

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."—  
HOLY QUR-AN, 33 : 40. "There will be no prophet after me."—MUHAMMAD.

*The*  
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(peace be upon him)

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نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE  
**ISLAMIC REVIEW**

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RAJAB, 1361 A.H.  
AUGUST, 1942 A.C.

[No. 8

**A DECLARATION**

I, LANCE BOMBARDIER ALFRED VIAL 892879, of R.A., c/o G.P.O., Falmouth, Cornwall, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Alláh (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus, and others, and that I will live a Muslim life by the help of Alláh.

*La iláha ill-Alláh Muhammad-un-Rasul-Alláh*

[There is but One God (Alláh) and Muhammad is God's Messenger.]

*Dated 5th June, 1941.*

A. VIAL.

## ISLAMIC REVIEW

### FRESH LIGHT ON THE RELIGION AND LIFE OF THE PROPHET MUHAMMAD

BY DR. GEO. LINDSAY JOHNSON, M.D., F.R.C.S.  
(ENGLAND)

Before the time of Copernicus and Galileo, it was a perfectly reasonable theory to assume that this world of ours was the only inhabitable globe in existence, and was under the protection of the Almighty although the Devil and his agents played a very considerable part in the management of our affairs. The writings and the glorious achievements obtained at the Museum and Academy of Alexandria became hidden under a cloud of ignorance and priestly unintelligible jargon, which when opposed by the philosophers often ended in the cruellest persecutions and often torture by the fanatical priests as soon as they felt their power was endangered. The statement of the priests to which all the people had to believe in was that the earth was the centre of the Universe, and all the stars and planets as well as the sun and moon revolved round it, while the earth was shaped like a saucer, around the border of which were high mountains entirely inaccessible. The earth was hollow, and the Devil (or Satan) and his agents lived inside it, while below this cavity was the Abyss where there was utter darkness. The cavity was Hell (into which the wicked, which included all who differed in their belief from what was taught them by the priests) were continually being thrust by Devils, who came to the surface for that purpose. This scene can be seen by anybody at the present time depicted on the walls of the convent at Pisa, by the artist who depicted in the minutest detail what we have just described. Above the Firmament was Heaven, presided over by the Trinity on their thrones, while surrounding these were the hosts of redeemed angels, continually playing on their harps. The vast expanse beyond was filled with tables seated at which the happy spirits of

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the just enjoyed a perpetual banquet, when they were not playing their harps. The masses of the people never reflected that the monotony of this state of existence would become almost, if not quite, as unendurable as Hell itself.

The Egyptians had already forced on the Church their peculiar views respecting the Trinity, and they compromised with the Christians that, in exchange for the adoration of the Virgin Mary, they should restore the worship of Isis and her child Horus. Now it is curious that in the Cathedral of St. Stephen in Vienna, there is a life-size image of the Virgin, represented as a black woman, holding a coal-black infant in her arms, while both the Virgin and her child are clothed in a garment stiff with embroidery and jewels and shaped in the form of an equilateral triangle evidently made to denote the Trinity in Unity, the apex of the triangle forming a collar at the neck. I bought a photograph of it at the door of the Cathedral. Its origin from Egypt or Abyssinia is obvious, since in Nubia which adjoins it the natives are among the blackest people in the world.

### THE QUARREL BETWEEN NESTOR, THE BISHOP OF ANTIOCH, AND CYRIL THE BISHOP OF ALEXANDRIA

Now it happened that Nestor, the bishop of Antioch, had been called by the Emperor Theodosius to the Episcopate of Constantinople (427 A.D.) exactly a hundred years since Constantine had adopted Christianity as the religion of the Roman Empire. Nestor rejected this base but popular anthropomorphism, as he looked upon it as little better than blasphemous.

On account of this, a bitter quarrel arose between him and Cyril, the Bishop of Alexandria, and the latter was determined that the worship of the Virgin as the mother of God, as well as her son Jesus, should be

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recognized by everyone. Nestor on the other hand was determined that it should not be. In the great Church at Constantinople, he vindicated the attributes of the 'Eternal,' the only true ruler of the Universe. "Can it be possible," he said, "that He should have a mother"? Now in those days questions concerning religious beliefs assumed an importance far greater than we in these practical times can conceive possible, and the question soon became of national importance. Helped by the monks of Constantinople they took arms on behalf of the Virgin. This quarrel became so alarming that the Emperor summoned a special Council to meet at Ephesus.

Meanwhile, Cyril had given immense bribes to the chief eunuch of the Imperial Court, through whom he obtained the help of the Emperor's sister.

Cyril who, by the way, was one of the most unscrupulous villain that ever lived, hastened to the Council, and at once assumed the presidency, and ordered the Emperor's rescript to be read before the Syrian Bishops could arrive. All arguments on the part of Nestor were refused to be heard.

On the arrival of the Syrian Bishops, a meeting of protest was held by them.

A riot ensued, in which a number of people were killed. Nestor was abandoned by the Court, and was banished for life.

During the banishment of Nestor, his followers formed colleges supporting his doctrines all through Syria, Arabia, India and Egypt. The Syrians adopted the works of Aristotle, and translated them into Syriac and Persian.

A religious revolution which gradually extended over the greater part of the civilized world was the result. It caused, first, the temporary overthrow of

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the above form of Christianity by the Persians, and secondly by the great reformation under the Arabians.

