saw what he took to be a wild cow near the moat, and in glee he seized his bow and arrows and hurried out, only to fall into the arms of Khālid; his followers, not knowing whether there were many or few soldiers outside the city, hurried back inside and closed the gates. Khālid bound Okeidir and led him back to the Prophet, promising that he should not be killed, at which the captive was so moved that he promised, if released, to get the whole city to submit to the Prophet. Khālid trusted him, and the result was that all the city submitted, procuring their ransom by two thousand camels, six hundred horses, four hundred suits of mail, four hundred spears and two thousand bows and arrows. The Prophet was rejoiced at this result, and commended Okeidir, who also thanked him for his goodness, and straightway repeated the creed and entered the Faith. Okeidir was appointed king of Dūma, and richly rewarded. Moslems were appointed to teach the book and the ceremonies, and the Roman Catholic church was made into a Mohammedan mosque.

Rewards and rebukes.—The day after the warriors had returned to Medina the Prophet called an assembly at which he commended those who had taken part in the expedition, and soundly rebuked those who had feared to join or been unwilling to contribute to the expenses; for-

givenness could be obtained by some of these on certain terms. The multitude was much distressed and many bowed to the ground and besought the Prophet to pray that they might be forgiven. An appended note says:

“The expedition to Tebūk was the most difficult of all the expeditions; the distance was great, it was very hot, the people were mostly poor, it was the beginning of harvest, and finally, the Roman soldiers were very valiant and were feared by all. And then the expedition returned without having fought a single battle, so that there was no glory and no plunder; the troops had all the trouble and there was great expenditure, more than in other cases and with less result, so it could not be other than that some of those who went complained, and those who did not go slandered, while some who had given their wealth to help were secretly sorry that they had done so. But it was all of God’s ordering, and not the personal idea of the Prophet; it had good effect in sorting out the true and the false, the public-spirited and the selfish, and in calling forth this rebuke from the Prophet leading to the cessation of abuse and the repentance of the selfish.”

Death of the king of Abyssinia.—The king had succeeded his father and grandfather in ruling the country, and he treated his people well; he was a follower of the Faith, and a protector of those Moslems who migrated to his country. The night before his death he admonished his sons and ministers that they should always be true to the Faith and protect Mohammed and his followers, and not allow anyone to encroach upon the two forbidden states, Mecca and Medina. When the Prophet heard of his death

he had an altar made, and led forth his followers and did obeisance towards the south, and mourned for him.

Death of Um Kulthūm.—In the eighth month of this year Um Kulthūm, daughter of the Prophet, and wife of Othman, died. Othman had first married Rokeiya, who died about the time of the battle of Bedr; he then married the third daughter of the Prophet, Um Kulthūm.

Abu Bekr sent on the Pilgrimage.—The Prophet decided that he would not personally lead the Pilgrimage this year, but wait until the following year; so he appointed Abu Bekr to lead this time and act as his deputy. The company was limited to three hundred men, and twenty camels were to be sacrificed. On arriving at Mecca, Bekr was to proclaim the command of heaven on four things, (1) The worship of the One God; (2) that adhesion to the Faith must be public; (3) that the ancient ceremonies at the Kaaba must be done away and new regulations followed; (4) that only Moslems are sure to enter heaven. Abu Bekr followed his instructions on this pilgrimage.

CHAPTER XIV

A. H. 10.

People of Nejran submit—Death of Ibrāhīm—Embassies of submission—The Roman Emperor makes enquiries—Three rebels punished—The Farewell Pilgrimage of Mohammed—Fixing of the Pilgrimage rites.

From the time of the expedition of Tebūk, when the Roman king believed the religion and led his soldiers back, many states near and distant desired to come and see the Light and pay court; the near ones came first bringing presents and submitting; then those which were at a greater distance came. Nejran was about one thousand *li* distant from Medina; its king was a man of ability, who practised good government. The Prophet sent Khālid to instruct him, and the king led his ministers and people many miles out to meet him, and after Khālid had remained there some ten days the king led his ministers and elders and they followed Khālid back to Medina, where they interviewed the Prophet and entered the Faith. The Prophet complimented them, and appointed the king to continue as king, and sent the Helper 'Omar to help them in the study of the Books and to receive the tribute. All the idolatrous temples were destroyed and mosques built.

Death of Ibrāhīm.—Ibrāhīm, the son of the Prophet, before reaching the age of two years, was taken ill, causing much distress to his father; the child died, upon which the Prophet wept sorely. Someone said to him that he had prohibited weeping at deaths, but he replied that what he

had prohibited was the beating of the face and tearing of clothes, and other extravagant demonstrations, and not natural grief which was the expression of love. The Prophet personally attended to the interment, and the whole country condoled with him. In this month there was an eclipse of the sun, and ten days later Ibrāhīm died; the people said the eclipse was connected with the death of the son of the Prophet, but Mohammed said it was not so; eclipses of the sun and moon were ordinary occurrences among the heavenly bodies, and had nothing to do with the affairs of men. But eclipses of the sun and moon resembled the beclouding by doubt of man's intelligence, so when they occurred it was well to reflect and worship, and pray that sins might be forgiven and the original brightness of intelligence be restored; hence the ceremonies connected with eclipses.

Audiences and submissions.—Among those who now paid court were the Ersang and the 'Amir, and the king of Merhdi, whose conversation with the Prophet is recorded, and who received an instructor to teach him and his people more about the Faith. King Saiwa made his submission.

The Rulers of Hindustan visit Mohammed.—The Prophet told his followers that Hindustan was an empire of the south-east, distant over twenty thousand *li*; he added that the Emperor was already on his way, with some of his tributary kings, to pay court at Medina, and they should be suitably met outside the city. When the Emperor saw the Prophet he descended from his chariot; Mohammed requested him to remount, and the Emperor desired the Prophet to sit with him, but he declined and sat on his camel, upon which the Emperor also mounted a camel, and thus they entered the

city. The following day the Emperor and his twelve kings had an audience, and requested to be taught; the Prophet made a feast and treated them all as guests, and in the course of conversation he asked the Emperor:—

“What is the religion of your country?”

“We have mixed religions,” replied the Emperor.

“What do you mean by mixed?”

“When the principles are not correct, then it is easy for heresies to enter; every man has his own principles, and every family its own learning, so religions are many.”

“Have you not the books of the ancient prophets?”

“Yes, but they have been corrupted, and the people are easily deluded and do not know what they ought to follow.”

“You understand the doctrines,” said the Prophet, “and must surely know how these heresies come about.”

This was said to give an opportunity for the twelve kings and those around to hear and learn; the Emperor said:—

“India is the land where man’s ancestor Adam first descended; after the flood, the grandson of Noah, Hindesi the son of Ham, controlled the waters and land, opened a country with frontiers, and there at first they practised the religion of Noah, which was the religion of Adam. After one thousand five hundred years they practised the religion of Abraham, which was also the ancient religion; five hundred years later they practised the religion of Moses. Moses was in Egypt, over forty thousand *li* distant from India,

and books were rare, and traditions varied; it was reported that Moses worshipped idols, so the hearts of the people were disturbed; but in reality he worshipped the only true God. Those who lived in the southern India (there were five divisions of India, north, south, east, west, and the centre, which was Hindustan, according to Arabic geographies), fell into the delusion of making images and worshipping them, calling them "Fu" Buddhas, and gods, forgetful of the true God; this pernicious custom spread over the whole land, deluding very many people; errors were handed down from one generation to another, until they became religions, and this is the origin of the present heresies, and the reason for the mixed religions."

The Emperor went on to say that he desired to escape from heresies and to know the truth, hence his coming to see the Prophet. Mohammed proceeded to explain the truth to him, saying that the five commands of God were Recognition of God, Worship, Fasting, Alms-giving, and the Pilgrimage. The Emperor was full of admiration and performed obeisance to the commands. The Prophet gave suitable presents to the Emperor and the kings, and appointed thirty of his followers to go with them to help them in practising the Faith, and he personally escorted them some distance from the city. On their return to their own countries they destroyed the Buddhist temples and built mosques, melting down the brass images to make utensils.

The Roman Emperor makes enquiries.—From the time of his return from the threatened invasion near Tebūk, the Emperor had been inclined to submit to the Faith, but

his ministers, being Christians, did everything they could to oppose such a step. The Emperor decided to send an envoy to make enquiries about certain things, including the duties of kingship and the changing of the religious principles of the past. The coming of the envoy gave the Prophet opportunity to send a long letter to the Emperor, dealing with these matters, and complimenting him on his humility in being willing to ask for information. On receiving the letter the Emperor declared that the doctrines of Mohammed were clear, and his teaching was correct.

Punishment of rebels.—There were three men who used to slander the Faith, and were much annoyed when they saw the states coming to pay court, so they hatched a plot of pretending to come to court bringing presents, while one of them, Oerbe, was to have a knife in his sleeve with which to assassinate the Prophet. When their arrival at the gate was announced, the warriors all pronounced them false, but the Prophet said they might be admitted; Amili was first called in and commanded to kneel, and he then professed his submission, and his readiness to be of service; asked what he could do, he said that he could be the Prophet's second. Mohammed said that *he* had received the command, and there was no second. Amili said, "You can attend to the city, and I will attend to the country." The Prophet smiled and repeated part of the Koran and said that all power must be ascribed to the majestic and only God, and no banner could be given to one who was not fit to be a general. When Amili retired, Tufeilieh dz came in and was commanded to kneel; asked why he had come, he said he had come for no other purpose but to submit to the Faith. The Prophet commanded him to repeat the creed, which he did, and then retired. Oerbe was then called in

and Omar was commanded to hold his two arms while he knelt down; on being asked why he had come he replied that he had come to submit to the Faith. The Prophet asked him what was the meaning of the knife up his sleeve, to which he replied that it was for protection on the road. The Prophet then showed that the plot to assassinate him was known, and that as God had given him the command to propagate the Faith, so He protected him. He then told Omar to kill Oerbe, and expel the other two, who fled ignominiously out of the city, and then turned round and loudly cursed, vowing that they would gather troops and level the city of Medina. A few days later these two men led some soldiers and they again indulged in cursing when suddenly a bird in passing struck with its wing the throat of Amili who fell down to the ground; his neck developed a tumour and he hastened back to camp for relief, but the tumour burst and he died. Tufeilieh dz came again with soldiers, but fire broke out in their camp, and in the effort to save things, he was burned to death. The Prophet commanded that his calcined body should be buried along with the burnt camels and horses, in the outskirts of the city.

The Farewell Pilgrimage of Mohammed.—The Prophet had sent a despatch to say that all who were within ten days' journey and wished to make the pilgrimage, should gather together at Medina and proceed in company, starting on the fifteenth of the eleventh month. The Prophet rode on his camel, the Faithful following, mounted or on foot; on the twenty-fifth, they arrived at Halifah, a few miles from Mecca, where the Prophet took the vows of the lesser pilgrimage, bathing, combing his hair, anointing himself and being clad with the pilgrim's garb (Ihram), after which he performed worship twice and went forth chanting. The multitude took

the vow according to the rules, but they did not know that the Prophet was going to perform both the lesser and the greater pilgrimages, and most of them had brought no sacrificial victims with them. On arrival at Mecca the Prophet entered the sacred¹ building, touched the black stone, and went round the Kaaba, three times quickly and four times slowly, each circumambulation being round the ancient foundations which are a little wider than those of the Kaaba as it stands. At the Place of Abraham he loudly recited from the Koran, "Take ye the station of Abraham for a place of prayer," and then he worshipped twice, during the first time repeating a chapter from the Fātiha and a chapter from the Kuliya, and during the second time, repeating a chapter from the Fātiha and one from the Kulifu. When this worship was finished he again touched the black stone, then went out of the Safā gate to Mount Safā, loudly reciting "Verily Safā and Merwa are the signs of God." Having mounted the summit of Safā he turned towards the Kaaba and prayed, then descending the mount, he ran towards Mount Merwa, passing over the stream, then slowly ascended Merwa where he did the same as at Safā. The journey from Safā to Merwa was done quickly seven times, and finally, on Merwa, he was released from his vow and changed clothing; he then proceeded to take the vow for the greater pilgrimage. The multitude thought this strange, but the Prophet told them that as he was about to perform the greater pilgrimage he must needs perform the lesser first, and this was to be the perpetual rule. The Prophet then set out on his camel towards Mina, reciting the proper

1. 禁庭, and 禁地, mean literally "forbidden" building or ground, but the meaning is "sacred" and not actually prohibited.



Plan of Mecca and the Kaaba. Lower left hand portion shows the mosque at Medina, twelve stages from Mecca, but shown on same plan for convenience.

prayers; the rest of the day being spent at Mina, where the fifth period of worship was observed, after which there was a little rest during the night.

At sunrise the next day he passed on to Mount 'Arafāt and in the afternoon reached the stream besides which the noon and afternoon prayers were said both at one time; after which he rode on his camel to 'Arafāt, on the summit of which he turned towards the Kaaba and prayed. As the sun went down he commanded Osāma to mount with him on the same camel and they passed on quickly to Muzdelifa, where they performed the sunset and evening prayers both at one time; the people were then told to rest awhile. The next morning, before the sun appeared, they went to 'Akaba and threw stones seven times, each time nine stones, and at every throw they recited "Takbir"; from thence they went to Mina to sacrifice the animals, the Prophet himself taking part in the killing, until six hundred and thirty camels had been slain, then Ali was commanded to slay the rest, the total being one thousand camels. From every camel a slice of meat was taken and cooked in a caldron, the Prophet first tasting, then commanding the multitude to eat.

After this the Prophet rode to the sacred gate and alighted from his camel and went round the building, performed the noon worship, and finished off by drinking of the water of Zem Zem.

