

THE RELIGION OF ISLĀM

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The religion of Islám by F. A. Klein

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F. A. KLEIN

**THE RELIGION
OF ISLĀM**

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الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ - وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
(Súra v. 5.)

"This day have I perfected your religion for you; and it is My pleasure that Islām be your religion."

BY
THE REV. F. A. KLEIN.

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PREFACE.

THE Rev. F. A. Klein went out as a missionary of the Church Missionary Society in 1851, to Palestine; in 1882 he was appointed to Cairo and in 1893 retired from active service and resided in Germany. He then commenced the present work, for which by his thorough acquaintance with Arabic he was eminently fitted. He died in 1903 and the manuscript was sent to the Committee of the Church Missionary Society. A note on the "Development of the Science of Dogmatics" was left in such an unfinished state that it has not been published. Another note on the "Sects of Islám" is added to this book. It is not up to date, nor as full as it might be, but it is all Mr. Klein intended to say. The rest of the volume was fully completed and is now printed in exactly the form in which Mr. Klein wished it to be, for he placed a printed specimen page with his manuscript and the arrangement of type there found has been adopted.

As the cost of production in Europe of a work of this kind is high, the printing has been entrusted to the S. P. C. K. Press, Madras, and the result is a good specimen of the work done there at a comparatively small cost.

It is a disadvantage when a work of this kind cannot be edited by its author, but it is hoped that it will be found free from any serious errors.

THE EDITOR.

CONTENTS.

CHAPTER I.

THE SOURCES OR FOUNDATIONS OF ISLĀM.

	PAGE
The Qur'án—Inspiration—Recensions—Qur'án readers—Various readings—Súra—Abrogation—Commentaries—The Sunna—Traditions—Ijmá'—Mujtabids—Imáms.	1

CHAPTER II.

THE DOCTRINES OF ISLĀM.

Faith—Infidelity—The Mu'tazila—Al Ash'ari—Dogmatics—Unity of God—Attributes of God—Various opinions about God—Angels—Jinn—Sacred Books—Prophets—Miracles—Prayer—Resurrection—The Last Day—Judgment—Hell—Paradise—Predestination—Reward and Punishment—Sin—Repentance	37
--	----

CHAPTER III.

THE IMAMATE.

The Imám—Khawárij and Sbi'ah	112
--	-----

CHAPTER IV.

FIQH.

PART I—Prayer—Purification—Ablutions—Alms—Fasting—The Hajj—'Umra—Jihád—Dáru'l-Hárb—Dáru'l-Islám—Plunder—Captives—Apostasy.	113
PART II—Contracts—Marriage—Divorce—Slavery—Oaths—Vows—The Qádi—Inheritance—Evidence—Usurpation—Pre-emption—Lost property—Slaying of Animals—Food—Waste land—Usury—Debt—Loans—Rental—Partnership—Agency—Pawning—Suretyship—Gifts—Wills—Endowments—Compromise—Bankruptcy—Inhibition.	132
PART III—Punishment—Adultery—Fornication—False accusation—Drunkenness—Theft—Robbery—Manslaughter	219

CHAPTER V.

THE SECTS OF ISLÁM.

The Mu'tazila — Sh'ah — Khawárij — Murjia — Nejáriyya — Jabariyya — Mushabbihá — Ash'ariyya — Súffis — Darwsh Orders — Waháb- bis — Druzes — Bábis	229
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The Religion of Islām.

CHAPTER 1.

THE SOURCES OR FOUNDATIONS OF ISLĀM.

Islām (إِسْلَام),¹ the name applied by Muhammad himself to his religion means the religion of resignation, submission to the will, the service, the commands of God.

The sources² (أُصُول) from which the doctrines and precepts of Islām are derived, or the foundations (أَرْكَان) on which they rest, are the following four :

(1) the *Qur'ān* (الْقُرْآن) (2), the *Summa* (السُّنَّة) (3), the *Ijmā'* (إِجْمَاع) (4), the *Qiyās* (الْقِيَاس)

¹ سَلِمَ (IV) to resign, surrender, submit oneself. Inf: إِسْلَمَ—the act of resigning, submitting oneself.—The professor of Islām is a Muslim (مُسْلِم pl. مُسْلِمُونَ). The true religion with God is Islām (Sūra iii, 17). He who desires a religion other than Islām, it will not be accepted of him (Sūra iii. 78, 79). In this sense Abraham and all the prophets down to Muhammad are considered to have been Muslims (Sūra iii. 60).