The origin of Science and scientific research can truthfully be said to be due to the Arabians, if we omit the great name of Aristotle. To such a pitch had literature developed under the Khalif Alhakam that the catalogue of his books alone filled forty volumes. In all directions Science soared. One of the Arab Khalifs wrote a treatise on Algebra. Harun Alrashid caused Homer to be translated into Syriac. The Arabs caused Observatories to be erected all over Spain, and to such accuracy had observations been carried that they determined the obliquity of the ecliptic practically the same as is found to be the result at the present day. According to the Saracen astronomers it was  $23^{\circ} 35'$  being the path of a great circle cutting the equator at two points. The Arab invented the cypher, by which arithmetic was made possible, since the Roman numerals made calculations almost impossible.

We owe to them the discovery of the pendulum for the measurement of time. In a letter to his patron, the Emperor Otho III alludes to the cipher, which follows the 9, which, added to the other digits, increases its power tenfold, and with humility he playfully but truly says, "I am like the last of all these numbers."

But the most eloquent testimony to the influence of the Prophet of Islam lay in the welcome it gave to everyone who pursued the path of science and learning. Everyone was welcome, whether he be Jew or Gentile, Catholic or freethinker or even atheist. All were welcome, so long as they met to improve their minds. How different it was when the priests controlled the faith of the masses! Such freedom of thought even now is denied to most countries of Europe.

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So we see that the overthrow of Nestor by no means destroyed his opinions. He and his followers based their beliefs on the plain inference of the text in St. Matthew's Gospel containing the end of the genealogies of Jesus and Joseph, the husband of Mary, who was the mother of Jesus who is called Christ. (Mat. I, 16.) And also the text "Where did he get this wisdom from?" and they said, "and also his miracles?" "Is not his mother called Mary, and his brothers James, and Simon, and Joseph, and Judas? And his sisters too?—are they not all living among us?" "Where did he get all this knowledge from?"..

This clearly showed that the perpetual virginity of Mary as the new Queen of Heaven was a myth, and could not be sustained for a moment. (Mat. 13.56.)

This called forth a frightful orgy of cruelty. The Byzantine Emperor Maurice was employed to help the Nestorians.

A mutiny broke out in the Roman army headed by a centurion named Phocas. Maurice was taken prisoner, and beheaded by his orders before the eyes of his five sons, who were then killed. *His wife the empress was put to death by torture*, and all the adherents of the cause were tortured with the most fearful ferocity and cruelties, such as even a Nero would have been ashamed of doing! When the news reached Rome, Pope Gregory was delighted, praying to God that the hands of Phocas might be strengthened against all his enemies!

For this he was called the "Universal Bishop." Heraclius, when he heard of the murder of his friend Maurice, at once took arms against Persia, with the most brilliant results. Amazement filled the populace when they found that all their prayers were of no avail, and all their invocations to the Virgin were unheeded.



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The Persians had taken possession of the most sacred places of the Christians. Bethlehem, Calvary, Gethsemane, and all the priceless relics were carried away, including the 'True Cross' with the nails, and the 'crown of thorns.' The Christians were appalled, and lost their faith in their doctrines, prayers, and miracles.

Then an event happened which reacted upon the whole civilized world. It was the advent of Muhammad.

### THE ADVENT OF THE GREAT PROPHET

In the summer of 581 A.D. there came to Bozrah, a town on the borders of Syria near Damascus, a caravan of camels laden with merchandise from Makka. The conductor of the caravan, Abu Talib, and his nephew Muhammad, a boy of twelve, were entertained at the Nestorian Convent in the town. The monks found out that the boy was the nephew of the Guardian of the Ka'ba, in which was a meteorite stone, which was kept as a most sacred relic by the Arabs, as it had been seen by several people to fall from the sky, and probably sent down to earth as a witness by God Himself.

One of the monks named Bahira found the boy exceptionally intelligent, and spared no pains to convert him from the idolatry in which he had been brought up. He found the youth very eager to acquire information about religion. At that time the Christian Church, through the wickedness of the clergy, had been brought into a condition of anarchy.

The councils were often the scenes of unbridled violence and corruption. At the Western Church around Constantinople, the election of a pope or a bishop was often disgraced by the most frightful murders. At the Court of Constantinople, the Church had been torn to pieces by contentions and schisms.

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The Marionites regarded the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary!

Another sect worshipped the Virgin as a Divinity, offering her cakes as sacrifices, while the Nestorians, as we have seen, denied the existence of more than one Supreme Being, which they called the 'Eternal Spirit of God.'

Now Muhammad was taught the tenets of the Nestorians by the monk Bahira at Bozrah, and it was from him that the young man learnt the story of their persecutions.

It was these interviews which created in him a hatred of the idolatrous practices of the Church, and indeed of every form of idolatry, and they taught him never to speak of Jesus as the Son of God, but always as 'Jesus the Son of Mary.\*' As Muhammad grew to manhood, he made expeditions into Syria. A wealthy widow of Makka, named Khadijah, was so charmed by his intellect and fidelity, that she caused a slave to intimate to him what was passing in her mind; and for the remaining twenty-four years of her life, he became her faithful and loving husband.

In a land saturated with polygamy, he never disturbed her by the presence of a rival. Many years later, when at the height of his power, his second wife Ayesha, who was one of the most beautiful women in the whole of Arabia, said to him, "Was she not old?" "No, by God!" he exclaimed, with a burst of honest gratitude. "There never could be a better. She believed in me when all men despised me. She relieved me when I was poor, and persecuted by the world."

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\* The Muslim theory of revelation cuts across this idea of the Prophet learning religious principles from human sources, which at best can suggest things as plausible but cannot give one the certainty needed by founders of religions—*Ed. I. R.*

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Khadijah's cousin Waraqa who was a Jew had turned Christian. He was the first to translate the Bible into Arabic. Great problems of religion agitating his mind Muhammad retired to a grotto a few miles from Makka, and gave himself up to meditation and prayer.

As the result of his meditations, he was drawn to the conclusion that one great truth stood out among the chaos of dogmas and disputations around him, namely—*The Unity of God*.