All the Faithful saw that the rites and ceremonies had been completed and all done with sincerity, decently and in order; and as they remarked how well the Apostle of heaven had done things, they queried how anyone coming after could possibly fulfil the requirements; the Prophet said: "I am leaving behind me a precious thing, and all

who guard it will certainly be kept from losing the path; I refer to the Koran. O my followers, if people ask you what my actions were like when upon the earth, what will you answer?" They replied: "Your disciples will bear witness that the true Apostle of heaven has fulfilled his mission, with loyalty to God and love to men; that he was of the utmost benevolence and virtue, of great mercy and compassion, pitying and caring for all." The Prophet pointed upward, and downward, then towards them all, and said, "God is witness."

CHAPTER XV

A.H. 10-11

The spread of Islam to distant places—The Pretender Museilma—An expedition to the Roman frontier.

A Roman Minister of State suffers for the Faith.

—Feierwa was a learned and talented minister of the Roman empire, who originally belonged to the Christian religion; hearing of the Prophet's teaching, he wished to submit to it. He mentioned the matter to the Emperor who agreed, but suggested waiting; but though the Emperor was at one time much attracted to the Faith, he afterwards changed and disliked it, and when he went so far as to prepare an attack against it, the minister would not delay any longer, but sent a messenger to the Prophet, asking instruction, and also sending a present of one hundred pieces of gold, one hundred pieces of satin, and four each of white camels, horses and asses. The Prophet sent a reply, and rewarded the messenger with twelve pieces of gold, and twelve thousand pieces of silver, four pieces of satin and eight pieces of cloth. When Feierwa received the letter he was very pleased, and while outwardly serving the Emperor, he inwardly served God, and called Him the King of kings and Lord of lords. Someone reported to the Emperor that he was disloyal, and secretly communicating with foreign countries, so he was cast into prison where he died.

The king of Kulier submits.—Kulier was a great country to the north, whose king was very eminent, a man

of great intelligence, governing with good principles; he belonged to the religion of the Jews or Christians. This king so won the hearts of his people that they used to worship him morning and evening. The Prophet sent a messenger with a letter to teach him about the Faith, and after some discussion he believed, and gave up his previous religion; he led his wives and concubines and ministers to Medina to give thanks and to enter the Faith. He enquired about the duties and responsibilities of kingship and the Prophet gave him good instruction, among other things saying that the king is as the shadow of God, and if he does a single thing contrary to what is right, he is at fault; the king is the servant of his people, and if one man does wrong the king is responsible. The king is the vice-gerent of God, and while wielding the power he should practice the virtue of God; he should show benevolence by a wide generosity, and show mercy by being sparing in punishment and moderate in taxation; the wicked offenders should be put to death, and the rebellious punished so as to maintain dignity and majesty and to make clear what is advantageous and what is otherwise. Correct learning should be encouraged and heresies differentiated. After hearing this and other instruction, the king thanked God that he had been so privileged, and he begged a copy of the Canon of the rites and ceremonies that they might always be properly observed; the Prophet gave him a copy.

In the time of Omar this king led his ministers and eighteen thousand of his people to Medina to enter the Faith, and he released four thousand slaves. He confessed to Omar that he was troubled about the sin of having permitted his people to *kotow* before him, and enquired if this might be forgiven; asked if he still permitted this, he replied that

he had not done so since he received the Prophet's instruction, whereupon Omar said that his prohibition showed repentance, and he would be forgiven; the king was rejoiced and in gratitude released other four thousand slaves.

The king of Egypt makes enquiries.—Egypt is an ancient empire in the west. After the flood, a grandson of Ham received the command of his grandfather to adjust the land and water, and a country was established. After twelve hundred years Joseph governed the land and the people knew to follow the religion of God; four hundred years later Moses punished Pharaoh and revived the correct religion, and over six hundred years later David and Solomon extended their kingdoms to embrace all places under the sun. More than eleven hundred years later Jesus lived and taught, and the arch-adversary Judas collected seventy thousand men to go and kill Jesus, who went into the country, where Judas pursued and entered into the building where he was; then the Lord manifested his great power by taking Jesus up to heaven and transforming the appearance of Judas to be like that of Jesus, so that the pursuers took and crucified him, after which his original likeness returned and they were alarmed at having committed the crime of killing their leader. An evil spirit started the saying that the two men were really one man who could change his appearance, and could take upon him the sins of men and forgive them.

When the Emperor of Egypt heard of the killing of Jesus he quickly sent soldiers to punish the adversaries but they had fled; in course of time their false sayings and heresies became a religion which was largely believed in the Roman empire, and especially in Syria. When the Emperor of Egypt saw that Rome and Syria were planning to attack

Mohammed he secretly sent a messenger to Mecca and Medina to find out about the doctrines of the Prophet, and finding that they agreed with those of Jesus and of all the ancient prophets, he sent an envoy with presents to ask about the duties and responsibilities of emperors and kings. The Prophet sent a reply, much on the same lines as the one to the king of Kulier, but fuller, and quoting the examples of David and Solomon.

The Emperor of China sends an envoy.—In the second year of Mohammed's commission as Prophet, the Emperor of China had sent an envoy, and the Prophet sent Saad Wakkās back with him; the Emperor built a mosque, and Wakkās returned to Arabia. Now, after more than twenty years, another envoy came to the west; this was in the time of the Emperor Yang Ti 楊帝 (A.D. 605).¹ At this time the Emperor had unified the empire and he wished to know about neighbouring countries. The Prophet first enquired of the envoy if there was not some remissness in the government at home which permitted time to be spent in coming so far as Arabia; but in the end he again sent Wakkās to China, saying that as some who had gone before had not returned, they must now be increasing in numbers and it was fitting that they should be taught the Canon and instructed in the rites and ceremonies. "If the Emperor of China asks you what I am doing," said Mohammed, "tell him that I am engaged in the work of transformation at the command of Heaven, promoting the correct and destroying the false, abolishing idols and images and leading to the worship of the True God; I am daily busy with the affairs of the people, denying myself in every way for the general

1. Another anachronism; see note 1, page 20, and note 1, page 46. See Appendix I, for further account of Wakkās.

good. If he should ask you about the duties of an emperor tell him to act in accordance with the will of Heaven and to follow the examples of the prophets and pay due respect to worthies; be as a parent to the people, exercise wide benevolence, and let laws be correct and forbearing; but let the wicked be sought out and admonished; there should be daily self-examination, and also investigation into the misfortunes of the people; there should be no covetousness or oppression, power and position should be lightly regarded in comparison to the importance of the welfare of the empire; let all selfishness be set aside, and follow that which is virtuous and good.”

The Emperor of Persia seeks instruction.—The Persian empire was on the east of Arabia; it had very many tributary states over a wide area. The Emperor led several tens of his tributary kings, with precious things and camels and horses as presents, to interview the Prophet and enquire about the duties and responsibilities of emperors and kings. The Prophet gave much excellent counsel and instruction, for which they all thanked him, and they wrote it down in books for perpetual admonition.

The king of Ifulike sends an envoy to make enquiries.—Ifulike (? Africa)¹ — 福里格 is a country adjacent to Egypt; its people were originally Egyptians. When it was supposed that Jesus had been put to death, the king of Egypt intended to punish the murderers who fled to this place and established a state, which had now been in existence six hundred years, and had a great capital in the

1. This seems like a transliteration of “Africa” which has not hitherto been mentioned, as a whole, in the book. Parts of the African continent have been referred to, and it may be that some part of the North-African coast is here referred to; I am unable to identify any particular country under the Chinese name given.

west. The king and people of this country all firmly believed that Jesus and Judas were one man, and they further regarded him as the Lord who created heaven and earth, who had assumed the form of a man, and could forgive men's sins and save men; they made images and worshipped them like people worship idols and Buddhas; they were known as Nazarenes, that is, Christians. Having heard about the Prophet and his teaching, and being in uncertainty what to do, the king of Ifulike sent a messenger to make enquiries about the origins of creation, so as to see whether what he said was true or false; and also to enquire about the changes made, in order to judge whether his teaching was correct or not. The Prophet knew of the envoy's coming, and that the questions were being put to try him, but he carefully answered the questions and told of the six days' creation, and also about the one hundred and twenty-four thousand prophets and the one hundred and fourteen sacred books. He controverted the saying that Judas and Jesus were the same man, and showed that Jesus was an Apostle of God but not the God of creation; Jesus could only be considered a prophet and was not God; to force such an interpretation of Jesus was not correct teaching; to worship only one God gave no opportunity for heresies to enter, and to follow only one book (the Koran) would make it difficult for errors to be retained. Then followed an exhortation to the king.

The king of 'Amir comes to Court.—'Amir was a tributary state of Yemen, the king of which led two hundred of his ministers and people to the Court at Medina to interview the Prophet, where they set forth their doubts and questions, to which the Prophet gave satisfactory answers.

The Pretender Museilima.—Museilima was a man of Sumame (?Yemama) who from his youth had been known as an exaggerator. In the previous year he had been to Medina and entered the Faith, and on returning to his country he had rebelled and given out that he himself was an Apostle of Heaven; he sent a letter to the Prophet saying: "The Apostle Museilima to the Apostle Mohammed; you should know that while half the empire¹ belongs to the Koreish, half also belongs to Sumame; why are the Koreish so stiff-necked as not to recognize this?" The Prophet said to the messenger:

"Do you know that I am the Apostle of God?"

"Yes," answered the messenger.

"Do you know that Museilima is a disorderly robber?"
(or rebel.)

"He, also, is an Apostle of God, the second in honour upon earth."

"An Apostle of God should have proofs, and not falsely proclaim himself; I will not behead a messenger, but get you quickly back and tell your rebel master to make haste and repent and acknowledge his stupidity, or he will soon lose his head."

The Prophet gave a letter to the messenger in which he said: "The Apostle of God, Mohammed, notifies the mistaken and reckless Museilima, that he should be aware that the empire¹ belongs to God, and God gives it to the right man; only one who is watchful and sincere can bear the

1. 天下, "T'ien hsia," is used for the whole earth, and also for an empire, particularly China; as the characters are used in connection with several of the empires referred to, they apply to the particular dominion under consideration, and in this case presumably refer to the *Moslem* dominions at the time when they were used.

proper fruits; but you are a miserable deceiver and mischief-maker and the wrath and punishment of God will surely come upon you and your followers; you should prepare for this." He then sent Khanifa with troops to punish him.

Osāma commanded to attack the Romans.—From the time when the minister Feierwa entered the Faith and died in prison, many of the ministers and people of the Roman empire wished to rebel against Heraclius and submit to the Faith; but the Jews and Christians continued to spread slanderous reports, and urged the king to send troops to punish Medina and exterminate the Moslems that the people might have peace and not be thinking about outside matters. Heraclius had doubts about their advice, but in the end he began to prepare his troops. When the news reached the Prophet he commanded Osāma to lead fifty thousand men to attack the Romans, giving him instructions to first capture Anba (? Obna), an important point on the frontier, and then attack the enemy but not seek to kill the king or ministers or people; only capture the Jews and Christians alive and bring them bound that they might be slain at Medina. The Prophet personally made a banner which he gave to Osāma, but said he feared he would not see him again nor hear the shouts of victory on his return; then he wept, and Osāma begged him to be comforted, saying that by God's grace he would be back again with the troops within the month.

When the troops were about to start, the Prophet himself went a short distance with them and gave his injunctions to Osāma, saying: 'You are going in the name of God, and are fighting for the religion of God; first try methods of persuasion before resorting to

arms; if the people are obstinate and will not yield to persuasion, then your killing them will be quite in accordance with the principles of Heaven and the feelings of men." Osāma did obeisance, and that day the camp was formed at Jurf, a hill to the north-west of Medina; Abu Bekr, Omar, and other noted leaders were of the company. There was some murmuring because the young Osāma had been appointed leader, and when the Prophet heard of it he was angry and hastily slipped on some clothing and went out to rebuke the grumblers and justify his action in appointing Osāma on the ground that these matters were all of the will of God; Osāma inherited the skill of generalship, besides which he wanted to avenge the death of his father Zeid, who had been killed at Mūta; therefore he was given the command, despite his youth; those who talked wildly and ignorantly would be beheaded; the slanders then ceased.

CHAPTER XVI

A.H. II

(June, A.D. 632)

Sickness, parting injunctions, and death of Mohammed.

The Prophet ill at ease.—On the day that the Prophet saw Osāma start with his troops, he became unwell with fever; he had previously gone out at night to visit the burial ground near Medina, after which he was conscious of a headache; and after hurrying out carelessly clad to reprove the murmurers against Osāma his fever increased and headache became more violent. He was in Meimūna's apartment at the time, but he passed over to Ayesha's room where he heard Ayesha complaining of a headache, so he returned to the room of Meimūna. The headache getting worse, in the evening he went again to Ayesha's apartment where all the wives gathered to him and he told them he was very ill and had received the command that he was about to die, whereupon all the wives wept. Ayesha complained about her severe headache, so the Prophet told her to come near him and he touched her head with his hand and straitway she was relieved. Someone remarked that he could heal his wife's headache by a touch of the hand, what about his own headache? The Prophet replied that in his wife's case she sought to be cured; but he had received command about his sickness, and if he sought to be healed it would be fleeing from the will of God. He also said, "I have often exhorted others to think of death, and if I now seek healing it will be as if I wished to avoid death."

At this time the Prophet freed all his male and female slaves, in all forty persons. He also gave away his possessions; his wealth had been in three portions, the public funds, his private purse, and that which belonged to his nine wives; apart from the public funds and his wives' portions, he gave to the poor all he otherwise possessed. There had been left in Ayesha's keeping seven pieces of gold which he remembered and called for; six pieces were given to him, Ayesha requesting that the other piece might be kept for expenses; but the Prophet said he could not doubt God so as to want to have money in his possession when he died; he then gave all the seven pieces to Ali to distribute.