There are three terms used by Muslim writers to designate religion, viz., دِين used to designate religion, as it stands in relation to God as دِينُ اللَّهِ; مِلَّة as it stands in relation to the prophet or law-giver as مِلَّةُ الرَّسُولِ, مِلَّةُ إِبْرَاهِيمَ; مَذْهَب as it stands in relation to the founders of the religious systems of Islām, as مَذْهَبُ أَبِي حَنِيْفَةَ. (See Jowh. 12—14.)

² These four sources of Islām are called the four proofs (الأدلة الأربعة) or the traditional proofs (الأدلة النقلية) i.e., transmitted by tradition, in

The special branch¹ of theology, which treats of the interpretation of the principles of these four sources, and of all the questions (مسائل) connected with the same, is called *علم الأصول*, that is, *قن أصول الدين* and *قن أصول الفقه*—science of the principles of dogmatics, and science of the principles of fikh, which means practical theology, jurisprudence.

The Qur'án,² the first foundation of Islám, is the book which contains the revelations Muhammad professed to have received from time to time, chiefly through the mediation of the angel Gabriel, which he delivered as a divine message to those about him, and which is, therefore, called the Word of God (كلام الله).

distinction from the proofs of reason (الأدلة العقلية) ; they are also called the proofs of (divine) Law (الأدلة الشرعية). The first two sources, Qur'án and Tradition, are called the absolute, infallible proofs (الأدلة القطعية), because they contain the absolutely true and undoubted fundamental doctrines of Islám, while the other two are called the secondary (الأدلة الاجتهادية) i.e., obtained by exertion in searching and in reasoning by analogy. The former are called the Roots (أصول); the latter the Branches, (فروع), on account of their being derived from the roots and dependent on them.

¹ A very useful commentary on this branch of Muslim theology is the book of the learned Banání called *مرح الجنائل على شرح العلامة البنانى على شرح الجليل* المحلى على جمع الجوامع للإمام ابن السبكي

² The word Qur'án, from قرأ to read, means the 'reading', or rather that which is to be read, the 'lectionary.' It was used at first to designate a portion only of the Qur'án, a lesson to be read, but was subsequently, and is now, used to designate the whole collection of the revelations of Muhammad (Súra xvi.)

There are various other terms by which this collection of revelations is designated, such as *Furqán* (الفرقان) from فرق to separate, to distinguish,

The Qur'án, as we now have it, consists of one hundred and fourteen chapters of unequal length called Sûras'

because it distinguishes between truth and error, or because it is divided into sections (Hebrew: *Perek*, *Pirka* = portion, section of Scripture); *Al-Kitáb* (الكتاب), the Book, the *Biblia Sacra* of Muslims; the *Mushaf* (المصحف) the Volume, collection of sheets.

The learned *Suyúti* relates that when the Qur'án was collected into one book, *Abú Bakr* requested his companions to call it by an appropriate name. Some proposed to call it *Sifr* (سيفر), others *Mushaf*, because the Abyssinians used to call their holy book by this name.

سورة (Heb. סורה) means a row or series of stones in a building, steps, and also a line in books or letters, applied to the chapters of the Qur'án, each being, as it were, a distinct row or step in the building of the whole.

Another division of the Qur'án is that into thirty sections, called *ajzâ* pl. أجزاء, made to enable Muslims to read the whole of the Qur'án during the thirty days of the fast of *Ramadán*. Each of these sections is subdivided into four parts called *zûc* pl. أرباع. There are various other divisions besides. The number of words in the Qur'án is said to be 77,934 or 77,437.

These Sûras have each a special title, taken from a particular subject treated of in the same. Thus the second Sûra is called the Sûra of the Cow (سورة البقرة); the third, the Sûra of the family of 'Imrân (سورة آل عمران). This is no doubt in imitation of the custom of the Jews. *Suyúti* mentions various traditions in support of Muhammad's having himself called certain Sûras or portions of the Qurán by the name which they now bear. The verses are called *âyah*, signs, miracles, as each verse is considered a divine miracle. Muhammad himself assured his adherents that it would be impossible for men and genii, if they exerted themselves to the utmost, to produce any thing like them (Sûra xvii. 90). This inimitability of the Qur'án is called the *amjâz al-qurân* i.e., its rendering any one incapable of producing anything like one of its verses. The Qur'án itself is therefore considered a sufficient proof of its divine origin and a 'standing miracle' (آية باقية). For a complete list of the titles of the Sûras see *Dictionary of Islâm* by *Hughes*, p. 490.

The last word of the verse is called *Fásila* (فصلة pl. فواصل), or separating word (فائلة الآي). *Suyúti* says: "God has given to His Book,