He unfolded his views on the subject to his neighbours and friends, and announced that he intended to dedicate his life to preaching that great truth—*The Unity of God*.

Again and again he declared in his sermons and in his great work—The Qur-án (Koran), "I am nothing but a public preacher." Henceforth until the day of his death, he wore on his finger a ring on which was engraved "Muhammad, the Messenger of God." He had no ambitions for himself.

From the pulpit of the Ka'ba he proclaimed, "O my friends, I am only the son of an Arab woman, a man like yourselves." On another occasion he told the people, "Of what dost thou stand in awe? I am not a king. I am only the son of an Arab woman, who ate flesh dried in the sun." Such was his humility.

How different from the words of the majority of the popes and bishops throughout the whole of the Middle Ages, some of whom declared themselves the equal of God, and a few of them even dared to order the people to worship themselves!

Nearly all the popes and bishops and priests of every rank, from the fourth century A.D. until the close of the eighteenth, had their hands stained with the blood of those who were their opponents.

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The cruelties of the Church in those times were past belief, there is hardly anything in history to equal it. Leo X, through his emissary Tetzal, sold indulgences to all those who dropped money into his collecting box, including remission of sins and pardon from the deity himself. To such an extent did that custom prevail that it caused Luther to rise up against it, and defy the Pope, which was one of the chief causes of the Reformation, and which lost a large portion of Europe for ever from the Papacy.

All religions at their commencement are more or less true, but all of them tend to become corrupted.

Before the end of the first century, St. John in his so-called revelations wrote to the seven churches of Asia Minor, calling attention to their relapses of faith. Indeed, only one church, that of Philadelphia, remained true to the faith preached to them by St. Paul. And this is the case with all religions and Muhammad's religion was no exception to this rule.

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Needless to say canvassing in a cause like this is an act highly honourable.

MANAGER.

## THE RÔLE OF RELIGION IN CIVILIZED EXISTENCE

BY MAULVI AFTAB-UD-DIN AHMAD

You find people talk everywhere about the present civilization breathing its last. It is worth while, therefore, to understand what we mean when we use the term 'civilization.' Broadly speaking we mean by it a state of things in which arts and crafts, literature, philosophy and science can find fertile fields for their growth and development. Needless to say that the relevant human faculties are always there waiting for an opportunity to exhibit themselves. It is the inhospitability of the social situation that prevents their doing so. As we may understand, it needs an endless series of adjustments, connections and co-operations between individuals and groups to produce just one item in the necessities of our civilized existence, not to speak of new inventions and discoveries. It further needs an absolutely peaceful atmosphere, security of life and property and above all a certain cheerful attitude towards life in general. As a matter of fact, it is the last mentioned that gives birth to the other requirements of civilization and it is this that we propose to discuss in this article.

To start with, we must realize that man is a thinking being, and he is a civilized being to the extent that he retains this power in an active form. Unfortunately, as he thinks about his surrounding in order to improve upon it, and make it beautiful, an act which may be called an effort to civilization, he cannot help applying the same faculty to the happenings that concern him in a more vital manner, and that cannot be avoided try as he may. It is sad to reflect that man's resourcefulness that produces civilization pales into insignificance before his helplessness in the latter sphere, a helplessness that presses him from every side every moment

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of his life. Death, diseases and accidents on the physical plane, infidelity, injustice, cruelty and like things on the moral, can but create gloom and despondency in a thinking mind, which is just the opposite of the spirit, from which springs civilization. Unless, therefore, there is some super-intellectual light that lights up this gloomy aspect of our life, there is no chance for civilization. And here comes in the function of religion. It is interesting indeed to find that every remarkable effort to civilization on the part of man is invariably preceded by an effervescence of the religious spirit in him. I think it was Joseph Mazzini, the great Italian thinker, who challenged the students of history to produce one instance of social and cultural activity the source of which cannot be traced to a religious fermentation. Indeed, all cultural activities presuppose a vision and a sense of the eternal and the imperishable in the midst of the transitory and the perishable that surround us in our physical existence. And it is religion alone that can impart this to man. No wonder, therefore, that Dean Inge, that great British thinker, should notice, with sadness, a definite note of despair in modern English literature. Indeed, if literature is the index of a people's mind, which undoubtedly it is, the whole of Europe is in despair to-day, deprived of the sole foundation of cultural hopefulness, *viz.* religious perception. But what is happening to-day has happened times out of number in the course of history. Unfortunately, our knowledge of human history is very limited. The truth of our statement, however, can be tested with advantage within the range of the period which historical knowledge can illuminate. The Prophet of Islam opens the door of the true historical period of the existence of our species on this planet and he is, at the same time, the acknowledged founder of a new civilization, which,

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strictly speaking, extends right up to the present moment. The world knows that his foremost object and greatest achievement was the stirring of the religious susceptibilities of a people who were considered as hopelessly dead to such impulses. The most pagan among the pagan nations of the world, the Arabs were the hardest nut to crack from the religious point of view. And yet it was these Arabs that were made to give the world the most energetic religious impulse that humanity has ever experienced, and at the same time the very first lessons in the sciences of Physics and Chemistry, the corner-stone of our present civilization. It is interesting to note that if the Muslims taught Europe Physics and Chemistry, they did not fail to impart to them a part of their own religious outlook as well. The protest against the extravagant powers claimed by the Pope, the claim of the layman to read and understand the Bible for himself, are but distant ripples of the religious commotion created by the democratic and rational faith of Islam. To the Europeans, even these small ripples were waves big enough to call forth the most powerful spiritual reactions. Brought up in the pagan frame of mind from times immemorial, they were taken over by Christianity only to be treated as dupes and lulled into a spiritual slumber by the charms and incantations of the Roman Catholic faith. Their real spiritual consciousness, thus, never had an opportunity of getting in touch with any personality spiritually awakened. The Protestant Movement was the first attempt on the part of this energetic race to establish contact with such a personality. With all the wrappings of the mystery cult, the personality of Jesus is undoubtedly an inspiring one provided one tries to get him directly through the Gospels. The resolve of the people to understand Jesus through their Scriptures was, therefore, an epoch-