Injunctions.—When the Faithful knew that the Prophet's sickness was serious some requested to go in to see him; the Prophet said that he had something to say to them all, and calling Al-Fādī to assist him, he came out; Abbās led him to the mosque where he sat upon the last step of the pulpit while all gathered round to listen. The Prophet composed himself and lifted up his head and said: "Praise be to God, the creator and sustainer of all things; all things perish, God only excepted, and all things have to submit to His will. I admonish you not to forget death, which is the common road of all men, even the best of men; Adam could not avoid death, nor any of the ancient prophets, nor emperors, nor kings, neither can I." He exhorted that the Refugees and Helpers should be well cared for, and that all the followers should observe God's commands in all things, and follow the example of the prophets, and avoid heresies; he then continued: "I am about to take a long farewell and go on the road ahead of you; in travelling one must have road money and the road money of the other world is good deeds in this world. My followers! there is a road

by which to revert to the Truth and there are successive steps by which a man approaches to God. The Book says that the creation of heaven and earth showed forth God's power, and the creation of men and spirits manifested His complete character. Man is the most noble of all between heaven and earth, and the most spiritual and sentient of all things; he must know God in order to find the Way, and must be in accord with God in order to walk in the Way and perform its requirements; then he must manifest God in order to complete his following of the Way. All men may do this, and all men can rise to the character of prophet or saint; there is no other way to come near to the exalted character of God but by being in accord with God and walking in His Way."

The Prophet subsequently called together the scholars and gave special admonition to them; and in like manner he admonished in turn the officers and seniors, the rich, the farmers, merchants and craftsmen. His strength was now failing, and he retired to his room for a brief rest, then called for the Refugees and Helpers to whom he gave admonition.

Restitution made.—The day following the admonitions, the Prophet commanded Al-Fadl to assist him to the mosque where he sat on the last step of the pulpit and summoned the Refugees, Helpers, soldiers and people to gather together at the mosque and he addressed them saying: "The sins of this life will be punished hereafter and those who have been wronged here will be requited hereafter; I am now about to leave you, and I ask that any whom I have wronged, or to whom I owe anything, will come forward and let me make restitution; let nothing be concealed, and then by settling matters now I shall escape future

retribution." The listeners wept, but none came forward to answer. At noon he returned to his room and after performing the afternoon worship he went forth again and squatted on the pulpit and weepingly addressed his followers, saying: "I have only this one occasion of repentance (Taubah) and if out of consideration for me you conceal anything, I shall carry my sin away with me." The Faithful wept and replied that he had no sin and that he might be at peace; his brilliance was such that any little speck there might be was of no account. The Prophet then said: "There is no man who has no sin; there are differences in degree, and in openness or concealment; but there is no sin greater than to say one has no sin. The judgements of Heaven are just, whether towards the prophet and saint or the common person; the least bit of good done is observed, and so is the least bit of evil; the good will surely be rewarded, and the bad will as surely be punished; can you protect me from these judgements by simply saying that I have no faults? it is better to deal frankly to-day and leave nothing for the future."

One man stepped out and said that the anxiety of the Apostle of God about his sin showed that he was without fault; but at such urgent entreaty he would remind the Prophet that on one occasion he borrowed three coins from the speaker to give to a beggar: the speaker had considered that as it was given in charity, it need not be repaid. The Prophet was pleased and directed Fudsaili to repay him the three coins. Then presently a camel-driver named Chabier stepped forward and said that seeing the Apostle was so insistent he would mention that long before on one occasion the Prophet, while whipping a camel, mistakenly whipped the driver. The Prophet said it was so, and told the driver

to whip him in requital. Those standing by were roused up at this and were about to seize Chabier but the Prophet forbade them; he then told Bilāl to hand a whip to Chabier who remarked that he had been whipped on his back, at which the Prophet turned his back towards him. Chabier said that it was hot weather when he was whipped and he was bare-backed, so he asked to have the bare back presented to him; at this the bystanders were angry and seized their weapons to kill Chabier, but the Prophet said to them: "If in your zeal to save me from present pain and shame you cause me to have endless shame and pain hereafter you do not really love or respect me." He then removed his clothing and exposed his back and, on approaching, Chabier saw the Seal of the Prophet (a mole), whereupon he cast down the whip and embraced the Prophet's knees and cried out with tears: "O Apostle of God, most benevolent, virtuous, merciful and loving, how dare I do such a thing? I have heard that the Prophet's body bore a flesh mark in proof that you are superior to all other men, and that all who see it will be blessed eternally with heaven's happiness." The Prophet had previously said that all who saw the sacred Seal would never meet the punishment of fire, and this requiring him to undo his clothing was an opportunity for all to see it together.

When the Faithful saw the Prophet so solicitous about himself, they were moved to think about their own sins, and confessed thefts and treacheries, drunkenness, gambling, malicious speaking and back-biting and other sins, and sought forgiveness. The Prophet mentioned some sins which could be forgiven and others for which there was no forgiveness; he also said that unless repentance was sincere there could be no expectation of forgiveness, and that true

repentance lay in not committing the offence again. Omar requested the Prophet to pray for them all, then asked if God had signified that He had forgiven them; the Prophet said that he had prayed for them, and they were forgiven, and he then added: "Omar, you should know that those who are able to repent have not great sin, while the sin of those who are boastful and proud is by no means small. Repentance is of the nature of Adam whom God forgave; but boastful pride is of the nature of the Devil (Iblis) whom God does not forgive."

Abu Bekr appointed to conduct public worship.—

When the Prophet's sickness was such that he could not go to the mosque, he appointed Abu Bekr to lead the public worship; Ayesha privately said to the Prophet that Bekr was a tender man much affected by sorrow and he should not take the Prophet's place, but the Prophet did not answer; then Ayesha talked with Hafsa to the same purpose, and added that Bekr's voice could not be heard, and it would be better to change and appoint Omar; Hafsa made this request to the Prophet who was annoyed and said that his wives had their wifely abilities but knew nothing about these other matters. That same day he commanded the son of Abu Bekr to proclaim, and to put in writing to give to Bekr, that all things connected with the government of the state and of the religion, were to be decided by Abu Bekr; and the Refugees, Helpers, members of the Prophet's family, and people of the state, recognized Bekr as Caliph, successor to the seat of the Prophet. On one occasion Bilāl gave the call to prayer and the Prophet said to Dsunerdsu that they should all go to worship; Dsunerdsu came out and told Omar that the Prophet had commanded him to lead the worship and Omar began to do so, but when the Prophet

heard his voice he sent word for him to stop and again commanded Abu Bekr to lead. Omar asked Dsunerdsu if the Prophet had really commanded that he should lead, to which Dsunerdsu replied that he had not, but that Dsunerdsu personally wanted him to lead.

Bilāl went to see the Prophet to ask him about ceremonies, and the Prophet commanded that Abu Bekr was to be the Imam (leader). Bilāl entered the mosque and told Abu Bekr that the Prophet had commanded that he be the prince, and on hearing this Bekr wept sorely and fell down to the ground in a dazed condition; the Faithful sympathized and assisted him to arise, then he conducted the worship. When the Prophet heard the sounds of grief he enquired what was the cause and was told by Fātima that the Faithful wished to see his face again and grieved because they could not; the Prophet then told Abbās and Ali to assist him, and he entered the mosque and joined in the worship, at the conclusion of which he told them that he had committed them all to God, and as they were watchful over themselves they would receive the protection of God; he also told them that Abu Bekr was his successor, as he was about to leave the world. Then he was assisted back to his room.

Death of the Prophet.—From the twenty-sixth of the previous month down to the evening of this eighth of the month (the third month), the headache had been getting worse, and now he commanded that seven pitchers of water should be poured over him by Ayesha as he sat in a bath-tub; he remarked that all his life he had not required anyone to help him in bathing, but now in sickness he must do so. Afterwards the heat of his body became such that his skin felt to the touch as if it was burning; the Prophet said that no

文經解註要答至真問真歸拜以團默里克

<p>مَعْرِفَاتِهِ مَعْرِفَاتِهِ</p>	<p>我們從那樣的鸞翅上求真主覆佑</p>	<p>光緒卅九年重陽月</p>	<p>誠懇 謝文余 萬事重刊</p>
<p>عَلَيْهَا تَقْبَلُ الْأَقْبَرُ عَلَيْهَا تَقْبَلُ الْأَقْبَرُ</p>	<p>若果是這回真體 合意的是除天靈 引你心能不能 也引你心能不能</p>	<p>然後二位 天仙兄弟著 天奇仙兄弟著</p>	<p>如大的你的現 一真人在其中 天大地地亦著 亦著亦著亦著</p>
<p>وَأَنَّ سَعِيدًا يَقْبَلُ وَأَنَّ سَعِيدًا يَقْبَلُ</p>	<p>若果是這回真體 合意的是除天靈 引你心能不能 也引你心能不能</p>	<p>感讚是性罪 那個真主的</p>	<p>如合頌你的 禮就是天禮 連的一真花園 中的一切花園 你取自真者真</p>
<p>وَأَمَّا جِبَدُكَ وَأَمَّا جِبَدُكَ</p>	<p>你的敬門 是甚麼</p>	<p>我的敬門是 主愛非的以 思想自的</p>	<p>你的弟兄 人兄是何 的說非的 蓋力而說非的</p>
<p>وَمَا قَبَلَتِكَ وَمَا قَبَلَتِكَ</p>	<p>你的朝 裡在那</p>	<p>我的朝向是天 房那天看是在 天講地的中心 朝是當當朝</p>	<p>你的禮 是甚麼 的說非的 蓋力而說非的</p>
<p>مَنْ رَبُّكَ مَنْ رَبُّكَ</p>	<p>你養你的 主是何人</p>	<p>你養我的主 是造化天地 萬物的真主</p>	<p>你的聖人 是何人 的說非的 蓋力而說非的</p>
<p>كَلِمَاتُهَا تَكْمُلُ كَلِمَاتُهَا تَكْمُلُ</p>	<p>這是在效地地 同答二位天仙的言語</p>	<p>我們的真聖人說</p>	<p>人把買體放在 抗裡述的時候</p>
<p>كَلِمَاتُهَا تَكْمُلُ كَلِمَاتُهَا تَكْمُلُ</p>	<p>這是在效地地 同答二位天仙的言語</p>	<p>我們的真聖人說</p>	<p>人把買體放在 抗裡述的時候</p>
<p>كَلِمَاتُهَا تَكْمُلُ كَلِمَاتُهَا تَكْمُلُ</p>	<p>這是在效地地 同答二位天仙的言語</p>	<p>我們的真聖人說</p>	<p>人把買體放在 抗裡述的時候</p>

The Kalima, and the questions put by the angels Munkar and Nakir to individuals after death (see page 305).

الحمد لله الذي جعل الدنيا دار فناء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي جعل الدنيا دار فناء

بِإِذْنِ اللَّهِ وَسَمْعِ أَيْدِيهِمْ
مَجْمُوعِ الْحَمْدِ أَمْ لَمْ تَأْمُرْ الْقَدْرَ قَيْقُ
الْأَنَامِ لِلْعَمَلِ كَمَا ظَهَرَ مِنَ الصَّدْرِ إِلَى
السَّرِقِ طَوِيلِ الْيَدَيْنِ وَالْأَذْيَنِ قَصَامِ شَلْهِ

貴聖辭世遺言

貴聖有四位大賢同伴一位額布伯為翁一位歐然爾一位歐思嗎尼一位免裡四大賢見

聖人欲辭世不由得眼中流淚正在傷感之時

聖人隨問衆大賢汝等因何啼哭大賢答曰我等今世不能得見

尊顏故此傷感

聖人說汝等不必悲啼可將我儀容寫下留與我的穩道成帶在身邊每日清晨誦誦一遍即如

見我一般使他可免後世之火災夫賢隨答寫明

貴聖面顏白裡泛紅眉如一字鳳眼黑珠很黑白睛很白眼睫毛長鼻大骨整斗圓統亮牙齒寬

潤兩耳垂肩鬚鬚清明雙肩平潤心口毫毛過臍手心寬長過膝潔淨的唾津在甜裡邊至甜

吉慶的汗在香裡邊至香身體端正端正不落地站在高人影內不顯

高大賢寫畢傳留於後

貴聖吩咐說你們每日清晨誦誦一遍如不會念觀看一遍即如見了一般將來隔避後世之火

刑脫離永久之罪孽若帶見官長一定得喜榮耀非常如帶出外一路平安吉慶若逢出征刀鎗

亮器不能近身如行水路亦無水厄之災小人不致侵入常帶在身能保身體安康疾病不染

若貼在家中人口平安舉家清吉瘟疫不侵賊盜不臨凡事逢凶化吉遇難成祥縱有疑難得

主護佑如帶進墳坑路通

天堂之樂毫無驚恐之憂每日五番拜後念一遍如不會念即看一遍如朝 天房五百遍勝念

四部大經如誦了 天經數萬段如放奴僕千人如濟千人縱渴如與千人衣穿種種回賜不

能盡述如不信者斷為外教即無倚摩尼也我等高明 君子須當崇思頌

天命遵守

聖行趨吉避凶近善驅邪永遠吉慶念着之人盡得回賜如此恩慈非淺鮮矣珍之重之

飛曆元年初春月十二日 都剛白夕

至聖生於滿克遠都於墨底納十一年六十三歲辭世於三月初六日 九年計安十三百三十八年

people had more violent sickness than prophets, and no prophet ever had a more violent sickness than his; but the greater the sickness the greater the reward and he looked for all the more blessing from God. The pain in the head and side was such that the Prophet sometimes swooned, and on seeing this the wives consulted and put drops of medicine to his nostrils to revive him; when he became conscious he enquired about the medicine used, and commanded that all his wives should also take the same drops to their nostrils.

The Four Companions were called and given parting commands, and the Refugees and Helpers were gathered outside; Osāma came from the camp and begged an interview, during which the Prophet lifted his hands towards heaven and prayed in silence, after which he touched the shoulder of Osāma who secretly understood his meaning, and went back to the camp where he told the soldiers that they might go in turn into the city to see the Prophet. The Prophet called his followers to the head of the bed while he personally wrote a will; Omar said that as he was so ill he had better rest; there was the True Classic (Koran) which would be all-sufficient for their teaching; the others joined in urging the Prophet to rest and not trouble about further injunctions. The Prophet replied that injunctions helped to avoid later discussions, and to write things down would avoid disorder which might otherwise follow; the Koran was the Law, and the teaching of the Prophet was the rules; the Law without the rules would not be clear, and the rules without the Law would be of no use.

