

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

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# **QURAN AND WAR**

BY

**Maulvi SADR-UD-DIN, B.A., B.T.**



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# THE QURAN AND WAR.

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The religion which the Quran undertakes to advance and discuss is known as Islam. It is, indeed, a very significant name. Its radical and primary import is *making peace*. The very name strikes the most important chord and harmonises with the innermost wish of man, who instinctively endeavours to attain an entirely peaceful condition, and abhors even the idea of strife and turmoil. One who follows Islam is styled Muslim (not Mohammadan, as is used by ignorant Christian writers), because *he makes peace with Allah* and extends peace to Allah's creatures. The Greeting—*i.e.*, Assalamo-Alaikum (peace be upon you!)—Which he constantly makes use of indicates his motives and attitudes towards others. The Lord Muhammad announced that he had come to preach Islam, or the religion of peace. What a fascinating gospel for the warring tribes of Arabia! What a solid historical proof of its unifying powers! The disintegrating elements which were represented by the sands of Arabia, were united, and a democratic brotherhood effected by virtue of the peaceful doctrines of Islam. The following verse of the Quran will remind those that are acquainted with the pre-Islamic history of Arabia of the violent blood feuds to which were given up the innumerable clans and factions of that warlike race. The verse does also immortalise the effect of the teachings of the Quran, which has historically been borne out:—

“ And hold ye fast by the cord of God, all of you, and break not loose from it ; and remember God’s goodness towards you : how that when ye were enemies He united your hearts, and by His favour ye became brethren.” “ And when ye were on the brink of the pit of fire, He drew you back from it. Thus God clearly showeth you His signs that ye may be guided.”—Quran III : 98, 99.

To bring these discordant tunes in harmony was a task bristling over with inconceivable difficulties. The detractors went beyond all bounds in tormenting the Apostle of Allah and inflicting wanton violence on his followers. Various cruel measures were devised to secure recantation. Bayonets were shamelessly used to pierce woman, children were butchered in cold blood, and sometimes the initiates were fastened on intensely hot stones and exposed to the scorching rays of the sun which converts the Arabian sands into a veritable furnace. One of the adherents was subjected to a torment which surpasses all cruel ingenuity. He was placed between the hind legs of two strong camels, his legs tied one to each camel, and they were lashed to run in opposite directions, You can picture the shocking death which he met with. He was torn in two with a crash. In short, ingenious designs were contemplated and put into execution to compel apostacy. The Quran vividly sketches the agonies of men, women, and children :—

“ Why should ye not fight on the path of Allah, and for the weak among men, women, and children, who say, O, our Lord, bring us forth from this city whose inhabitants are oppressors ; give us a champion from Thy presence ; and give us from Thy presence a defender ?”—IV : 77

The Prophet himself was attacked by the miscreants, who were bent on extinguishing his life. The Quran depicts the bitterness of the Apostle's enemies in the following words :—

“ And call to mind when the unbelievers plotted against thee, to detain thee prisoner, or to kill thee, or to banish thee.”

He sent a party of his followers to Abyssinia, and himself had to fly for his life and take shelter in Medina. The stone-hearted ruffians would not content themselves with anything but the life of Muhammad. Concerted attacks were made on Medina itself with the invidious object of wiping out the man and his followers. This called forth defensive measures on the part of the Muslims, who were dragged into active engagements. The one object which compelled the Muslims to have recourse to active operations was self-defence and securing of peace, as we find very clearly given in the Quran :—

“ Oppression and civil discord is worse than carnage.” “ Fight therefore against them until there be no more civil discord and oppression.”

Wars are bound to dog nations. Even such peaceable measures as the Hague Conference adopted have failed to secure their desired effect. Do we not stand in need of laws that should regulate war in case such a thing should occur? Human laws cannot carry conviction to the degree to which Divine Laws do. But only Divine Laws of such a nature will be effectual as are tenable and fall in with human instincts. They should not aim at strangling human sentiments and susceptibi-

lities. Injunctions of that character are involuntarily cast away into the lumber-room. Such has been the fate which the Bible has met with at the hands of statesman in the present crisis. The actual following of the Bible meant the utter annihilation of the British Empire. The Holy Bible may pardon statesman and military officers and those stirring speakers who have been taxing their eloquence to rouse the masses to the situation for the task of defending the Empire. The Bible does not recognize that its followers will be affluent or in possession of States which they will ever be called upon to safeguard against the aggressive foe. And it is not only the present juncture that reveals the inefficient doctrines of the Bible. The European nations have been alive to it prior to the outbreak of this huge war. The institution of the Hague Conference bears ample testimony to the intelligence of the European mind. It plainly points to two things that the Bible lacks: (1) In providing laws that touch the most important affairs of civilised nations; the other (2) is that injunction conducive to peace and bearing on topics of war, and entering into the details of the various sides of war, are badly wanted. When people could not draw upon the Bible they had to depend upon human resources. But the Quran provides elaborate guidance on such and all other problems of moment.