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making event in the history of Christendom. It brought them in direct touch with a master-mind that could yet inspire. It was their first contact with a truly God-realized person in spite of the mysterious church theories about his real nature. A living nation with a powerful creative genius even this much of inspiration meant a great deal to them. It produced what is called "Renaissance." Though Martin Luther was no inspired, God-realized person himself, yet he brought the Germanic nations in touch with an inspired Teacher—Jesus of Nazareth. To them it was really a revelation of the personality and the message of the master. The enormous cultural activities that followed are thus understandable from a religious point of view. Never before was this energetic race so deeply stirred in their religious consciousness on so large a scale. In addition to this, though politically fallen, the Muslims as a people continued to be spiritually awake and to transmit to the Christians, by their contact, that religious view of life, without which, as we have seen, no civilization is possible. The perishable side of life looms so large in this life of ours, that even if we are urged to any activity by the instinct of self-preservation, as we are told we are, we cannot, as thinking beings, afford to make this life's wherewithals so beautiful by means of that awful amount of self-control and sacrifice which civilized existence entails. It needs hardly any pointing out what a huge amount of altruism is needed to build up a civilization and to maintain it in vitality. If we are to act by the mere instinct of self-preservation we may at best live a life of the jungle, just maintaining our existence somehow at the cost of others. But civilization needs living with and for others more than living for one's own self.

And Protestant Europe got this sense in two ways—by their spiritual contact with Jesus of Nazareth



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and by their social contact with Muslims. The former contact would have been more real had there not been the church theory about the Divinity of Jesus. But the latter contact more than made up for what was lacking in the other. Defeated in the fields of politics and economics the Muslims yet influenced the Europeans in the matter of cultural outlook. This kind of influence has occurred so repeatedly in history that it is not necessary to argue the point at any length. The most outstanding historical examples of this are the influence of conquered Greece on the conquering Romans and the influence of trampled Rome on its barbarian conquerors. For the Muslims one may add the case of the fallen Arabs influencing the conquering Turks. So long, therefore, as the Muslims continued to be alive and healthy as a religious community, the civilization to which they lent their spiritual warmth continued to thrive in spite of all its constitutional anomalies. To the great misfortune of this civilization, however, Muslims themselves ceased to be that living religious community as the 19th century began to draw towards its close. If one takes note of this fact, one will not be puzzled at the appearance of the present crisis in the Western civilization. It needs no great effort to discover that the Muslims, as a community, had ceased of late to produce or possess anything which the West could receive from them. Left to its own resources the West was bound to collapse which it is doing.

It should not surprise anyone that one nation should uphold the spiritual vision and generate spiritual energy and another receiving it second-hand should build up a civilization on that basis. Nor should it be thought that the latter is a greater achievement than the former. As a matter of fact, Islam passed through three phases of existence. It started its career with a

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colossal amount of spiritual energy but no remarkable material civilization and culture. Then it achieved these latter, but suffered a loss in the former. Lastly, it lost its worldly glory and retired to its spiritual heritage, evidently to find it of enormously greater value than the other achievement. Had it not been so, it would not have been possible for it to contend so long with the disintegrating forces let loose by the West. It may be astonishing to a matter-ridden modern man to be told, but it is a fact withal, that those who have achieved the other thing, regard material civilization as a trash in comparison. On the other hand, the civilized man of our day, if he gets the chance of tasting a little of that bliss which attends spiritual enlightenment, is sure to be prepared to sell his whole civilization for a humble place in that atmosphere, even it be for a brief moment.

To go back to our argument, the examples of religious effervescence preceding any cultural activity can be added *ad infinitum*. We must hasten to remind the readers that all such cases of effervescence are not of equal quality. Some are original, others reflected. Their scopes, accordingly, vary. Those that, like the rise of Islam, are original, supply the fundamental and universal cultural energy to humanity. While others touch only a small section of it and that also for a short time. To take a case of the latter type near at hand we may mention the Brahma Samaj Movement in India. Raja Ram Mohan Roy's efforts to take polytheistic Hindu religion back to its unitarian origin must have been backed by a tremendous spiritual effervescence. One may say, he proved himself more ambitious and courageous in this respect than even Martin Luther and his associates. The jump was very big indeed. Nor should we fail to notice that the Raja's reformation movement differed very widely from those

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that preceded it in the field, in that he stuck to the Hindu tradition and cited Hindu scriptures for his authority. He did not break away from that tradition as Guru Nanak did before him.

Nor did he allow any narrowness to enter in the religious outlook he enunciated; it was broad and universal and as such ran counter to the traditional outlook of Hinduism. So his was an arduous task that must have been supported by a tremendous spiritual fermentation. Although it is not necessary for our argument, yet for the sake of knowledge, we may say a few words here in regard to the causes of this new stirring. It is rightly held that the movement took its rise in the impact of the West on the mind of Hindu India. But this should not be taken to mean that Christianity had anything to contribute in a positive manner to the formation of the Brahmo religious outlook. That it had not is proved by two facts; (1) the strong unitarian belief of the Samaj; and (2) an attitude of respect towards the founders of all religions. These two principles unmistakably belong to the religion of Islam. How is it, then, one may ask, that the Samaj did not come to exist during the long centuries that Islam politically ruled India? The reply is that Islam in India was never very intellectually aggressive. What little aggressiveness was shown by enthusiastic preachers, at times, was controlled, strangely enough, by the Muslim rulers. Whereas Christianity brought to India its burning proselytizing zeal on the one hand and, paradoxically enough, a fanatical intellectual freedom on the other.