The next day, in the afternoon, the Prophet asked for a tooth-brush and some were offered by those around; he took one, then looked at Ayesha, who understood the glance,

and as the brush¹ was too hard, she chewed it a little to make it softer for him to use; he asked for a basin of water, in which he dipped his hands, then rubbed his face, and with a loud voice exclaimed: "Lord, Lord! help me to pass worthily through these agonies, and take away my anxieties of mind; Thou, alone, can do this so that nothing harmful remains." Many hands then rubbed him, while he repeated: "There is no deity but God, the True God"; he then closed his eyes and died.

Osāma gathered the troops together and entered the city and planted a large flag near the door of the Prophet's house; and in obedience to the bequeathed command, Abu Bekr succeeded to the seat of Mohammed.

On the death of the Prophet, Ayesha brought out an upper and a lower garment, and lifting them up for all to see, she declared that the Prophet had died in these garments. The Prophet was exactly sixty-three years of age when he died; he was born on the twelfth day of the third month and died also on the twelfth day of the third month; he became the Prophet at forty years of age, then lived a further thirteen years at Mecca, followed by ten years at Medina after the Hegira. On the day when he arrived at Medina heaven and earth were lighted up; on the day when he died, heaven and earth were in darkness.

When the Prophet died all the people wept; then Omar arose and said that the Prophet was not dead, but like Moses he had gone into the mountains away from his people for a few tens of days, that was all; and if anyone dared to say that he was dead, he would have his tongue cut out. Another disciple said that it must not be said that the Prophet

1. The Miswak, Toothcleaner, was made of wood, split to make it supple.

was dead; those who dared to say this would be beaten on the lips. Abbās said that the Prophet slept, even as all men sleep; but though he might be buried, God would surely remove the soil and take him out.

The people enquired of Abu Bekr whether the Prophet was dead or not, and he replied, "Everything perishes except God alone, and He is eternal."

One of the disciples had previously asked questions of the Prophet as to the rites and ceremonies suitable in connection with death and burial, and now this person was asked to advise and direct as to what it was proper to do; with regard to the place of burial, this person said he had not heard anything from the Prophet, so they must request the Caliph's (Abu Bekr's) opinion. Abu Bekr said that he had formerly asked the Prophet about this subject and he had said that if a man died at the place where he was born he could return to the dust from which he was first made. But this could not be in the Prophet's case, and he must be buried where he had died. They therefore removed the bed and made a grave where it had stood, in which to bury the Prophet. Skilful workmen were employed in making the grave, and many leading disciples tenderly lowered the body into the grave, which had a door to it; after covering, it was levelled and water sprinkled upon it.

At present there is on the Prophet's grave a precious stone, which had belonged to his grandmother; this stone gives off a brilliant light which can be seen one hundred *li* distant. Tradition says that heaven made this stone purposely to be placed on the Prophet's grave; another tradition says it was discovered when they were making the grave.

The Chinese "Annals" continue with accounts of miracles and marvels connected with Mohammed, and also much laudatory matter, omitted in the present translation, the foregoing account of the Life of the Prophet of Arabia being sufficient to give to English readers a fair view of Mohammed as known to the Moslems of China.

The review and summary of the person and character of Mohammed given by Sir William Muir should be carefully considered by all who wish to form a correct estimate of them. That review covers a wider field than has come within the purview of this translation, and its conclusions are entitled to the fullest respect.

The Chinese record, though it puts the best construction on all the acts of the Prophet, and credits him with virtues and powers which he himself never claimed, yet adds nothing heroic or noble to a character which has come down to us as a strange mixture of sincerity and inconsistency; of benevolence and cruelty; of self-restraint and self-indulgence; of faith, doubt, and superstition: these are some of the qualities associated with Mohammed, as found in this and other records of the Prophet of Arabia.

APPENDIX I

HSI LAI TSUNG P'U, 西來宗譜

A Moslem tradition of the first entry of Moslems into China.*

The coming of the Moslems really began in the second year of Chên Kuan 貞觀 also known as T'ai Tsung 太宗 of the T'ang 唐 dynasty (A.D. 628). According to traditional records, on the eighteenth day of the third month of the second year of Chên Kuan, during the night, T'ai Tsung dreamed of a monster which rushed into the palace, and in the dream he saw a man with a turban on his head who subdued the monster and expelled it from the palace. Upon waking, the Emperor was much alarmed and in apprehension, not knowing the significance of the omen. The next morning when the Court was assembled, the Imperial Astronomer respectfully reported to the Emperor saying: "In the night, as I observed the appearance of the heaven, I saw a strange and evil appearance which impinged on the Tzū-wei star, and I feared this might portend trouble to the Empire; I also saw in the West a felicitous light brightly manifested and encircling the Tzū star as a wall of protection. I opine that in the West there must be a sage who can control the threatened evil; would it not be well for your Majesty to send a messenger to enquire, in obedience to the heavenly portents?"

*Another book, "Hui Hui Yüan Lai" 回回原來, gives much the same story, but with many variations. Both are apocryphal and the translation here given is to show what Chinese Moslems themselves relate and believe; no claim is hereby made to historic accuracy for the tradition.

T'ai Tsung then related his dream and said that the monster had a black face, red hair, large and prominent teeth, and was of very evil appearance generally. This monster rushed into the palace. Then there was seen a turbaned man, who was wearing a green robe; he was tall and graceful, and he came in reciting from a heavenly Classic (the Koran). On meeting him the monster fled and was pursued by the turbaned man, who, with a clear voice, repeated the words of the Classic as he pursued; the monster joined in with entreaty, beseeching the true man to forgive him, and thus he fled outside the palace. When the turbaned man had finished driving out the monster, he turned towards the West and disappeared like the wind. "I do not know," said the Emperor, "what good or evil fortune is hereby portended."

One of the attendant ministers respectfully approached and said: "I have heard that the wearers of turbans are the Hui-hui (Moslems) of the Western regions; their country is away beyond Kia-yu-kwan and is known as T'ien Fang (Arabia). Their sacred king is named Mohammed, and he is the Prophet of the last times; his doctrines are lofty and his virtues are liberal; his country is rich and his soldiers are powerful. Moreover, when he was born there appeared wonders, and felicitous omens were seen again and again; can it be that the one whom your Majesty has been speaking of is this man?" The king, having heard what the minister said, assented.

Hsü Shih-ki also stepped forward and said: "The Moslems are of perfect sincerity, true and respectful, and loyal from beginning to end; moreover the West belongs to the 'Chin' 金 (metal) element, and their nature is inflexible, so they are certainly able to protect country and

family; why not invite them to come to court and assist in preserving the peace of the State?"

T'ai Tsung forthwith commanded Shih T'ang to go with a letter to the West. Having received the command, Shih T'ang went beyond the frontier, arriving first at the country of Ha Mi and afterwards at the country of Pu-ho-lo where he met some traders who had come from Mecca in the West. Shih T'ang stayed at the same inn as the traders and enquired of them about the turbaned true man of the West, and the traders said he was to be found at Mecca in Arabia, and that the true Classic had come down from Heaven with the command that he was to be the Apostle to propagate the Faith and to save the world; he had manifested supernatural powers, and people in the West called him a prophet. The traders volunteered to guide Shih T'ang, so together they went to Mecca and saw the Prophet.

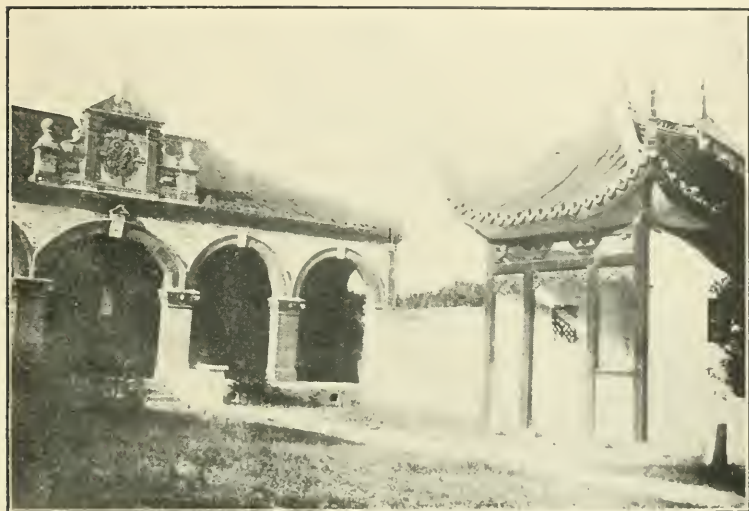
The messenger then presented the letter from T'ai Tsung and stated clearly why the king of T'ang was anxious to have Mohammed go to China to assist him. The Prophet replied: "I have received from the True Lord the appointment of Apostle, a responsibility which is not a light one; moreover there is an angel going and coming every day, receiving and bringing parts of the heavenly Classic (the Koran); morning and evening I propagate the Faith, worshipping and confessing God; how can I neglect these duties? I will, however, send men of goodness and virtue to help your Ruler, and they can destroy the evil influences." He then selected from among the Sahābi¹ three eminent men of perfect sincerity and excellent in both character and

1. Sahābi=an associate. One of the Companions of Mohammed, One who had seen and accompanied the Prophet, even if but for a short time.

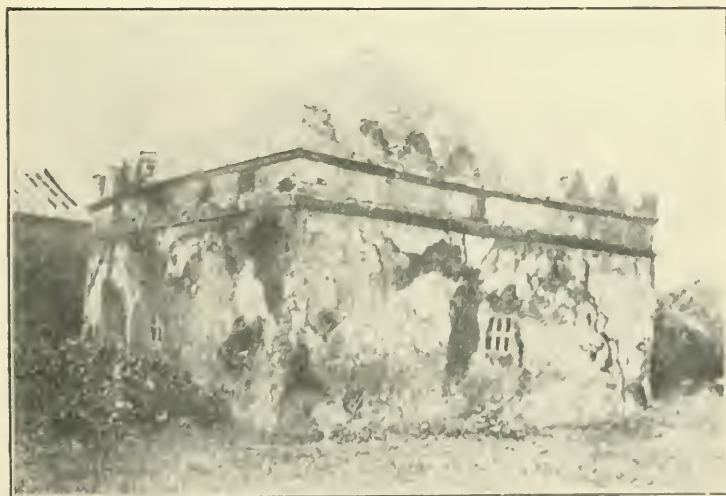
learning; their names were Kai Ssü, Wu Ai-ssü, and Wan Ko-ssü² 萬個思 or Wakkas. Mohammed bade these three men go together with the messenger to China, and he also said to the messenger: "When you return to China take with you my portrait to give to the king of T'ang, who, when he sees it, will naturally understand (about his dream)." A sheet of paper was then suspended upon the wall of the Kaaba³ and the Prophet approached and stood before the paper for a short time and a perfect portrait was imprinted upon the paper. He then charged the messenger that when the portrait was given to the king of T'ang it was to be clearly told him that no-one was to worship the picture;

2. This name is also written Wan Ko-shih 挽個士 in the same book, and in a variety of ways elsewhere. Liu Chih speaks of Saad Kan Ko-shih 幹歌士 as the apostle sent by Mohammed; and as the tradition of the portrait, the building of the mosque at Canton, and the ancient grave there, are associated with both names, it would appear that the same person is referred to, and Wakkas is the name mostly given. The Wakkas mentioned in Muir's "Life" had a son Saad, who fought at Bedr and Ohod, and was ultimately buried at Medina. This man was not the "maternal uncle" of Mohammed, as the pioneer to China is claimed by some to have been. The "Tsung P'u" account places the pioneer's coming as subsequent to A.D. 628, whereas Liu Chih's account would make it shortly after A.D. 587, or allowing for the error of twenty-four years, A.D. 611. It is said that Wan Ko-shih came four times to China, but as the two accounts claiming to record the *first* visit differ so much as to time and otherwise, it would appear that we are dealing with tradition only. See Broomhall's "Islam in China" for a careful examination of the story of this pioneer, and of the tomb associated with him. Broomhall's conclusion appears justifiable that "the story cannot be accepted as trustworthy. The 'Tomb of the Echo' is probably the most ancient Mohammedan tomb in China, and may be the resting-place of some great Moslem pioneer, though at a later date than that given."

3. Mohammed received embassies at Medina, and to say that on this occasion he "posed" for his portrait before the Kaaba, which is at Mecca, is one of the inaccuracies of this fictitious story.



TRAINING SCHOOL FOR AHUNG (MULLAS AT SHANGHAI)



TOMB OF A MOSLEM PIONEER AT CANTON

the messenger promised to attend to this, and then he took leave of the Prophet, and set forth from Mecca with the three Sahābī. By the time they arrived at Kia-yu-kwan, Kai Ssū and Wu Ai-ssū, one after the other, had succumbed to the climate and died, leaving only Wan Ko-shih* 挽個士 to reach the Court along with Shih T'ang. Shih T'ang forgot to pass on the admonition of the Prophet that his portrait was not to be worshipped, so when T'ai Tsung unrolled it and saw that they were the same features as he had seen in his dream, he commanded that it be hung in the palace and he stepped forward to worship; but before he had finished he looked up to gaze once more upon the portrait and found that it had suddenly disappeared, which made him think all the more of the wonderful influences of the Prophet.