The Quran undertakes to discuss everything that concerns human affairs—*i.e.*, politics, sociology, morality, and spiritual affairs. It sets forth doctrines, and invariably offers arguments in support of them. One may judge for oneself whether the Quran comes up to

this standard by taking its discussions on war by way of an illustration.

Below we shall reproduce from the Quran some of the verses that incorporate the object and the motives that should impel a nation to make war. To what extent people should cherish fear of God when they are involved in such a disaster? How they should avoid exultations and vaunting when they are arranging for actual engagements, and how far they should curb their evil propensities and control their brutal appetites? How they should remember God, say their prayers, and entertain charitable motives, and display the true spirit of chivalry? How they should stand to covenants; and which class they should side with and uphold? What treatment should be meted out to the vanquished foe, the war prisoners, and those that ask for quarter? How far one should exercise patience and resignation, and to what extent one should display a spirit of self-denial and self-sacrifice? These points have been dealt with in the Islamic Scripture.

#### THE NECESSITY, THE MOTIVES, AND THE OBJECT.

“Why should ye not fight on the path of Allah, and for the weak, among men, women, and children, who say, O, our Lord, bring us forth from this city whose inhabitants are oppressors; give us a champion from Thy presence; and give us from Thy presence a defender?”

“And call to mind when the unbelievers plotted against thee (i.e., the Prophet), to detain thee prisoner, or to kill thee, or to banish thee. They plotted; but God designed to punish their plot, and God is the most charitable in His designs.”

—The Quran VIII : 30.

“ They will ask thee concerning war in the sacred month. Say : To war therein is bad, but to turn aside from the cause of God and the Sacred House, and to have no faith in Him, is worse than bloodshed. They will not cease to war against you until they turn you (i.e., Muslims) from your religion, if they be able.”—The Quran II : 214.

“ A sanction is given to those who, because they have suffered outrages, have taken up arms : and verily God is well able to succour them.” “ Those who have been driven forth from their homes wrongfully, only because they say ‘ Our Cherisher is Allah.’” “ And if God had not repelled some men by others, cloisters and churches, and oratories and mosques, wherein the name of God is ever commemorated, would surely have been destroyed.” “ And him who helpeth God’s cause will God surely help : for God is right, strong, mighty.” Those who, if we establish them in this land, will observe prayer, and pay the alms, and enjoin what is right, and forbid what is evil : and the final issue of all things is unto God.”—The Quran XXII : 39—43.

“ But in this law of retaliation is your security for life, O men of understanding, to the intent that ye may fear God.”—The Quran II : 176.

“ And fight for the cause of God against those who fight against you : But commit not the injustice of attacking them ; God loveth not aggressors.”

“ And kill them wherever ye shall find them and eject them from whatever place they have ejected you : for oppression is worse than carnage ; yet attack them not at the sacred Mosque, unless they attack you therein ; but if they attack, slay them : such is the reward of thankless people.” “ But if

they desist, then verily God is gracious, merciful." "Fight, therefore, against them until there be no more civil discord and oppression, and sincerity in religious views should be established; but if they desist, then let there be no hostility, save against the wicked." "The sacred month and the sacred precincts are under the safeguard of reprisals; whoever offereth violence to you, offer ye the like violence to him, and fear God, and know that God is with those who fear Him."—The Quran II: 186—191.