The reaction of the Hindu mind, in face of this double attack, was that it became frightened with the prospect of being converted by the Trinitarian cult, but was somewhat relieved with the intellectual emancipation which the West brought along with

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Christianity. In the light of this emancipated intellect, it found in Islam a strong armoury, wherefrom could be obtained weapons that would protect Hinduism not only from the onslaughts of Trinitarian Christianity but also from rank atheism towards which Western intellectualism was naturally inclined.

So it was undoubtedly the impact of the West that produced the Brahma Samaj, but the service was a negative one. Whatever it was, a great religious commotion resulted and produced men of genius possessing deep, devotional minds. And it is this spiritual fermentation that explains the cultural activities that have made Bengal so famous and that culminated in the appearance of Tagore as if to mark the blooming season of the Brahma Samaj Movement.

So here is an example of religious fermentation acting as a seed to cultural activities, working on a second-hand enlightenment, over a small area, and accordingly producing results that are within the ken of the third, nay even of the second, generation.

Following this line of argument to the deeper regions of the same law, it will not be unwarranted to hold that the present world civilization owes its existence to that original religious movement which was started by the recluse of the Cave of Hirá some thirteen-and-a-half centuries ago.

As we have said, one should not hesitate to accept this statement of ours just because the nation that generates the spiritual vision is not, in this particular case, the same as that which builds up or maintains the civilization, as it is not the same set of persons, even in the same nation, that perform the two functions.

The upshot of the whole discussion is that whether we want to see the present civilization have a new lease of life or we desire humanity to carve out a new civilization, we have to find a band of people who

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would bring back to us that spiritual vision of life and existence which successive generations of Prophets have left as a heritage to humanity, to which we Muslims are the legal heirs. If we are not in actual possession of that heritage it is because we have lost touch with the Qur-án, the living safe of that invaluable treasure. In any case, the task of generating the spiritual vision of things that is to form the basis of the coming civilization or of the New Order, as it is called, devolves on the Muslims by an express announcement of the Qur-án.

“ Thus have We made you an equitable people so that the Prophet may be a witness for you and you witnesses for the people of the world.”

The word which is translated as “ witness ” is the word *Shahid* in Arabic, which really means one who can speak on the basis of experience. Every prayer time we proclaim from millions of minarets all over the world that we are witnesses to the existence of God, in other words we have realized His existence in our life-experience as the Prophet had it in his. Let this be a palpable fact and the problem of human civilization shall have been solved.

### AN APOLOGY

Our subscribers must be feeling very disappointed to see the journal printed in an inferior kind of paper. They may naturally think it due to economic considerations. We take this opportunity of assuring them that that is not a wholly correct view. The prices of paper are, no doubt, very high, but we are prepared to pay even high prices to maintain the standard of this journal. Our difficulty is that good quality paper is not at all available for purchase. That is why we are compelled to use the inferior quality. We thus deserve the sympathy of our patrons.

MANAGER.

## ISLAMIC REVIEW

### THE GOVERNMENT OF THE HOLY PROPHET: ITS ESTABLISHMENT AND ADMINISTRATION

BY DR. HAMIDULLAH

#### II

(Continued from last issue)

[A paper which was read in a special meeting of the Historical Society, in the Uthmania University College and was awarded the Saidiyyah Prize of one Guinea from the Milad Prize Fund in 1931. Although the author could improve much on this after twelve years of his studies we prefer to record here one of the early literary monuments of Mr. (now Dr.) Hamidullah.—ED. I. R.]

#### INSTITUTIONS OF THE GOVERNMENT

Acquisition of a government without being able to retain it is a thing most absurd. It has been mentioned before how the Holy Prophet established the government under the Divine Commandments based upon justice and truth. It remains to be seen now that institutions were created to ensure the consolidation and stability of that government. In this connection let us have a glance at the teachings of the Holy Prophet.

It can be easily deduced that the teachings of the Holy Prophet ensure good in this world as well as in the hereafter, of which the means prescribed are: (1) Knowledge, (2) Physical fitness, and (3) Morals. By knowledge is meant the clear understanding of one's rights and obligations, *i.e.* an appreciation of the fact that all things belong to us while all of us, including every individual, belong to God.

Accordingly, next to Faith, there are five Pillars of Islam, *viz.* Prayer, Fasts, Pilgrimage, Zakat (or surplus property-tax), and Struggle in the Way of Allah. The last of the above-mentioned Pillars of Islam (when taken in the sense of war) is *Fardz Kifayah*, *i.e.* if a sufficient number of the Muslims take part in it, the remaining number is exempt from

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it. The remaining four Pillars are unconditioned obligations on each and every Muslim.

A little reflection on these institutions will confirm the validity of the claim that their observance can really secure for one the good of this world and of the hereafter. It should be clearly understood that the above-mentioned obligations are incumbent upon every Muslim; the other obligations imposed specially upon the ruling classes will be dealt with separately.