When the Sahābī were first appointed as apostles to China the Prophet had secretly said to them: "On arriving in China it may be that you will not understand the language; you should therefore take a pinch of earth and smell it, then, by virtue of my influence, you will be able to comprehend." It thus came about that on his first arriving in China, Wan Ko-shih was able to converse with T'ai Tsung, and what he said about government was so much in accord with the principles of Confucius and Mencius that T'ai Tsung respected him all the more, and said: "I wish to retain you to assist in the government of the country, and I will give you the position of Imperial Astronomer, if you are willing?" The visitor replied that, coming from a strange country, he was not acquainted with the constitution of this government. T'ai Tsung then offered to give him high rank and liberal reward, that his years might pass in happiness. Wan Ko-shih thanked him and said: "I do not desire the riches and glory of this life;

*See Note 2, page 268.

it is sufficient if I may in the world to come escape the pond of bitterness." T'ai Tsung was amazed and said: "Then I will retain you in China to propagate this true Classic and to establish the pure and true and correct Faith; morning and evening you shall worship the True Lord, I presume this will be in accordance with your purpose." "I fear it will be very difficult," replied Wan Ko-shih, "for a messenger from a distant country, quite alone, and by his own strength, to propagate the Faith." T'ai Tsung then said that he would send three thousand of his own soldiers to the West in exchange for three thousand Moslem soldiers who should come to his capital to assist the apostle in propagating the Faith. Wan Ko-shih did obeisance and said: "Three thousand Chinese soldiers would each have wife and family; I am a man acting according to good principles, and I could not bear to see the breaking up of families, parents and brethren, and wives and children, being left. I would request permission to write a letter petitioning the king of my country to select some Moslem soldiers without family attachments, and without fixing any number, let those come who wish to do so; I would only ask that your Majesty will give them food and a place to live in, then both objects will be served without difficulty." This saying pleased T'ai Tsung who commanded Wan Ko-shih to write the letter, and had it despatched to the West.

When the Prophet had read the letter he commanded the Sahābī to select men without family attachments, and over eight hundred were selected to go to China to assist Wan Ko-shih in propagating the Faith, and to observe his teaching and all the rites of the religion. The soldiers, having received the command, went forth, and arrived at Ch'ang-an, where T'ai Tsung commanded Yü Ch'ih Ching

Tê to build a large mosque⁴ in the Hsüeh Hsi lane, and also to erect buildings for the Moslem soldiers to live in. At the present time there still stands in the Hsüeh Hsi lane a monument in evidence; such is the origin of the first entry of the Moslem religion into China.

About the time of the close of the reign of Yüan Tsung (cir. A.D. 755) and the accession of his son Su Tsung (756), An Lu-shan headed a rebellion, and as it became serious the king of T'ang called in the Moslem ministers and directed them to write a letter to the Moslems over the frontier to ask for soldiers to assist in putting down the rebels. The Moslem ministers, having received the command, prepared the letter and presented it to the king who sent it by quick messenger to the Western regions. When the Moslem king had read the letter and knew that it was the descendants of Wan Ko-shih and those who had gone to assist him in China who were asking for soldiers, he gave orders that three thousand valiant troops be selected and sent with all haste to Ch'ang An; they arrived just when the soldiers of T'ang were hard pressed and in peril. As soon as the Moslem troops arrived they went into the fray and killed many of the rebels; the rebel leader, An Lu-shan, retreated into Honan, with the Moslems in pursuit. The rebels were dismayed at what they saw and heard of the Moslems, and would fight no longer but returned to their allegiance; the country was tranquillized and the king greatly rejoiced; he gave rewards to the brave and said that the Moslems need

4. According to this account, the mosque referred to was built more than one hundred years earlier than the one mentioned on the stone monument of Si-an-fu (see Appendix II) and which Broomhall says was, traditionally, the first mosque (in China). The monument itself does not claim to commemorate the *first* mosque.

not return to the West, but they and their heirs could remain in China as the body-guard of the Emperor.

The Moslem ministers obeyed the command, and led all the others to return thanks for this favour. The king of T'ang also gave orders to his great ministers that at Ch'ang An an additional⁵ great mosque was to be built, and also dwelling-places for the three thousand Moslem soldiers. The king also directed his ministers to select from the provinces suitable women as wives for the soldiers, that they might settle and have descendants, and thus be strengthened in their purpose to remain in China. Three thousand women and girls were selected from the province of Kiangsu and escorted to Ch'ang An and these were married to the Moslem troops; since which time the Moslems have lived happily among the Chinese. . . .

A Record of the History of the Early Sage and Sahābī.—The early sage Wan Ko-shih, after coming to China in obedience to command, requested permission to return to the West on three occasions. The first time he went to obtain all kinds of Canonical books to give to his Chinese co-religionists; the second time he went to secure a Koran that his disciples might recite it and study it; he also requested the Prophet to indicate to him where he would die. The honourable Prophet commanded him to take as much of the Koran as had then been revealed, and said that as more followed he would send by a messenger to Wan Ko-shih. "As for the place of your death," said the Prophet, "that shall be shown by the head of an arrow."

5. This would be the mosque referred to by the Si-an-fu monument; the use of the character 添 = to add, sets aside Broomhall's contention that 創 "can hardly be translated otherwise than as 'first,'" and that the monument relates to the first mosque built.

He then pointed with his finger towards the East and ordered a man to fix an arrow in his bow and pull it to the full extent and then let go; in an instant all trace of the arrow was lost. The Prophet then said to Wan Ko-shih: "By virtue of my influence the arrow will fall at the place where you will die; get you back quickly to China, and in course of time what I have said will prove true."

Wan Ko-shih went aboard a ship, and with propitious winds he was at Canton almost before he knew it, and there he found the mark of the arrow, outside the north wall, in the north side of the Liu Hwa bridge; he then was conscious of the wonderful influence of the Prophet, and understood by this sign that this was the place where he would die. He had the place walled round as a burial ground, and asked permission to build a "Prophet-remembrance" mosque,⁶ which permission was granted, and there was also given a portion of land for the up-keep of the mosque and the support of those in it; there used to be a stone there on which the name was given as "the Mohammedan field," but in course of time this disappeared and nothing can now be found out about it. The mosque is called the "Prophet-remembrance" mosque because it is meant to cherish remembrance of the Prophet. Inside the enclosure of the mosque there was built a smooth pagoda or minaret one hundred and sixty Chinese feet (about one hundred and seventy-five English feet) high, and of unusual appearance. On top of the minaret there was a golden cock which turned round as

6. Liu Chih implies that the "Prophet-remembrance" mosque was built by direction of the Emperor Wen Ti, soon after the arrival of Saad Kan Ko-shih (Wakkas); this does not agree with its being built by Wan Ko-shih during his third visit to China, which is supposed to have taken place many years later.

the wind blew; inside the minaret there was a spiral staircase and Wan Ko-shih used to go up to the top; morning and evening, when it was time for worship, he would first go to the top of the minaret and repeat the call for people to come to the mosque. Every seven days a large flag was set up and people, near and distant, on seeing this, knew that it was the day of assembly (Jum'ah). The mosque was situated on the north-west of a hill and this hill was at the head of a ferry, so boatmen and merchants used to gather in great numbers at this mosque.

In course of time the Prophet sent forty men to convey the Koran to Ch'ang An; on arrival there they learned that Wan Ko-shih was at Canton, so when they had given the Koran to the Faithful at Ch'ang An they left that place and set off for Canton. As they arrived at the northern suburb it was one of the set times for worship and as they dare not be remiss, they knelt on the ground and performed their worship. A robber approached, and perceiving that they were of strange garb and speech he was surprised and asked who they were; at that time they were all steadfastly engaged in prayer and had neither eyes nor ears for anything else; after asking several times and receiving no reply, the robber became angry and stepped up to kill them, but, though approaching death, not one of them changed from what he was doing; the robber then killed them all.

Presently the companions of the robber came up and asked him about the affair and he told them the circumstances; they glared angrily at him and said these were all resolute scholars and men of benevolence, with hearts inflexible as iron and stone; why had they been killed? The robber was then full of remorse, and said that his crime in killing such excellent people could never be escaped from,

and thereupon he committed suicide. The forty graves now seen in the enclosure are those of the men who brought the Koran, and the grave outside the gates is that of the robber.

The third time that Wan Ko-shih returned to Arabia was because he had a dream in which he saw a tall man who said to him: "The honourable Prophet is soon about to leave the world; if you hasten back to the West you may see his face, but if you delay it may be too late." On awakening, Wan Ko-shih was greatly agitated and the next day he set off for Medina, but when he arrived the Prophet was already dead.

Mohammed received his commission at forty years of age, in the sixth year of Wu Tê 武德 of the T'ang dynasty (A.D. 624); the religion entered China when he was forty-five, in the second year of Chên Kuan (A.D. 628); he died at sixty-three in the twentieth year of Chên Kuan (A.D. 647).⁷

The sage was much distressed that he was too late to receive any parting words, and as he reflected upon the Prophet's great virtue he was deeply moved; at the time of the burial he approached the corpse and uncovered the face and had a last look upon it and was unable to control his grief. Wan Ko-shih subsequently learned from the eminent sages that the Prophet had left command that he was to return to China to propagatè the Faith; there was also given to him a complete copy of the Koran, six thousand six hundred

7. Mohammed died in A.D. 632. The Moslem writer of the above post-dates the events, while Liu Chih ante-dates them. One writer gives the birth of Mohammed in A.D. 546, the other gives his death in A.D. 647, more than one hundred years after, yet both agree that he was sixty-three years old when he died. Both writers are in error in their chronology.

and sixty-six sections divided into one hundred and fourteen books made up into thirty large volumes; this book Wan Ko-shih carried back with him to China and gave to the Faithful to be kept for ever. Not long afterwards Wan Ko-shih died at Canton and was buried by the Faithful inside the walled enclosure, a grave being made after the fashion of the West. A stone pavillion was erected, surrounded by mounds of earth, and the centre of this was subsequently used by people as a place for offerings and sacrifice, on which account it is called the "Hsiang fen" = the tomb of offerings.⁸ On the outside of the door is written "The ancient tomb of the early sage." Such are the historical records and traces of the Sahābī Wan Ko-shih.

8. In the Moslem booklet from which I have translated the above account, the characters used for "Hsiang fen" are 饗墳 and it is added that the place is one for 饗祀 = to present offerings and sacrifices. Broomhall ("Islam in China," page 112) says the tomb is called "The Echo tomb, because of noises which, according to local report, constantly issue forth from this building." In that case the character should be 響 instead of 饗. The translation given above is quite in accordance with the fact that the tomb is a place of pilgrimage for Moslems who there pay respect to the memory of the reputed first apostle to China.

Situated in the 11 mosque at Sianfu, Shensi. The original rubbing is 7 feet 6 inches long by 3 feet wide. The inscription tells of certain Imperial favours granted to Moslems.

洪武二十五年三月廿五日咸陽王孫興赤七代孫榮哈智赴

內府言

論當日於奉天門奉

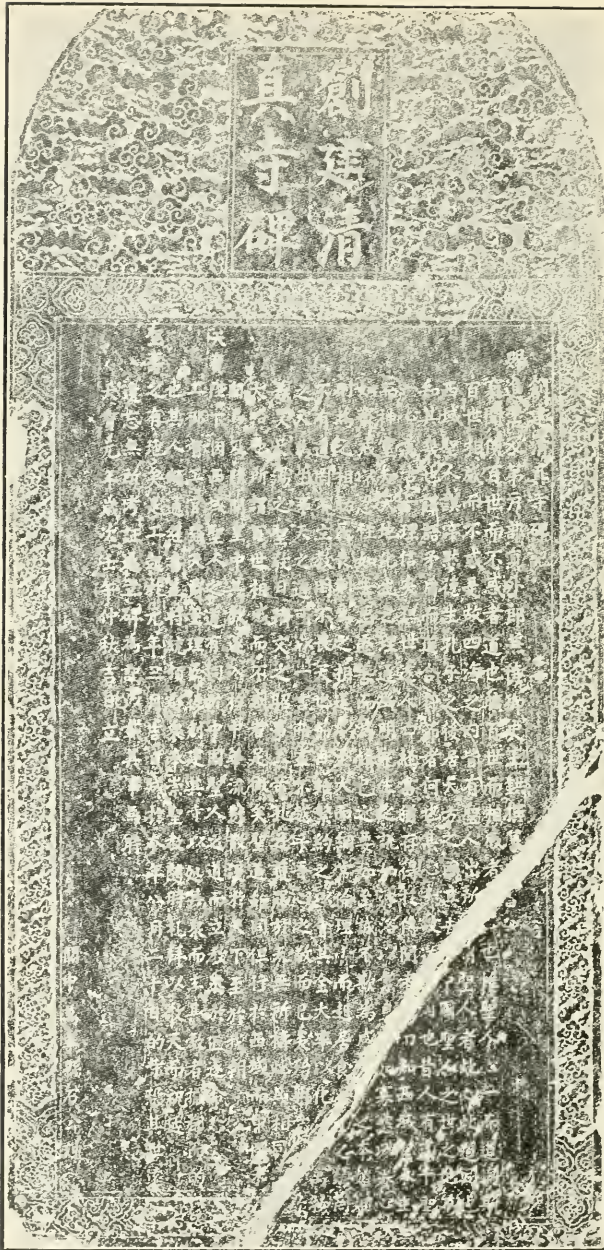
聖旨每戶賞鈔五十錠綿布二百疋與回回每分作二處蓋造禮拜寺二座南京應天府三山街劉作方
一座陝西承宣布政司西安府長安縣子午巷一座如有寺院倒塌許重修不許阻滯與他住坐
居住來府州縣布政司買賣如遇關津渡口不許阻滯

欽此欽遵

永樂三年二月初四日立石

A MING DYNASTY MONUMENT,

DATED 1406 A.D.



The original rubbing is 4 feet 8 inches long by 2 feet 3 1/2 inches broad. The monument is in the old mosque at Sianfu, Shensi. It is dated A. D. 742, and thus claims to be older than the Nestorian Tablet. For translation and remarks, see Appendix II.

A MONUMENT TO RECORD THE BUILDING OF A MOSQUE

APPENDIX II

Moslem Monument at Sianfu, Dated A.D. 742¹

Translation of the inscription.

(Heading.) A Monument (to record) the first building of a Mosque.²

(Line 1.) Inscription of the Monument recording the first building of a mosque.

