

# **THE EARLY DEVELOPMENT OF MOHAMMEDANISM**

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The early development of Mohammedanism by D. S. Margoliouth

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**D. S. MARGOLIOUTH**

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THE HIBBERT LECTURES  
SECOND SERIES

1913

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THE  
EARLY DEVELOPMENT  
OF MOHAMMEDANISM

LECTURES  
DELIVERED IN THE UNIVERSITY OF LONDON  
MAY AND JUNE 1913

BY

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## PREFACE

THE following lectures were delivered in the months of May and June 1913, in the University of London, at the request of the HIBBERT TRUSTEES, to whom the writer wishes at the outset to express his cordial thanks, both for selecting the subject of Mohammedanism and committing the treatment of it to him. Professor Goldziher in his *Lectures on Islam*<sup>1</sup> has provided guidance for all who wish to handle this theme; the topic chosen by the present writer might be called "the supplementing of the Koran," *i.e.* the process whereby the *ex tempore*, or indeed *ex momento*, utterances thrown together in that volume were worked into a fabric which has marvellously resisted the ravages of time.

The materials employed for these lectures are to a small extent unpublished MSS.,<sup>2</sup> but in the main recently published works of early Islamic authors. Of three among the most eminent of these the writer is simultaneously publishing for the first time

<sup>1</sup> *Vorlesungen über den Islam*, Heidelberg, 1910.

<sup>2</sup> The chief of these are the works of Muḥāsibī, employed in Lecture V.; the *Manāḳif* of Niffarī, from which select translations are given in Lecture VI.; and the monograph of Ibn 'Asākir on Abu'l-Ḥasan al-Ash'arī, which has been used for Lecture VII.

authentic and copious biographies from a MS. in his possession, through the liberality of the GIBB TRUSTEES.<sup>1</sup> The works of one of them, the jurist Shāfi'ī, were printed by Cairene scholars in the years 1903-1907; the light which they throw on the history of Islamic jurisprudence is brilliant. Their publication was immediately preceded by that of the works ascribed to Shāfi'ī's teacher Mālik, himself the founder of a law-school; and these, too, are of the greatest utility. This year has seen the completion of a *Corpus Juris* on a still vaster scale belonging to the school of Abū Ḥanīfah, but compiled three centuries after his time; this, though highly instructive, is no substitute for the work of the founder. The biography of Shāfi'ī certainly helps the appreciation and possibly the understanding of his treatises.

Of the other two authors, Jāḥiẓ and Ṭabarī, the works have been issued partly by Eastern, partly by Western scholars. Each of these is a mine of information, and, like Shāfi'ī, takes us into the atmosphere wherein Islam developed.

In Lecture IV., which deals with the condition of the "protected communities," considerable use has been made of later authorities; elsewhere the writer has usually endeavoured to keep within the third, with occasional extension into the fourth, Islamic century. M. Massignon's interesting edition of a work by Ḥallāj enables us to follow Ṣūfism into a period near its rise; the account of this

<sup>1</sup> Yāqūt's *Dictionary of Learned Men*, vol. vi.

subject given in Lecture V. is mainly based on the *Kūṭ al-Kutūb* of Abū Ṭālib al-Mekkī, of the middle fourth century of Islam, published some twenty years ago. Lecture VII. contains material drawn from the *Ibānah*, ascribed to Abu'l-Ḥasan al-Ash'arī, of which the genuineness seems to be attested by Ibn 'Asākir; it was printed some ten years ago in Hyderabad. Another text printed in the same place, the *Dalā'il al-Nubuwwah* of Abū Nu'aim, has furnished material for Lecture VIII.

Throughout, an acquaintance with the elements of the subject, such as can be obtained from the writer's manuals,<sup>1</sup> has been assumed in the reader; in order, however, to render the Lectures intelligible by themselves, all allusions which could occasion any difficulty have been explained in the Index.

The writer terminates this Preface with a tribute of gratitude to those Mohanmedan scholars in Egypt and India who during the last few years have put into our hands so many texts of the highest importance for the study of Arabic antiquity; and another to the audiences who deemed these lectures worthy of their attention.

OXFORD, December 1913.

<sup>1</sup> *Mohammedanism*, in the "Home University Library," and *Mohammed and the Rise of Islam* in the series "Heroes of the Nations."