These texts are too clear to need any elucidation. They not only justify the motives and measures adopted by Lord Muhammad and his hosts, but also serve as guiding principles for nations that have to go to war. Can any mortal conference make laws more reasonable, more humane, and better based on true fear of God? The verses enlighten us on the grounds on which war can be waged. Oppression was raging on all sides when the expositor of Islam had to take the field. Cruelties were inflicted on the Muslims; they were subjected to virulent persecutions; "they suffered outrages"; they were wrongfully driven forth from their homes, and attempts were actually made on the valuable life of the great Apostle of God. He did what should have been done, and he did what people should do in the present crisis. The example he set to the people has been unconsciously followed by thoughtful men to-day. They have all broken away from the Bishops and the clergy, who have denounced the behaviour of the English as much as that of the Germans. For they appear to think that the Bible accords no sanction to such an aggressive career as has been displayed by the Germans, nor to the



defensive measures that have been adopted by the English. The teachings of the Bible are themselves responsible for thus being set aside, for they cannot safely be acted upon. The injunctions of the Quran are, on the other hand, unconsciously put in force, for the sound teachings of the Quran are in perfect accord with human nature. The Quran aims at evolving those instincts and sentiments that have been implanted in man's bosom. This is, indeed, a religion that recognises man and his qualities, and lays down rules and regulations that are in perfect unison with what has been engrafted in human heart.

Islam is a religion of peace and lends itself to the establishment of peace. It stands to uphold all the prophets, confirms all the revealed books, and protects synagogues, churches, oratories, and mosques in which God's name is ever commemorated. What better measures can be conceived to guide nations aright and to effect their amelioration? The reader may have perused in the verses given above that Islam is for peace and condemns discord and oppression; that God does not love aggressors; and that He is with those who cherish His fear in warfare too. Peace should be secured, and humane administration set up. The Quran depicts the characteristics of people that find favour with him.

"Those, if we establish them in this land, will observe prayer, and pay alms, and enjoin what is right, and forbid what is evil: and the final issue of all things is unto God."

Lord Muhammad's personal example in all affairs, and the stupendous change that he effected, and unique success that crowned his endeavours: the marvellous

redemption of people that were sunk in iniquities, the singular civilisation that they attained to, the remarkable diffusion of light up to Spain on one side and China on the other, are facts that have been affirmed and recorded by friend and foe equally. These are the precepts, and these are the actual practices, together with their results. People may think for themselves and come to a conclusion.

Next we shall reproduce texts to show with which party Muslims should side if they have to do so. ISLAM DOES NOT LOSE SIGHT OF THE QUESTION OF ALLIANCES.—

“And let not ill-will at those who kept you from the sacred mosque, bid you to transgress; rather be helpful for goodness and piety, but be not helpful for evil and oppression: and fear God. Verily God is severe in punishing.”—The Quran V : 3.

“O believers! stand up witnesses for God by righteousness, and let not ill-will at any induce you not to act uprightly. Act uprightly. Next will this be to the fear of God. And fear ye God: verily Allah is apprised of what ye do.”—The Quran V : 11.

“O ye who believe! stand fast to justice when ye bear witness before God, though it be against yourselves, or your parents, or your kindred, whether the party be rich or poor. God is nearer than you both. Therefore follow not passion, lest ye swerve from the truth. And if ye wrest your testimony or stand aloof, God verily is well aware of what ye do.”—The Quran IV : 134.

“In most of their secret conferences is nothing good; but only in his who enjoineeth almsgiving, or that which is right, or concord among men.”

Whoso doth this out of desire to please God, we will give him at the last a great reward."—The Quran IV : 115.

**NOW AS TO COVENANTS :—**

" Be faithful in the covenant of God when ye have covenanted, and break not your oaths after ye have pledged them ; for now ye made God to stand surety for you. Verily God hath knowledge of what ye do."—The Quran XVI : 93.

" But those who, after having contracted it, break their covenant with God, and cut asunder what God hath bidden to be united, and commit misdeeds on the earth, these, a curse awaiteth them and an ill abode."—The Quran XIII : 24.

" The worst beasts truly in the sight of God are the thankless who will not believe. They with whom thou hast leagued, and who are ever breaking their league, and who fear not God." . . . . .

" Or if thou fear treachery from other people, throw back their treaty to them, as thou fairly mayest, for God loveth not the treacherous."—The Quran LXIV : 57—60.

" But this (i.e., declaration of war) concerneth not those Polytheists with whom ye are in league, and who shall have afterwards in no way failed you, nor aided anyone against you. Observe, therefore, engagement with them through the whole time of their treaty, for God loveth those who fear Him."—  
The Quran IX : 5.

" O Believers ! be faithful to your engagements."—  
The Quran V : 1.