(Line 2.) Written by Wang Kung, graduate of the third degree, Secretary of the Board of Revenue and Censor.

(Text.) I have heard that what remains unquestioned after a hundred generations is Truth (principle, the right

1. For a full consideration of the genuineness or otherwise of this tablet and date, see Broomhall's "Islam in China," Chapter V; also remarks at end of the present translation, which is a new one and differs somewhat from that given by Broomhall.

2. I cannot agree with Broomhall that the character 創 Ch'uang, used on the tablet, is meant to indicate that this was the first mosque in China. Whether the tablet is spurious or not, there can be no doubt that Moslems had to do with its erection, and according to their traditions, believers had been in China for over one hundred years before A.D. 742, and it cannot be supposed that during all that time no place of worship was built for them. Liu Chih claims that a mosque was built at Canton over one hundred years earlier, and the tradition given in Appendix I supports this, and also says that a mosque was built at Sianfu long before 742, and that the one built in that year was an "additional" one. Noyes (*Chinese Recorder*, 1889) makes the extraordinary statement that "about 742, the number of Mohammedan temples in China, is reported at 5,358." He gives no source of this report. I think Broomhall's suggestion that this tablet commemorates the rebuilding or re-placing of an earlier mosque is likely to be correct. The "Ch'uang" refers only to the first building of this particular mosque, and no claim is made that it is the first building for Moslem worship in China.

path) ; and that by which men are influenced, though distant a hundred generations, is mind (heart). Now sages have one mind, and their principles are the same, so they mutually influence one another and remain undoubted through a hundred generations.

In all parts of the world sages have arisen, and their being called sages was because they had this similarity of mind and principles. The Western Sage Mohammed was born later than Confucius, and lived in the country of Arabia ; we do not know how far removed in time and place this was from the sage of China ; their language differed, yet their principles agreed. Why was this so ? Their minds were as one, therefore their principles were the same. The ancients had a saying : "A thousand sages have one mind ; a myriad ages have one governing principle." This may be accepted as truth.

But though the times and generations are distant and the men³ have passed away, their sacred books have survived. From what has been thus handed down we know that the Western Sage was born with supernatural intelligence ; he understood the laws by which heaven and earth produce all things ; he also understood what was said about the obscure and the apparent, about life and death. Among his teachings were such things as the purification of oneself by bathing ; to nourish the mind by having few desires ; to inure to endurance by means of fasting ; to depart from evil and turn to the good as the essential of self-cultivation ; to regard absolute honesty and no cheating, as the radical thing in

3. The characters 世遠人亡 *shih yüan ren wang*, do not refer only to Mohammed as Broomhall indicates ; they refer to the sages in a general way and do not support the construction " Mohammed passed away ages ago."

influencing people. At weddings all should mutually assist, and at funerals they should be in attendance. From the great matters of the moral obligations and the laws of natural relationships, down to the small things such as rising or resting, eating and drinking and so forth, there are none which have not their proper principles, none for which there is not proper instruction, and nothing in which Heaven should not be feared. Although the articles of the teaching of the Sage were multifarious, yet they may be brought together into one whole, which is to acknowledge the Heaven (God) which created and sustains all things, as Lord; and the way of serving God may be comprehended in one word, which is no other than the "reverence" of our hearts.

The Emperor Yao said, "Reverence accords with Almighty God." The Emperor T'ang said, "Holy reverence daily advances." The Emperor Wên said, "Intelligently serve God." Confucius said, "He who offends against Heaven has none to whom he can pray."

These, in a general way, are points of resemblance, and are sufficient to prove what has been said about sages mutually influencing one another and remaining undoubted through a hundred generations.

Although the teaching of the sage (Mohammed) was the same as that of others, it prevailed only in the West, and China had not heard of it, until the time of the Emperor K'ai Hwang of the Sui dynasty (A.D. 581-601), when it entered China and gradually spread throughout the empire.

His Imperial Majesty T'ien Pao, of our present dynasty, considering that the doctrines of the Sage of the West are consistent with the doctrines of the sages of China, and that

the religion established has its roots in what is correct, therefore commanded the Superintendent of Public Works, Lo T'ien-chio, to take charge of workmen and build this mosque for the accommodation of the followers of this religion; their leader is Pai-tu-er-ti, who is well-versed in their Canon; he will be able to lead them all in the exercises of their holy religion, reverencing Heaven whenever they worship, and praying for the long life of the Emperor, in this place.

This work was begun on a lucky day of the third month of the first year (of T'ien Pao), and was completed on the twentieth day of the eighth month of the same year.

Pai-tu-er-ti and those associated with him, fearing that as time goes on this incident may be forgotten and no evidences of it remain, have set up this tablet as a remembrance, and have had the circumstances inscribed thereon; the tablet being erected on a lucky day of the second month of Autumn (eighth month) of the first year of the Emperor T'ien Pao (A.D. 742).

This stone from Wan-nien-hsien, Kwan-chung, is jointly engraved.

After full and careful consideration Broomhall reaches the conclusion that this monument is an "extraordinary forgery." This conclusion is probably the correct one. The variations in the above translation may be helpful in any reconsideration of the subject; but unless further confirmation be found, the phraseology of this inscription is such that the genuineness of the tablet must remain open to question.

The mistake made at a much later date by Moslems in calculating the years when trying to harmonize the Chinese and Arabic calendars and record of events, has already been referred to (pages 37 and 93). Liu Chih, writing one

thousand years after the events he is describing, is twenty-four years in error. The record on this tablet claims to be written only one hundred and fifty years after the entry of Moslems into China, yet it has the same curious error of pre-dating events by more than twenty years, stating that Islam entered China between the years 581-601, which was before Mohammed claimed to have received his commission.

APPENDIX III

Chinese Mohammedanism*

It is safe to say that the average foreign resident in China has only a very superficial knowledge of the beliefs and practices of these interesting people who, while numerically small in most parts of China, yet in the aggregate make up a number which challenges not only our curiosity and interest, but also our efforts to reach them with the Gospel, seeing they are a distinct factor in the Chinese population which we are trying to help.

Estimates as to the number of Moslems in China vary all the way from three millions to thirty millions or more; the most careful calculation I know of is found in Broomhall's "Islam in China," which gives a minimum of five million, and a maximum of ten million, and Broomhall says he leans rather to the higher than the lower figure, so that we may assume there may be eight millions of Moslems in this country, a number several times the total of all professing the Christian faith. It is not my intention at this time to make an appeal for more workers amongst the almost wholly neglected Moslem population, but in passing I would just remind you that the number of missionaries definitely working to win Mohammedans in China is woefully small. Efforts are now being made to add to the literature specially prepared for Moslems, and a vocabulary of terms used in Moslem books and conversation has been prepared for the help of those who would be glad of such assistance.

* Read before the Shanghai Missionary Association, December 3rd, 1918.

As very good books on the history of Mohammedans in China are easily accessible to those wishing to consult them, I shall not here do more than give a brief summary, before passing on to the special feature of this paper, which is to give an insight into the beliefs and practices of Mohammedanism as found in China.

There exist monuments which claim a very early entry of Moslems into China, one going so far as to say that they came during the Sui dynasty, A.D. 586-601, but as this was some years before Mohammed claimed to have received his commission, the claim cannot be allowed. There is a tradition that Mohammed's maternal uncle came to China to propagate the religion, and that he is buried at Canton. This cannot be substantiated, and the most that can be said is that the famous tomb at Canton is probably the resting place of some great Moslem pioneer, of a later date than the one given by Mohammedans as that of their first missionary. Another tradition, given in a book named "Hui Hui Yüan Lai" (回回原来), places the entry of the Moslems at about A.D. 628, coming overland and entering China through the western frontier. The account is very fanciful and is evidently written by a Mohammedan. It is interesting to note that the Chinese Ruler who welcomed the Nestorian missionary Olopen is the same one who is credited with having sent an embassy to invite Moslem missionaries, and is so impressed by what he sees and hears of the one described as the "turbaned man," that he effects an exchange of three thousand of his own soldiers for three thousand Moslem soldiers who come to China and are well received and taken care of.

In A.D. 713 an envoy appeared from T'a Shī, as Arabia was then known to the Chinese, who brought with him magnificent

presents, and refused to "k'o t'ou" to the Emperor. An Arab traveller, Abu Zeid, who visited China in 878, tells of a rebellion in that year in which large numbers of Mohammedans, as well as Jews and Christians, perished at Kanfu (Canton). Marco Polo, who was in China A.D. 1275-1292, refers frequently to Moslems in his narrative. In A.D. 1594 Benedict Goes refers to a Mohammedan merchant who had resided for thirteen years at Kambalu, and who stated that there were many Jews, Christians, and Mohammedans living there. It is strange that apparently little or nothing of what may have been written by Moslem Chinese during several centuries has survived, or is accessible in these days. We begin with their literature written about the middle of the seventeenth century, and for two hundred and fifty years comparatively little seems to have been written. Wylie, in his comprehensive "Notes on Chinese Literature," fifty years ago said: "Although the disciples of Mohammed have been in China now for more than twelve centuries, yet we do not find that they have done much towards the introduction of a native literature in connexion with their religion; and notwithstanding the great number belonging to this sect at the present day, who know nothing but the Chinese, the publications they have in the native language are quite insignificant." He then proceeds to mention five works. But there were others available, which apparently he was not acquainted with; and of recent years there has been quite a little activity in producing tracts and magazines, so that a complete list of Moslem productions in Chinese will number about one hundred and fifty titles. Some of the recent literature is polemical, attacking both Christianity and Buddhism. For the most part, recent writers add little or nothing to our knowledge or understanding of their beliefs

and practices, and in some cases only succeed in beclouding matters. The variety of different characters used to represent the same names or subjects is a continuous annoyance to anyone reading after different authors; we have noted ten different names for the Koran, half a dozen for Mecca, and about as many different ways of writing Allah and Abraham, and nearly always two or three ways of writing other names. Sometimes the same writer will give different versions of the same name. But curiosities of nomenclature are not confined to Moslem writers; the variations of names used by Christian missionaries must be very puzzling to many Chinese readers, as well as to foreigners.

The average missionary knows but little of his Mohammedan neighbours. My own may be a typical case: I met Mohammedans in Szechwan for over twenty years, was friendly with them, exchanged visits, have been inside mosques, and yet knew little of their religious thought or practices. This was partly due to the fact that many Moslems have very slight appreciation of their own religion, and I remember one military official who told me that he only knew he was not to eat pork nor worship idols, and knew very little else about his religion. Some Moslems, with better knowledge, are either reticent in speaking, or on the other hand are so insufferably conceited in religious matters that it is not easy to find out what one would really like to know. Moreover, most of us have given our time and efforts chiefly to the Chinese of other religions or of no religion, as these have so greatly outnumbered the Moslems we have met. In places where idolaters abound and Moslems are few, the Moslems are apt to claim us as religious allies, and say we are "about the same," as we both wor-

ship the true God and reject idols; we have much of the Old Testament in common, and we acknowledge the same prophets, Moses, David, and Jesus, called by Moslems Mu Sa, Da Wu Deh, and Er Sa respectively.

But no missionary ought to accept the well-meant saying as altogether complimentary, nor as the real truth. Some examination should be made into the points of similarity and of difference, and the points of real antagonism, so as to face the subject with understanding, and know how we may best try to win the Moslems, and so have a share in the world-wide effort being made to enlighten and convert the followers of the Prophet.

It is a simple matter for anyone to read about Moham-
medanism in the excellent books available in English; but as we are more concerned with this religion as it exists in China, I shall present things as they are found in Chinese works, written by Chinese Moslems. The conception of God, as to His Unity and His attributes, is much the same as in the Christian or Jewish faith. No single article of faith is more insisted upon by the Moslem than that God is One and only One. In a booklet called "The Correct Foundation of Religion" the writer, a Tientsin Mohammedan, says: "God is without beginning and without end. He is eternal, and not affected by the dual powers 'Yin' and 'Yang.' He is without peer or mate, the Only One most honourable. He is not restricted to certain regions; there are no traces of His form. He cannot be said to be above or below, to be near or distant. He is without likeness, there is no pattern of Him, and there is nothing to which He can be compared. He can command that things be or cease to exist. He is able to create all things, and that

without depending upon means. His eternal life does not depend upon any decree. Such is the Originally-existent Essence of God."

"The Christians' recognition of God is by no means the same as the above. Having said that God is only One, they further proceed to discourse about three in one, and one in three. Is not this far removed from what is said above about God being without peer or mate, and being the Only One most honourable? They take God and Jesus to be one, and thus rebel against the God who created all things. Jesus had a visible body which had life imparted to it, and was not the Self-created, Originally-existent Source. Jesus was also a created being, needing outside assistance; he had beginning and end, was affected by 'Yin' and 'Yang'; he also had equals. Although he had power over life and death, yet he was put to death. In these things was he not as far removed from God as the sea is from the sky?"

As regards the attributes of God, the Moslem writers say very much the same as do Christian writers, and they use beautiful language, equal to some in our own theological works. But the writer above referred to adds this sentence: "Christians say that the Spirit of God descended upon Jesus like a dove. They should know that the life of God is not a life requiring a Spirit; if He required a spirit in order to have life, would His life not be just the same as all other life?"

The Moslem belief in angels is very prominent. The four principal angels, who are styled the "Szū Shih," four attendants, are Gabriel, Michael, Asrafil, and Azrail. It was with these angels that God consulted when He was about to create Adam and He commanded them to bring the earth

out of which man was made. There are also two recording angels, and two inquisitors of the dead.

Mohammedanism claims to be the original and oldest religion of all. We read that "God spake to the Prophet saying 'Had it not been on thy account, I certainly would not have created the world.' Also the Prophet has stated 'The foremost thing which God created was my spirit.' Before heaven and earth were named, all the wonders of the coming creation were enfolded potentially in the soul of Mohammed." It is therefore claimed that all the prophets and worthies from Adam to Mohammed were believers in Islam, though the name Mohammedan or "Hui Hui" (回回) or "Mu Ming" (穆民) followed the advent of the Prophet.