Co-operation between a ruler and the majority of the ruled is indispensable to the running of a government. Islam, therefore, took special care to so frame its rules as to promote the spirit of co-operation among its adherents. Same is the case with the religious ordinances of Islam, as we see that no exemption from the general rules is made for anyone. Of course, the infants and the insane, a class which is left out of all account, is an exception to the rule. Otherwise both a sovereign king and an humble labourer have been ordered to perform the same sort of duties. For example, men of the same street have been enjoined to assemble five times a day (in a mosque), those of the same town once a week; and those of a town and of its suburbs twice a year. A military expert has perhaps rightly remarked that the Muslim prayers in a way serve the purpose of military parade and training: the drawing up in a line, the concurrent movements at the words of a commander (imam), punctuality of time, cleanliness and ablution, the habit of rising early in the morning—all these form a part of the prayer. It is recorded in some book of Tradition (perhaps in Abu Dawud) that the Holy Prophet, while ascending some height during his military march, used to say, "God is the greatest," and when descending, "Glory be to God." It is with the same exclamations that the motions in a prayer of sitting and standing, of

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bowing and prostrating have to be started. Prayer also serves the purpose of physical exercise, as it should, being one of the Pillars of religion.

The habit of travelling is a war necessity, and pilgrimage in Islam provides an opportunity for the same. In pilgrimage, Muslims come every year from all parts of the world to the Holy City of Makka. It also serves as the best means to remind the Muslims of the Universal Fraternity and the Brotherhood of the Faithful, or, in other words, the unity of all the subjects of the government. It also provides an occasion for the council of the Muslims from all the provinces of the kingdom and the regions of the world; and also for the public levee of a Muslim Caliph wherein every class of the community is best represented.

Let us now take the question of Zakat. A government without revenues is a body without soul. Zakat in general or any equivalent of it, and tithe on the agricultural produce and other surplus property are necessary and indispensable taxes, not merely in a Muslim government but in every type of government. But it was the first incident of its kind in history when Islam adjudged the income of a government to be a public property instead of being the personal property of a king. Accordingly, its expenditure was so fixed in Islam that the agricultural tithes,  $2\frac{1}{2}$  per cent. of cash etc. and the one-fifth of the war-prize and other obligations were to be spent in helping the poor and the needy; in paying the salaries of the officers concerned; on manu-mission; for the liberation of the debtors from their debts; and in the ways of God, such as military preparations, social works, construction of roads and bridges etc. and for the help of the wayfarers. This institution of Zakat is the only institution that offers a middle path between the two extremes of Individualism and Socialism, effects a harmony



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between the interests of labour, capital and state, and safeguards in the best possible way their interests and offers a solution to remove poverty from, and improve the social condition of, a country. And in the words of Bernard Shaw, there can possibly be no better institution.<sup>18</sup>

If on the one hand various institutions were established for the perfection of the temporal affairs and monasticism was execrated, on the other an admirable balance was struck between the spiritual and material emotions of man by laying the utmost emphasis on the virtue of giving of alms (Zakat) in numerous verses of the Holy Qur-án and the Sayings of the Prophet. The achievement of good in this world and good in the hereafter was made to be the common ideal of all. It was with the same object that fasts for full one month in a year were enjoined on the Muslims. There are many expediencies in the keeping of fasts, such as they created the virtues of self-control, sacrifice, and a sense of equality between the rich and the poor. Fasts also train the soldiers in the hardships of hunger in times of war. The self-control, sacrifice, equality, and training for hardships and hunger, all these virtues have been considered a necessary element of public education in Sociology.

### THE FULFILMENT OF THE OBJECTS AND DUTIES OF THE GOVERNMENT

According to the modern Law of Jurisprudence<sup>19</sup> the most vital functions of a government are two; War and the Administration of Justice. In reality both are the two different ways of safeguarding the rights of the people, war being the unjudicial way and the administration of justice the judicial one. In connection with war the Holy Prophet has made the military service compulsory for every Muslim; just in the same way as we have it to-day in the form of

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conscription in most of the European countries. In order to make it deep-rooted in the very nature of man, compulsory military service, as is usually the case in Islam with other matters, was also given a religious colour. Apart from this, free and independent nations can find fault with the policy of infusing a spirit of military preparedness in a people.<sup>20</sup> Maulana Shibli writes in his book *Al-Farūq* that the system of conscription was not in vogue before the advent of Islam and that it was originally started by the Holy Prophet. A further discussion of the subject will follow later. Let it be clearly understood that the use of force or the waging of war to make one change one's *religion* is not allowed in Islam. The establishment of the kingdom of God on earth, *i.e.* the Muslim government, has no connection whatsoever with the religion of Islam in the narrower sense of the term. This can be done by the use of force, in order to eradicate disorder from the earth.

The second vital function of a government is the administration of justice and thereby to bring in the reign of peace, order and civilization, and also an age of happiness and progress. Administration of justice means that the rights of individuals, communities and nations are properly looked after. The solid and advanced institution which the Holy Prophet created for the administration of justice can briefly be described in one sentence. Law is the same for the rich as well as the poor, and its principles are unchangeable. Even the king could be sued before the Qadzi (judge). History preserves the incidents how the Holy Prophet, towards the end of his life, publicly announced that anybody having a claim against him should come forward, or anybody who had been wronged by him should have it retaliated. At this only one man claimed a few dirhams which were paid to him there and then.

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Perhaps it will not be out of place here to mention that Caliphs Umar and Ali (may God be pleased with them) presented themselves and gave their accounts before the Qadzi even during their respective caliphates. Our purpose here is simply to show in general outlines that the administration of justice in Islam was absolutely free from any outside control or interference, so much so that even a Muslim king could not prevent the decision of a Qadzi from coming into force, as long as the decision of the Qadzi was not openly in conflict with the canons of Muslim Law. The Holy Qur-án says, "Surely Allah enjoins the doing of justice," and, "when you arbitrate between people (Allah commands you) that you arbitrate with justice." There are innumerable sayings of the Holy Prophet which insist on equity and justice and issue warnings against tyranny and oppression. In fine, the rich and the poor, the master and the slave, the Muslim and the non-Muslim, all have been granted the same rights and obligations from the judicial point of view.