The Prophet of Islam was very particular as to the keeping of appointments and covenants. He had, indeed, earned the title of Al-Ameen (*i.e.*, the Faithful) before he entered upon preaching the Unity of God. The

breaker of promises is identical with the hypocrite in the Muslim eye. Duplicity and double-dealing is bitterly condemned in Islam. In the present age of so-called civilisation covenants are entered into with a view to break them as soon as convenience suggests. But such a perfidious act puts a Muslim away from the category of the Faithful. Consider the edifying effect of Islamic doctrines, which always aim at inculcating spiritual lessons of great utility. What would be the attitude of the Indian Muslims now when Turkey has been involved in war? They will, as Muslims, feel for any and every Muslim of the world. They cannot help feeling for Turkey. But they will at the same time be helping their own Government, though the Government may be professing a religion other than Islam. The British Press is committing serious error in having recourse to remarks that injure the susceptibilities of the Muslims of the world. Some have gone the whole length of absurdity to style the Kaiser "Haji Muhammad William." This is an unfortunate attitude to take up, and it reveals great lack of wisdom. Islam has been practical. Lord Muhammad led an exemplary life for as many as thirteen trying years under a rule which showed itself relentlessly antagonistic; yet he would not countenance any conspiracy or insurrection against the Government. He urged his followers to prove peaceable under all circumstances. The Muslims follow his behests to-day; but it would be sheer folly to compel such a straightforward and sincere race to put on duplicity of character by requiring them not to feel for their brother Muslims. This salutary attitude can be well maintained in alliance with the fraternal feelings that the Muslim world will cherish. But

the ruler and the ruled cannot be too cautious and prudent in handling the problem skilfully and with a very great measure of wisdom.

### THE MANNER OF GOING TO WAR.

“ And do not behave like those who came out of their houses vauntingly and ostentatiously to be seen of men, and who turn others from the way of God : God is round about their actions, even when the devil prepared their works for them, and said,

‘ No man shall conquer you this day.’ ”

This is a lesson which the Christian civilised nations who are now fighting should lay to heart and refrain from giving vent to boasts and expressions calculated to cast an unwarranted slur on the opponent. This impairs our mental qualities and tells very seriously on “ the conduct of understanding.” True culture is discovered when individuals or nations are put to a test. To maintain an unbiassed attitude is productive of many good results. It implies a very fine culture and argues a very scrupulous upbringing. Do not be deluded by the bubbles of pride and exaggeration, and do not impute falsehood to others. Do not the terms “ Tory ” and “ Whig ” “ Roundheads ” and “ Puritans ” give us an idea of perverted views and prevent us from behaving likewise. The Quran again guides us in regard to this:—

“ O Believers! let not men laugh men to scorn who haply may be better than themselves ; neither let women laugh women to scorn who may haply be better than themselves ! Neither defame one another, nor call one another nicknames.”—

XLIX : 11.

“ O Believers ! if any bad man come to you with news, clear it up at once ; lest through ignoranc

ye harm others, and speedily have to be ashamed of what ye have done."—XLIX : 6.

The language that the parties are now employing, and the ingenuity they are displaying in inventing words, will be recorded permanently for the philologists to gauge the extent to which the nations can claim refinement. See that you are not leaving a bad record by contributing your quota to the language.

### DEVOTIONAL SPIRIT IN THE MIDST OF ACTIVE OPERATIONS.

"Observe strictly the prayers, and the middle prayer, and stand up full of devotion towards God." "And if you have any alarm, then pray on foot or riding; but when you are safe, then remember God, how He hath made you to know what ye know not."—The Quran II : 239, 240.

"And when ye go forth to war in the land, it shall be no crime in you to cut short your prayers, if ye fear lest the disbelievers come upon you. Verily the disbelievers are your undoubted enemies."

"And when thou, O Apostle, shalt be among them, and shalt pray with them, then let a party of them rise up with thee, but let them take their arms; and when they shall have made their prostrations, let them retire to your rear: then let another party that hath not prayed come forward, and let them pray with you, but let them take their precautions and their arms."—IV : 102, 103.

These injunctions to which the Prophet and his followers conformed, and up to which the Muslims are living now, provide a topic for the consideration of every student of Islam. It shows the ideal of Islam: a system of practical doctrines which demands devoutness of

heart even in the midst of actual engagements! What influence is it designed to exert on the heart? Humble postures, which the Islamic prayer requires, coupled with the eulogies of the sublime powers of the King of kings, affect the hearts to an inconceivable degree. The Muslim is humane, in the field of hostilities even.