The Moslem believes in a pre-existent supernatural world, which, in Chinese phraseology, might be called the "Yin" of which our world is the "Yang." Adam and Eve were placed in the garden in a world outside ours, and it was after they had transgressed that they were expelled and sent to this earth, Adam falling in Ceylon, and Eve in Arabia; and after a separation of two hundred years, Adam was, on his repentance, conducted by Gabriel to meet his wife. Our author says, "Christians, when speaking of the heavenly kingdom, confound the world to come with the pre-existent supernatural world, counting them as one, which is unintelligible."

As an example of Moslem-Chinese reasoning the following may be given:—"Christians say God created man in His own image, made him the same as God; and moreover male and female were both of the same order. Now having said that God has no equal and has no likeness or comparison how can they say that God made man in His own likeness? Furthermore male and female are spoken of; is it the male

or the female which is in the likeness of God? Truly though we think this over one hundred times, we cannot arrive at a satisfactory explanation of it." "The Prophet has said, 'God truly created Adam after his likeness, that is, *Adam's* likeness. Before God created anything He first fixed its likeness on the immortal tablets in the seventh heaven, and afterwards created things according to the likeness already fixed, and so it was with Adam.'"

"God commanded Adam to establish religion on His behalf. The first thing to make clear was the doctrine of the recognition of God. Next, to firmly establish the moral obligations, and then religion was on a good foundation. The Doctrine which Adam propagated was that which God commanded. What are the matters appertaining thereto? They are, Recognition of God; Purification; Fasting; Prayer and Worship; the Pilgrimage to Mecca; Sacrifice; Alms-giving, etc." It is interesting to note that Adam had a share in the pilgrimage to Mecca! Who built the city, or who lived there, these are points not requiring explanation apparently!

Adam was one of the Six Eminent Prophets, the others being Noah, Abraham, Moses, David and Jesus. Of other special prophets there were 313, and of ordinary prophets, over 100,000.

"The Sacred Books given by God from the beginning number 104. Of these, ten were committed to Adam; fifty to Seth; thirty to Enoch; and ten to Abraham. All these have disappeared; and only four Sacred Books remain, the Tourat, given to Moses; the Psalms given to David; the Injil (Gospel) given to Jesus; and the Koran, given to Mohammed. The Books of the Canon are the mandates of God, and are not made by the prophets themselves. The

contents of the books were first written on tablets in heaven, and the angels having seen them, carried their messages to the prophets to give to the world; such is the meaning of the Books having been 'received.' All the books mentioned above remained without any revision or alteration. For over thirteen hundred years the Koran of Islam has never been altered a single letter. The Bible of the Christians has been altered many times. But there are some conservative people who, to the present, accept the Old Book. The names 'T'ien Chu' (Roman Catholics) and 'Yie Su' (Protestants), are known all over the world, but it should be understood that neither of these sects has the ancient Doctrine, and their books are not the Books given by God, but are compilations of men, just as they pleased.

"Someone may say, 'It is only natural that our Faith should respect the Koran and obey it, as the Koran is the Canon of the Law, and the Law should be recited to the living, and they be commanded to observe it. But why must it be recited when praying for forgiveness for those who are dead? Are there some duties of obeying the Laws which the dead also have to observe?' We reply, In the Book it is said 'Recite the words of the Koran over the departed; it may be that the deceased was a rustic not accustomed to seeing officials, and perhaps he may have been very wicked. The avenging angels will be like officials who, on hearing of the sins, will want to proceed to punish; then if the words of the Koran be recited over the grave of the departed, the angels will hear the true words of God, and they will not dare to inquire into the sins, but will depart. Are not the words of God immeasurably better than the prayers of men?' "

While the Moslems profess to accept the 'Taurat of Moses and the Psalms and the Gospel, it must be mentioned that their versions of these differ in some matters from those accepted by Christians. Probably Mohammed only came in contact with distorted or spurious scriptures, and even these had to be made to accommodate his teaching. It is said that the Kaaba, or Heavenly Cube, "T'ien Fang"—which gives one of the Chinese names for Arabia—was erected by Adam. The Sacred House was destroyed by the Flood, and rebuilt by Abraham. Adam is credited with having known Mohammed's name, and to have prophesied regarding him as follows, quoting a Chinese writer,—“Adam said, 'In two things Mohammed is superior to me; (1) his wife will escape the wiles of the devil; my wife assisted his wiles. (2), In Mohammed's case, the devil will have no prospect of succeeding in inducing him to do evil, so he will submit to the Doctrine of Mohammed; in my case, the devil did not submit to me.'”

We shall look in vain for any of these particulars in our Scripture, or for other things, such as that Abraham offered up Ishmael, not Isaac; that the Greatest Prophet was to come through the line of Ishmael; that the well of Zem-Zem at Mecca is the one made by God to relieve the thirst of Hagar. Also for this account of the Psalmist, “David said 'I saw in the Book of Psalms a ray of light, and when I prayed to the Lord saying, 'Lord what is this light?' the Lord answered, saying, 'This is the light of Mohammed; on his account have I created the present world and the world to come, and Adam, Eve, Heaven, and Hell.'”

Coming to the New Testament, the Moslems acknowledge Jesus as one of the Eminent Prophets. He was the son of Maryam, “the sister of Aaron,” so that Maryam is

sometimes confused with Miriam, and chronology is hopelessly mixed. Jesus has designations such as no other prophet has, for example, "The Word of God"; and "The Spirit of God"; and He is also acknowledged as the "Sinless One." His miracles are admitted, but it is added that all the prophets performed miracles. It is claimed that Jesus bore testimony to Mohammed by saying: "Children of Israel, I am the Messenger appointed by God to you; the Taurat which bare witness before me is true and not false, and it testifies that after me there will appear a Great Appointed One, whose name is Mohammed the Prophet."

"Jesus while an eminent prophet and a servant of God, was not the Son of God as Christians affirm. If the point is urged about Jesus having no earthly father, then we might say that Adam had neither father nor mother, and moreover God commanded angels to do obeisance to him, so it would really be more appropriate to consider *him* as the son of God, and Jesus would come next. Jesus was very much troubled because certain Jews slanderously called him the Son of God, so at the setting of the sun he worshipped with three obeisances, one because he himself knew certainly that he was God's servant, for which he thanked God; the second obeisance was because he knew that his mother was by no means the wife of God, but was also the servant of God, for which he thanked God: the third obeisance was because he knew that God is the Only Most High God, and he wished to have nothing to do with false sayings. Jesus spake from his cradle saying, 'Verily I am God's servant; He has given me the Holy Book, and made me an eminent apostle.' This saying all the more demonstrates the errors of the Christians."

“ Christians further say that Jesus was God's son from the beginning. This is a still greater error. If Jesus existed from the beginning, then he could be called God, why call him the *Son* of God? Again, it is said Jesus is God's son, but not a materially born son, but he was delighted in, and honoured, and made most high, on which account he is called the Son of God. If this be so, then the name of son is spurious, as he is not really God's son. If he is not a real son, why must he be called a son at all? ”

“ When it is said that God divided His Being, and part came down to earth,—seeing that the divided portion was on earth, would there not be an incomplete God in heaven? Moreover, to say that God came down and was born as a man, this is really supporting the doctrine of transmigration. The way in which we Moslems recognise God is that God is God Himself, and Jesus is Jesus himself, an Eminent Prophet; this is quite clear. This talk about one Body having three Persons, is it not quite erroneous? ”

The Moslems assert that Jesus was not crucified, but was taken up to God, while some other person suffered in his likeness. This is stated in the Koran, but the idea did not originate with Mohammed, as some of the sects of early Christianity had the same belief. The following translation of a brochure written by a Honan Moslem in 1914 may be of interest as showing what some Moslems believe concerning Jesus and his reported crucifixion and resurrection:—

A Fragmentary Document.

“ In the first year of the reign of P'ing 'Ti of the Han dynasty, on the eleventh day of the fifth month, Jesus was born in the city of Bethlehem in the country of Judea. At the time of His birth, Jesus said, ' I am a great Prophet sent by

God'; and this was afterwards verified. Up to twenty-nine years of age, Jesus was at home doing all that a filial son should do. In His thirtieth year, He became a Prophet. Jesus said, 'When I open my mouth or raise my hand, I can cause the blind to see, the deaf to hear, the dumb to speak, the lame to walk, and the sick to be healed.' These works of Jesus verified his being a Prophet. After Jesus had shown these miracles, all the people of the city of Judea (Jerusalem) said, 'This Jesus surely is the Prophet Er-sa who has come to the world, because many evidences contained in the Koran are now verified.' The people of Jerusalem with one heart praised God and praised the Prophet. There were some heretics who would not accord with the rest of the people, as they considered there were no proofs in evidence.

"After this, on the wilds of the mountains, there was a band of shepherds who started a rumour that Jesus was the only-begotten Son of God who had come to earth, and all the beginning of Christianity sprang from the spreading of this rumour of the shepherds (See Luke's gospel, Chap. 2). When this false story of the shepherds went forth, heretics joined their names together to help it forward by means of other fabrications, saying one to another that Jesus was the only-begotten Son of God who had descended to earth, whereupon the people of Jerusalem entered upon discussions on this matter with great warmth. At Jerusalem there was an official, a Commandant of three divisions of soldiers, named Judas, who, hearing of these discussions among the people, and fearing there might some unfortunate trouble arise, made up his mind to injure Jesus. Judas said, 'Jesus is clearly an evil demon who must be quickly arrested and punished.' And all the soldiers of Judas together said

that Jesus should be arrested. When Jesus heard thereof he went outside Jerusalem to where there was a Mount of Olives, which mount Jesus ascended. On the Mount of Olives there was a great Holy Temple, which had been built by Moslems. Jesus having come within the Temple used angry words, saying, 'Ah, Judas, thy diabolical plans will not injure others, but only injure thyself.'

"When Jesus disappeared from the city, some of the officials said, 'This Jesus surely is an evil demon, for Judas took three divisions of soldiers and failed to catch him.' Subsequently each led his soldiers and horses and together they went to the Mount of Olives to arrest Jesus. But when the soldiers of the city came to the foot of the mount, not one of them dared to ascend the hill. Then the soldiers of Judas kept guard over the passes of the mount, and Judas alone went up to arrest Jesus, thinking to get merit thereby, but on the contrary he wrought injury to himself. When Judas reached the top of the mount and saw the great Holy Temple, he entered the door and saw the clothing of Jesus in the Temple, but saw no trace of Jesus. While Judas was seeking Jesus, God manifested His great power; in the back wall of the Temple there suddenly appeared a door, Jesus went out of this door and ascended on high; Judas in great wonder saw for a moment the road of ascent to heaven, then the road no longer existed; then he saw in space a white cloud, from the midst of which a voice said: "Judas! Jesus has ascended and is now in the fourth heaven. God will now manifest in thee a wonderful thing. Take thou the clothing of Jesus and put them on and arise.' Judas having heard the words from space took the clothes of Jesus and put them on, and then he was transformed into the likeness of Jesus. Judas said, 'Jesus by his super-

natural powers could raise the dead, I will pretend to be Jesus and frighten my soldiers and see what kind of courage they have.' So Judas, after the watch of the 'shen' period, pretending to be Jesus, went down the mount, this being what he was fated to do. Meanwhile the soldiers guarding the passes had been changed for soldiers of Pilate, the Chief Magistrate of the city. These soldiers did not recognize Judas, and said, 'This is Jesus coming down the mount'; so all the soldiers rose up together and arrested Judas and put him to death by crucifixion on a cross. This cross was made of two pieces of wood, one upright and one horizontal, and criminals were nailed to it by hands and feet, such being the most severe punishment among the Jews.

“Afterwards the soldiers of Judas and the soldiers of the Magistrate quarrelled and fought, the soldiers of Judas saying, 'Why have you crucified our commander?' the soldiers of the Magistrate replying, 'Because he represented himself as Jesus'; the fighting between the two parties was very fierce, until on the third day God manifested His great power and caused Judas to come to life again, and when the soldiers saw Judas alive again after being dead they marvelled greatly, and rejoiced. The two factions stopped their fighting and took Judas down from the cross and took great care of him, but after forty more days Judas died of paralysis. Because of these things, heretics fabricated false reports saying that Jesus died upon the cross, and on the third day rose again, and forty days after his resurrection ascended to heaven. Gentlemen, reflect a little; if Jesus really arose thus miraculously from the dead, the religion of Jesus would have flourished at that time; how is it that the place where Jesus lived is now under Moslem rule?

Christians say that Moslems in calling Jesus a Prophet do not give him the intimate relationship which is conveyed by calling him the Son of God. If this were so, why should we call the Gospel a Holy Book? In a Prophet the ethereal and the gross are both in evidence, and the inward and the outward both find their due expression. The material body is that by which he has relations with men, and the inner nature is that by which he connects with God. To acknowledge the material body and not acknowledge the inner nature, is to come short; to acknowledge the inner nature and not the material, is to unduly stress the inner at the expense of the outer. Jesus is a great Prophet, but it is a mistake for men to call him the Son of God, and to call him an incarnation of God is a still greater mistake."

To the Moslem, the idea of atonement and remission of sins through the death of Jesus Christ is inexplicable. One of the Chinese writers says:—

"Seeing that God can forgive men's sins, why should He not forgive them without Jesus being put to death? Moreover, as it is said that Jesus is God's *Son*, could it be right to slay His son to save the world? If, for example, the people rebel against their prince, and the prince sends his minister to pacify them, and the people listen to the minister and obey the prince, could it be possible that the prince should still refuse to forgive the people unless the minister was put to death?"

Coming to the time subsequent to the departure of Jesus it is said: "After Jesus left the world, the succession of the Doctrine was not carried on by any other prophet, in consequence of which numerous heresies arose; fishermen were exalted as instructors; corrupt sayings begat quarrels;

sorceries led on to deceptions; heresies and heterodoxies kept causing divisions to break out; the people were distressed thereby, and all under heaven were in a state of ferment. Six hundred years after Jesus, the Greatest Prophet, Mohammed, appeared in response to the needs of the times. This fulfilled the saying of Jesus, 'After me there will be born a man who rides a camel, his name is Mohammed, and he is the Greatest Prophet.'"

