

MOHAMMED
AND
MOHAMMEDANISM

MOHAMMED AND MOHAMMEDANISM
LECTURES

DELIVERED AT THE
ROYAL INSTITUTION OF GREAT BRITAIN
IN
FEBRUARY AND MARCH 1874

BY
R. BOSWORTH SMITH, M.A.

ASSISTANT-MASTER IN HARROW SCHOOL.
LATE FELLOW OF TRINITY COLLEGE, OXFORD.

LONDON
SMITH, ELDER, & CO., 15 WATERLOO PLACE
1874

All rights reserved

UXORI MEÆ,

NULLIUS NON LABORIS PARTICIPI,

HUJUSCE PRÆERTIM OPUSCULI INSTIGATRICI ET ADMINISTRÆ,

STUDIORUM COMMUNITATIS

HAS, QUALESCUNQUE SINT, PRIMITIAS

DEDICO.

P R E F A C E.



THE substance of these Lectures was written early in 1872: they were originally intended only for a select audience of friends at Harrow, but on the suggestion of some of those who heard them they were afterwards considerably enlarged, and were delivered before the Royal Institution of Great Britain in the months of February and March 1874.

They are an attempt, however imperfect, within a narrow compass, but, it is hoped, from a somewhat comprehensive and independent point of view, to render justice to what was great in Mohammed's character, and to what has been good in Mohammed's influence on the world. To original Oriental research they lay no claim, nor indeed to much originality at all; perhaps the

subject hardly now admits of it: but, thanks to the numerous translations of the Koran into European languages, and to the great works of Oriental scholars, such as Caussin de Perceval, Sprenger, Muir, and Deutsch, the materials for forming an impartial judgment of the Prophet of Arabia are within the reach of any earnest student of the Science of Religion, and of all who care, as those who have ever studied Mohammed's character must care, for the deeper problems of the human soul.

The value of the estimate formed of the influence of Mohammedanism on the world at large must, of course, depend upon such a modicum of general historical knowledge, and such Catholic sympathies, as the writer has been able, amidst other pressing duties, to bring to his work. The only qualification he would venture to claim for himself in the matter is that of a sympathetic interest in his subject, and of a conscientious desire first to divest himself of all preconceived ideas, and then by a careful study of the Koran itself, and afterwards of its best expounders, to arrive as nearly as may be at the truth. How vast is the interval between his