A state wherein the preservation of rights and justice is ensured to the people, wherein all the five universal needs of the subjects, viz. faith, reason, person, blood-relationship and property are perfectly and generously looked after, the loyalty and support of the subjects of such a state can never be doubted.

The essential parts of justice are *Shar'* and *Tashri'*, i.e. law and legislation respectively. Islamic Law is the personal law in the sense that it is applicable to the Muslims wherever they may be. Salmond writes in his *Jurisprudence*, 8th ed. p. 89, that territorial conception of law is losing its force day by day while law is getting more personal.

The question of the permanent nature of law and its change is hotly mooted up till now. Salmond holds (p. 41, *Jurisprudence*) the view that some fundamentals

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of law should be of a permanent nature, with reference to which by-laws may be framed from time to time to suit the needs of changing circumstances, in such a way that the code of law may remain abreast of the needs of time and help the cultural progress of humanity instead of standing in its way. The Holy Prophet had duly considered these things while constituting the Islamic Law. The Holy Qur-án contains the unchangeable and fundamental ordinances while the books of Tradition have very few of such absolute injunctions. That is why inference (*Qiyas*) and interpretation (*Ijtihad*) from the Holy Qur-án and the practice of the Holy Prophet have been freely allowed. But it should be noted that many of the laws and ordinances had been compiled in the very life-time of the Holy Prophet, and the Penal Law and laws about Tort (Law about damages and blood-money) had taken the shape of a statute. The same were later on developed and full scope was allowed in it for progress on the deductive lines of reasoning. It is in a well-known saying of the Prophet that the Muslim Penal Code and Jurisprudence have their origin. The occasion was the sending of Mu'adh-ibn-Jabal as the Governor of Yemen. The Holy Prophet asking him how he would deliver judgments as a Qadzi, Mu'adh-ibn-Jabal replied that he would do so according to the teachings of the Holy Qur-án; if no reference were to be found in them, then he would look to the Practice (of the Holy Prophet); and even if that fell short of the need then, he said, he would interpret according to his own judgment. The Holy Prophet approved of it and praised Mu'adh thanking God that men of such high intelligence could be found among his followers.—(*Tirmizi*). Obviously the interpretations of law by different judges will be different and even in the same case there may be conflicting decisions.

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Perhaps this is why the Holy Prophet said, "Differences of opinion among my followers is a blessing." He also remarked, "Religion is meant to be a source of ease for you." In short, the Muslim Law has the aptitude for being practicable in every land and in all ages to come, and the Holy Prophet clearly gave the good news to the Muslims that a Mujaddid (*Renewer*) would be born among them at the end of every hundred years to renew the religion; and this has been so in fact ever since.

Moreover, the changeability of law might appear plausible so far as the theory is concerned, but it is an astonishing fact that in actual practice the fundamentals of Muslim Law have never stood in need of any amendment or modification. Instead, the world is learning more and more to appreciate the Muslim Law. The veering of European and American mind round to the Muslim Laws of Inheritance, Polygamy, Divorce and Prohibition deserves special mention here.

The Prophet Moses (may peace be upon him) had made Law and Justice much advanced and it was first of all laid down in the Torah that only the guilty and the criminal should be held answerable. Previously even the members of the family of the accused and also those of his nation were held responsible for his deeds. By introducing a still more important principle of Law—that of Intention—, Islam has safeguarded the interests of millions of innocent people. The most celebrated saying of the Holy Prophet recorded in the books of Tradition is, "Deeds are to be judged according to the intention of the doer." The Holy Prophet gave a legal status to charitable endowments, legacy, divorce and various other things originated by him. He also made arrangements for an equal

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distribution of wealth and property so that "the circulation of wealth may not be confined to the rich only" (Qur-án). Zakat or obligatory property-tax, land-tax, inheritance, and restrictions in will are the chief components of this arrangement. The Holy Prophet had not simply made systematic and permanent arrangements for the settlement of law-suits, nor even had just laid down rules and regulations for the appointment of judges and for evidence and their jurisdiction. Along with all this, he had also started the work of Ifta's (i.e. providing the public with genuine information about the particulars of law), and of arbitration which is a way to settle disputes outside courts. (*Sirat-al-Nabi*, by Shibli, vol. 2).

Side by side with the judiciary, the executive had also been established. The executive meant the police force and the *muhtasib* department. Police was to carry out the sentence awarded by the courts to the criminals such as hanging etc., while the *muhtasib* department was to inspect and look after every sort of business, whether commercial or otherwise.

In this connection some light should be thrown on the civic laws and mutual relationship between the subjects, as both of these play an important part in the consolidation of a government.

The Holy Prophet divided his subjects into two groups—Muslims and the Dhimmies. Dhimmies are the non-Muslims who had been guaranteed protection by the Muslims. All had the same status as far as the protection of rights was concerned. But the military service was compulsory for the Muslims only and the Dhimmies were exempt from this and many other such obligations to which the Muslims were subjected. Instead, the Dhimmies had to pay a 'protective-tax' in lieu of the protection that was ensured to them. This tax was called *Jizyah*. It was with the object of

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perpetuating the identity and ensuring the prosperity of the Muslims that they were taught to be "firm against the unbelievers and compassionate among themselves," and "modest before the believers and mighty against the unbelievers." To enter into any discussion on this common political theory would seem unnecessary. The birth of Islam was wholly and solely meant to glorify the Lord, therefore most of the jurists hold that only those who are the theists, i.e. the followers of the Book, have the permission to reside under a Muslim government by paying *Jizyah*. The "followers of the Book" are the Jews and the Christians etc. Others, the idolaters—according to the jurists, have not the permission to reside therein. But this theory has never been brought into practice outside Arabia and even Hindus were treated as the followers of the Book. Even in the very life-time of the Holy Prophet the Magians had been granted a charter that their practices were like unto those of the "followers of the Book."