It also shows that the Islamic prayer enjoys freedom from rituals. It recognises the fact that body and soul go, as it were, hand in hand, and one affects the other. A Muslim holds his church wherever he goes; aisles and buildings of particular design are not absolutely indispensable.

There is another inference that you can draw. The strict observance of prayers is the one characteristic of a Muslim's life. He is not exempted from it under such trying circumstances as active operations. He is not, therefore, supposed to abandon it in the repose of ease and felicities.

Such a difficult but useful injunction speaks eloquently in favour of the Divine claimant. An impostor cannot impose upon himself such duties as may hazard his life. The Prophet must be endowed with a wonderful equanimity of heart to take upon himself such a duty. In such disconcerting conditions one cannot help being nervous and falling a prey to distracting thoughts. The heart of an impostor will involuntarily and constantly run upon personal safety. But the Prophet's heart and belief were too strong to be overcome by apprehensions of this nature. His personal example lent itself to carry conviction and inspire his comrades with the sincerity of his precepts and example. This

accounts for the devotional spirit of his adherents, who always vied with one another to die for the great Prophet.

We fail to observe a similar self-sacrificing tendency among the disciples of Jesus Christ, who has betrayed by his disciples, one of whom contented himself with the insignificant sum of thirty silver coins in preference to his Master's safety, while another cursed his Master to obviate his own arrest.

#### OTHER RULES OF CONDUCT TO BE OBSERVED IN THE FIELD.

“O ye who believe! interdict not the healthful viands which God hath allowed you; go not beyond this limit. God loveth not those who outstep it.” “And eat of what God hath provided for you as food, that which is lawful and wholesome, and fear god, in whom ye believe.” “God will not punish you for a mistaken word in your oaths; but He will punish you in regard to an oath taken seriously.” “O Believers! surely wine and games of chance, and idols, and the divining arrows are an abomination of Satan's work! Avoid them that ye may prosper.”—The Quran V : 89—92.

#### TREATMENT TO BE METED OUT TO THE ENEMY.

“Moreover, good and evil shall not be held equal. Turn away evil with what is good, and behold! he between whom and thyself was enmity shall be as though he were the warmest friend. But none attain to this perfection except they who are steadfast in patience, and none attain to it save the possessor of a very large heart.”—The Quran XLI : 35.



"Yet let the recompense of evil be only a like evil—but he who forgiveth and is reconciled shall be rewarded by Allah Himself: for He loveth not those who act unjustly. And there shall be no way open against those who, after being wronged, avenge themselves. But there shall be a way open against those who unjustly wrong others, and act insolently on the earth in disregard of justice. These, a grievous punishment doth await them. And whoso beareth wrongs with patience and forgiveth: this, verily, is the noblest and hardest task."—The

Quran XLII: 39.

"O Prophet, say to the captives who are in your hands, 'If God shall know good to be in your hearts, He will give you good beyond all that hath been taken from you, and will forgive you: for God is forgiving, merciful.'"—The Quran VIII: 71.

"If anyone of those who set up gods with Allah ask an asylum of thee, grant him an asylum, that he may hear the Word of God, and then let him reach his place of safety. This, for that they are people devoid of knowledge."

These are the teachings laid down in the Quran concerning war. The reader may consider the Islamic Scriptures for himself, and decide how far it can answer the purpose of individuals and nations. He will also come to realise that war was never waged by Muslims with the object of driving non-believers into Islam. Their devotional spirit refutes the baseless charge. Such a firm grip of the system on the hearts of the Muslims argues the soundness, practicability, and fascinations of their religion. Who is wielding the sword in England now? Is Islam being administered at the point of the

sword here? Why are civilised people, such as the English, gradually embracing Islam? Who could compel such literary people as the Rt. Hon. Lord Headley Farooq, Mustafa Leon, Ph.D., LL.D., F.S.P., Yahya Parkinson, F.G.S., Ameen Neville J. Whyman Ph.D., to accept the doctrines expounded in the Quran? I need not give an elaborate list of English gentleman and ladies that have joined our brotherhood. The fact that such enlightened people owe allegiance to the standard of Muhammad affords ample testimony to the truth of Islam. It also evidences that Islam is too rational to stand in need of the sword. Compulsion breeds hypocrisy. Islam condemns compulsion in religion, and very strongly interdicts double dealers.