The standard "Life of Mohammed" in Chinese, written about two hundred years ago, is true to its class in that it tells of miracles taking place at the birth and during the infancy of the Prophet. His mother heard a voice in the air announcing that her son was the leader of all the prophets; birds gathered round to look at the babe, and all the spirits hastened to offer their services. The nurse had special favour shown to her by God, and erstwhile jaded camels and donkeys suddenly became strong and sprightly. All kinds of animals came and gambolled before the child; a white cloud always floated above his head, so whenever he was missed he could easily be found.

I do not propose in this paper to detail the life of Mohammed as found in Chinese records, fascinating as the subject is. The name Mohammed means "The Praised One," and the biographer does his best to give to his subject a literal interpretation of the name. The Prophet's grandfather is called a king, and his father and mother are very exceptional people, while Mohammed himself is beyond all comparison. Among the phenomena claimed for Mohammed is (a) that his body cast no shadow on the ground; (b) he caused at least one person to rise from the dead; (c) he cleft

the moon with his finger; (d) he made a journey into the ninth heaven, and returned the same night.

It is interesting to read what is offered in the way of proof for these miracles, as follows:—"Christians ask why it was that only people in Arabia saw the cleaving of the moon, and not elsewhere. We answer that some people coming from Persia also saw it; moreover there are differences of location and time to take into consideration. Daytime in China is night-time in America; 1.00 P.M. in China is 8.00 P.M. in Germany (this may be a slip), so it can be understood that all the world could not see the moon at the same time. But if you still doubt, look at the Old Testament in the book of Joshua, Chap. x: 12, 13; Joshua commanded the sun to stand still in the midst of heaven, and it hastened not to go down for about a whole day. Who witnessed that event?"

"If it be queried, 'How could Mohammed ascend into heaven? Heaven is a place of solid substance, how could it be pierced (by a material body)?' We answer, Have you not heard that Enoch, at the age of three hundred and sixty-five years, ascended into heaven? see Genesis v: 23, 24. Again, the prophet Elijah also ascended into heaven. Moreover, when Jesus was being baptized by John, the heavens suddenly opened, and a dove came forth and lighted upon Jesus. Are not these proofs that heaven has been opened, and our Prophet ascended into heaven?"

"When our Prophet reached the age of forty years, he received the command of God to expound the correct Doctrine, and put a stop to false sayings, and sweep away heresies, and revive again the Doctrine handed down from Adam and all the prophets, so he was called the Prophet of the Great Completion. Since Mohammed no other prophet has appeared."

“ Christians say that our Prophet used force to propagate his Faith. This was not so. Our Prophet received the command to exhort the people by means of kindness and not severity. Some who were deluded and steeped in heresies, remained obstinately fixed in their delusions, not distinguishing between black and white, nor between true and false; they also displayed barbarous conduct, so God gave command that they were to be admonished by force of arms. The Prophet divided people into three classes; those who submitted were to be left alone; those who would not obey were to be punished. Those who after punishment still remained obdurate, were to be killed. The children, women, and aged, in all cases were to be forgiven. The benevolence of the Prophet was unequalled. But Christians should know that the methods of Moses were the same as those of Mohammed. It is said in Exodus that Moses commanded the Levites to kill the worshippers of the calf, and they killed 230,000 people. Again it is said in the first book of Kings that God bare witness that the punitive wars and other good deeds of David were pleasing unto God. This is sufficient to prove the falsity of the Christians’ slander of our Prophet.”

“ People of other religions consider that our Prophet acted contrary to reason and good principles in the matter of having nine wives. But these people only know one side of the matter, and not the other side. The wives of Mohammed were all women of excellent character, so they assisted in bringing out the perfect character of the Prophet. The case is not to be compared to one of inordinate desire and love of beauty. Moreover, the prophet Jacob married four women; David at first had seven, and afterwards more than ninety wives; Solomon had one thousand, one hundred times as

many as our Prophet had; how can Mohammed be said to have been extravagant in this respect?"

"As regards salvation from sin and punishment, the Prophet will save all believers of all time. And it will be a full salvation, not, as some say, after enduring certain punishment in purgatory, for he saves from the punishments of hell. Christians say that apart from Jesus, no one else can save; but this is a contradiction easily demonstrated. Their Bible says that when the children of Israel had worshipped the calf, God was angry and wanted to destroy them. Moses then prayed to God to forgive them, and God ceased His anger and forgave them. Is that not an evidence of salvation through another? Our religion believes that all the prophets had saving power, how much more Mohammed who is the Highest Prophet?"

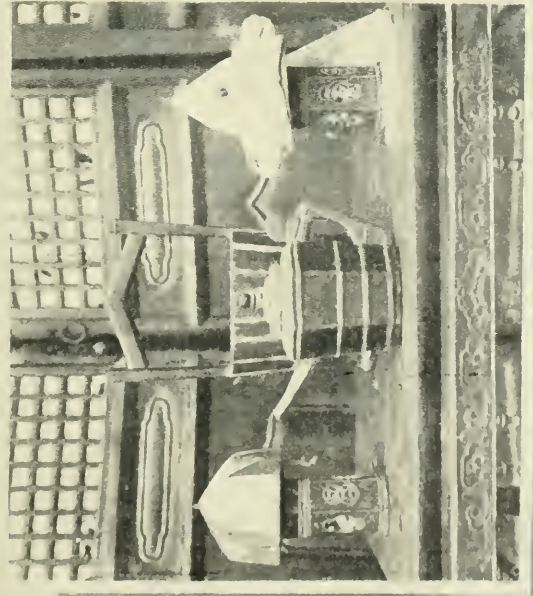
"Christians also say that none but a descendant of Isaac could be the Saviour of the world. Do they not know that Ishmael and Isaac were both sons of legal wives of Abraham; can they mean that a descendant of Isaac can save while a descendant of Ishmael can not? That is really a prejudiced statement."

From the various extracts above given, it will already have been apparent to you who have had the goodness and patience to listen to them, that there is both opportunity and need for wise Christian instruction and guidance of our Moslem friends. Time does not permit me to speak more fully about the doctrines of Mohammedanism; but I wish to say something about the Five Practices—or the Five Pillars, as they are called—of the Faith. The Recognition of the Only True God is assumed as fundamental, then follow Purification, Prayer, Almsgiving, Fasting, and Pilgrimage.

(1) The purity required as a necessary preparation to prayer is purity from the outward and material as well as from legal and ceremonial uncleanness. In China two kinds of outward purification are spoken of as the "Ta ching" (大淨) and "Hsiao ching" (小淨) respectively, the former being much more complete than the latter. I must not enter into the details at present, but let it suffice to say that they are interesting and curious, and remind one of some of the proceedings described in the Levitical law. All mosques of importance have bathing places annexed, usually small stalls three or more feet square, and supplied with running water. A pitcher similar to those shown on Mohammedan signboards is used for the smaller ablution. Shoes are removed at the door of the mosque, and ceremonial little round caps which run up to peaks at the top, are worn by the laity, while the Mullahs wear turbans.

(2) Prayer is required at five stated times daily, but in China these times seem to be observed by few Moslems. Prayer is begun by placing the thumbs behind the ears, with the fingers extended. This is the attitude of adoration of God. A Mullah once explained to me that this is the nearest approach to the attitude in which a man is born into the world. The words used in prayer are attempts at the sounds of the Arabic, beginning with the Takbiru "T-Tahrimah" (特克比特哈利嗎), the first takbir in the liturgical prayer, which is said standing. The expression "Allahu akbar" ("God is very great") is used frequently in the daily liturgy and is represented by the Chinese characters 安拉乎額克白.

(3) Almsgiving as a religious act was encouraged by Mohammed, and has always been a matter of importance



SOME CHINESE MOHAMMEDAN PARAPHERNALIA

The signboard on the left is such as is suspended outside Moslem restaurants and inns. In the centre two kinds of hats are shown, that of the ordinary member and that of the officiating Ahung. The bucket is used for bathing purposes. It is filled with warm water and suspended above the person, then the plug in the bottom of the bucket is withdrawn. In some places large bath-tubs are used. The pot is used for pouring water over the hands. The picture on the right shows Moslems at prayer.

among Moslems. About one-fortieth of one's income is the legal requirement for alms.

(4) Fasting is observed in the month of Ramadan with more or less strictness throughout China among Moslems. The rules are given in much detail in their writings, and a very slight mistake or accident may make void the observance so that it has to be done over again.

(5) The Pilgrimage: considering the distance and the difficulties of travel it is not surprising that not a large number of Chinese Moslems are able to obtain their heart's desire by a visit to Mecca. Yet pilgrims go from all parts of China, and it is said there is a special part of Mecca where they congregate, and where they are looked after by Chinese who reside there. Those who have made the pilgrimage and are entitled to the title of *Haji* are very proud of it and often wear a distinctive badge. Those who cannot go will sometimes contribute towards the expenses of one who can, hoping thus to share in the merit. Prayer and worship must always be done with the face towards Mecca, and the first season of worship in the mosque in the morning is called "The Pilgrimage"; regular attendance at this service is supposed in some degree to atone for the failure to visit Mecca.

I had hoped to say a little about some of the social customs of the Moslems, such as marriage and divorce, slavery, the position of women, etc., but this paper is already long, and I wish to conclude with the translation of a short tract of modern date which is being circulated by Moslems, and which summarizes the position of the Chinese Moslem. It is printed in green, and is entitled "The Root of all Goodness," and is as follows:—

Chap. 1. The Words of the Testimony.

I testify that there is no God but only the true God, and Mohammed is the chief servant of God, and that he is the chosen and sent of God.

Chap. 2. The Words of Purity and Truth.

Verily there is no God but only the True God, and Mohamīmed is His Prophet.

Chap. 3. The Summarized Creed.

I believe in the existence of God, and I move and have my being by virtue of His revered name; I accept all the rules of God.

Chap. 4. Articles of the Creed.

I believe in the True God; I believe in all the angels; I believe in all the Sacred Books; I believe in all the Prophets; I believe in the world to come; I believe that good and evil are determined by God; I believe in the Resurrection.

Chap. 5. The Standard of Faith.

Real Faith means that what is said by the tongue is verified in the heart.

Chap. 6. Rules of the Faith.

The Rules of the Faith are six, five of which belong to the present world, and one refers to the world to come. Those belonging to the present world are (1) One must not without cause injure a fellow-believer; (2) must not without cause forcibly take the property of a Moslem; (3) must not evilly suspect and dislike a Moslem; (4) must not defame a fellow-Moslem; (5) must not make slaves of Moslems; (6) the Rule which belongs to the world to come is that one should know that Moslems cannot long remain in Hell.

Chap. 7. Clauses of the Faith.

There are six clauses of the Faith, viz.:—(1) To really believe what is not seen; (2) believe that God is All-wise; (3) believe that the things which I ought to do are the appointments of my duty; (4) believe that the things which are forbidden are such as I must not do; (5) stand in awe of the punishments of God; (6) expectantly hope for the mercies of God.

Chap. 8. Words to ward off Evil.

O God, I pray Thee to protect me from everything which would be a mistake before Thee, and forgive the mistakes I have already made. God alone is All-wise. There is no God but the True God, and Mohammed is His Prophet.

Chap. 9. Words of the Great Praising.

Pure and True God! All praise be to Thee. There is no God but the True God. Most great is the True God. I have no way by which to stop from sinning, and no strength to perform the meritorious acts; I can only reverence God.

Chap. 10. A Prayer for Forgiveness.

I beseech God to forgive my sins, and the sins of my parent's ancestors. Gracious God, be merciful to my parents, even as they graciously nourished me.

Chap. 11. The Words in answer to the Questions.

Mohammed said: "After a man is dead and buried, two fearsome angels, Munkar and Nakir, will come and examine him saying: 'Who is thy God? Who is thy Prophet? What Religion didst thou follow? What Book didst thou read? Who was thy Guide? Who

were thy brethren? Where was thy Kibla?' Those who have been good will reply: 'My God is the True God; my Prophet is Mohammed; my Religion is the Moslem Faith; my book was the Koran; my Guide was The true Classic; my Brethren were honourable men; my Kibla was Mecca.' The angels, on hearing these answers, will say to him, 'Sleep on peacefully; thy grave shall be as a garden of Heaven.' Those who have been evil cannot give satisfactory answers, so the angels will say to them, 'Dost thou not know? canst thou not repeat the answers? thy grave shall be as the fire pit of Hell.' They will then punish them with firebrands.'" May God deliver us from falling into this sin.

Chap. 12. Confession and Amends.

O God, Thy sinful servant comes confessing his sins, and with prayer beseeches Thee. If Thou forgive, I will thank Thee for the forgiveness; if Thou forgive not, to Whom can I turn?

This last prayer, with its beautiful devotional spirit, reminds us much of the language of the Psalms, and indicates that there is a common ground on which Christian and Moslem may meet; it is hoped that the foregoing imperfect sketch of Chinese Mohammedanism may help us to a better understanding of, and a truly sympathetic approach to, our Moslem neighbours who are also children of the great Father of us all.

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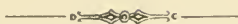
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WIVES OF MOHAMMED (聖后)

- | | |
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| <p>1. Khadija, 赫底徹</p> <p>2. Sauda, 鎖德.</p> <p>3. Ayesha, 阿以涉.</p> <p>4. Hafsa, 哈甫娘.</p> <p>5. Zeinab, 宰納卜.</p> <p>6. Um Salmah (Selama)
 繡母色里墨.</p> | <p>7. Zeinab, 栽乃拜.</p> <p>8. Juweiriya, 白里葉.</p> <p>9. Safiya, 鎖斐葉.</p> <p>10. Um Habiba, 繡母哈比白</p> <p>11. Meimūna, 買母納</p> |
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