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# THE EXCELLENCE OF THE HOLY QURAN.

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## THE TESTIMONY OF CHRISTIAN WRITERS.

THE Holy Quran needs no champion—its excellence is apparent to the reader; but in these days, when vituperation is often poured upon Islam and its sacred Book, it is refreshing to turn to the pages of scholars, men who have had the opportunity of studying the Great Book, of delving into its doctrines, and pronouncing their verdict. The vapourings of ignorant persons with an interested motive can be passed over in the face of the following quotations.

The Holy Book itself takes its name "Kuran" or "Quran" from the verb "keera," to read, and literally signifies "the reading" or "that which ought to be read. It is divided into 114 portions of unequal length, which are termed "Suras" or Chapters. Each of these are sub-divided into verses. Each Sura is known by a distinctive title, sometimes taken from a name appearing therein. After the title, at the head of every Chapter, except only the ninth, is prefixed the word "Bismillah"—"In the name of God, the merciful, the compassionate."

G. Sale, in the Preliminary Discourse to his translation, says: The Quran is universally allowed to be written with the utmost elegance and purity of language, . . . It is confessedly the standard of

the Arabic tongue." Thus we have the words of George Sale, who praises the Quran from the literary point of view, and he admits that it forms the standard of the Arabic language. Is this not a great testimony to the fact that, as it was delivered in the time of the Prophet Muhammad himself, so it remain to-day—uncorrupted, unchanged; and whilst other sacred books are relegated to the background in point of literary criticism, yet the Holy Quran leads the Muslim world to day, its style unimpeachable.

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

Thus Carlyle looks at the Holy Book from another standpoint, and finds that its speaks straight to the heart; he admires the sincerity in all its pages; its "genuiness" makes strong appeal to him.

Then we have the testimony of Sir William Muir: The Quran abounds with arguments drawn from Nature and Providence: with a view to prove the existence of God, as the Supreme Ruler, and to enforce His sovereign claim on the obedience and gratitude of mankind. The

retribution of good and evil in the life to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such-like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations, and especially by the analogy, so striking in southern climes, of the earth; long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven "

Washington Irving in "The Life of Mohammed" says: "The Quran contains pure, elevated, and benignant precepts."

Davenport ("Mohamet and the Quran") writes, "The Quran is the general code of Moslem world: a social, civil, commercial, military, judicial, criminal, penal, and yet religious code. By it everything is regulated—from the ceremonies of religion to those of daily life from the salvation of the soul to the health of the body, from the rights of general community to those of each individual, from the interests of man to those of society from morality to crime, from punishment here to that of the life to come."

Edmund Burke ("Impeachment of Warren Hastings") pays a very high tribute to its excellence: "The Mahomedan law is binding up on all, from the crowned head to the meanest subject; it is a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world."

Davenport writes also: "Among the many excellencies of the Quran are two eminently conspicuous—

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

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

In the "Popular Encyclopedia." Division VIII., p. 326, we read: "The language of the Quran is considered the purest Arabic, and contains such charms of style and poetic beauties that it remains inimitable. Its moral precepts are pure. A man who should observe them strictly would lead a virtuous life."

In the Herbert Lectures the following passage appears: "The Law of Islam contains admirable moral

precepts, and, what is more, succeeds in bringing them into practice and powerfully supporting their observance."

Dean Stanley, the eminent Christian cleric, in his "Eastern Church," page 279, writes: "The code of the Quran makes, doubtless, a deeper impression than has been made on Christianity by the code of the Bible."

David Urquheart in the introduction to Vol. I. of his clever book, "The spirit of the East," gives a brief description of Islam which cannot fail to appeal: "Islam as a religion, teaches no new dogmas, establishes no new revelation, no new precepts; has no priesthood, and no church government. It gives a code to the people and a constitution to the State, enforced by the sanction of religion."

Let these suffice. They are the opinions of learned scholars, of deep thinkers, and we think that the impartial reader will be able to pass judgement. How many people condemn what they have never read, and are so biassed that their sane and natural reason is warped into antagonism to Islam. Let them investigate fully for themselves; let them read the Holy Quran; let them try to understand, and they may find that "Peace" which all are seeking. Let all remember that weighty saying of Lord Bacon: "A little philosophy inclineth men's minds to atheism but depth in philosophy bringeth men's minds about to religion."