The duties of a subject people towards their government are: co-operation, loyalty and obedience. In this connection also the Holy Prophet, apart from laying down ordinances and providing inducements for the subjects, so created the very atmosphere of the Muslims that the human sentiments which are responsible for the fulfilment of these duties are kept alive by themselves. For example, he enjoined Prayers, Fasts, Pilgrimage, *Zakat* and such like pillars of religion which practically impart the lessons of co-operation, loyalty and obedience. The Holy Qur-án says, "And do not quarrel, for then you will be weak, and your power will depart." The importance which obedience bears on civil and military discipline affairs is manifest. But there are other kinds of commands also pertaining to the laws of citizenship, such as

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discrimination between lawful and unlawful eatables and between other right and wrong things. A detailed account of them will be out of place here. Suffice it to say for the present that all these commands and injunctions have been scientifically classified. They are either obligatory or prohibited; either commendable or disliked, though not compulsorily enforced; and there are those that are merely permitted, *i.e.* the acts the doing of which is left to the discretion of people. It is needless to say that man obeys the religious laws and those of his conscience more faithfully than he does the laws of the state. Therefore, by giving a religious colour to them, these laws of citizenship were fully instilled into the minds of the Muslims. It is only due to this fact that the Muslim Laws have more generally been duly carried out by the Muslims, with practically no State organisation to enforce them; whereas Prohibition Acts in America have proved practically ineffective. Let America and other countries gain something from the way Prohibition was carried out by Islam. Same is the case with all sorts of reforms which need a gradual intellectual education.

Constitution is an unavoidable necessity in a government. The Holy Prophet met this need also by establishing a sort of "an elected responsible monarchy." This was quite a new but admittedly the best form of government. By the elective method the ablest and the fittest person can come at the helm of the constitution, while it is not the case in the hereditary system. Similarly the advantages of the governing body being directly or indirectly responsible to each and every citizen are obvious.<sup>30</sup> Autocratic form of government is unanimously preferred to the democratic form of government, but with the condition that the 'one man'—the Autocrat—is a 'well-wisher and selfless man' at heart. Prof. Laski admits that



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responsible Monarchy which is bound to take counsel, best fulfills this purpose.<sup>31</sup> The Holy Prophet had aimed at the establishment of a universal government. He, therefore, threw into the background the questions of the unity of language, or territory, or colour. All Muslims, without distinction of colour or clime, were so united in the bond of fraternity that it proved far more firm and lasting than the family, racial, linguistic and geographical ties. Muslims were made to fully realize the fact that the cord of fraternity was the very cord of Allah : they should hold it fast and therein lay their prosperity and duration of strength.

The Holy Prophet had granted perfect autonomy to provincial governments in all matters except law and foreign relations, which were under the central government. Provincial governors, whose duties had to be divided later on among governors, judges, and collectors in the very life-time of the Holy Prophet on account of the excess of work, were absolutely independent in their respective provinces. It is worth mentioning here that as the independent Arab tribes embraced Islam, their administration began to be controlled by the government at Madina in one way or the other, with as little interference of the centre as possible, except the appointment of the chieftain. Sometimes one of the Madinites was appointed as the chief of the tribe, as in the case of Bani-al-Hārith of Yamān ; and sometimes one of their own was appointed on behalf of the central government. Similarly, collectors were appointed to assess revenues from them, and so were the governors and judges sent. In short, these tribes were slowly accustomed to yield obedience to the central government. They were also called forth at the occasions of war etc.

The Holy Prophet had also started the system of acting officers. So, whenever he went out from his

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seat of government, he left someone to act in his place. This he did to avoid any confusion or delay in the routine of the government. Various administrative departments such as Secret Police etc. were opened by him. Abbas (may Allah be pleased with him) was working in Makka, before its conquest, as the secret agent of the Muslim government. As already mentioned, various other departments were opened by the Holy Prophet, and some light has already been thrown on the departments of judicature, audit and accounts, police and others. The practice of keeping bodyguards can also be traced back to the days of the Holy Prophet. In addition to all these departments there were missionary work, educational work, civil and military services, rules and regulations about taxes, militia, foreign department, home department (hospitality, justice, and audit and accounts etc.), and revenue and finance department. All these branches are briefly dealt with below.

### MISSIONARY AND EDUCATIONAL WORKS

Both the missionary and educational works have been among the earliest institutions in Islam. The Holy Prophet adopted special methods for the religious as well as temporal education of the Muslims. In addition to the persuasive methods and the efforts to awaken the interest of the Muslims (for knowledge), he also deputed teachers to various places. The ransom of the educated war prisoners was that they should teach the Muslim children to read and write. In this connection the following traditions deserve mention here. It is recorded that the Holy Prophet said, "Receive education even though it be from China." And, "obtaining knowledge is obligatory on every Muslim, man and woman." Also the following verses of the Holy Qur-án refer to the same, "And those who have been given knowledge have grades ;"

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and, "Why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion?" and, "And say, O my Lord! increase me in knowledge;" and also, "Are those who know and those who do not know alike?" etc.

Permanent arrangements were made for the missionary work among the non-Muslims and a considerable amount from the income of the government was set aside for this purpose. (Holy Qur-án). Unexpected incomes of the government, which came off and on, were also spent on drawing the hearts of the non-Muslims. Of course, none has ever been forced to accept Islam and neither the Holy Qur-án permits the use of force in this matter. But it was enjoined upon the Muslims to propagate their religion by means of preaching and to have the felicity of taking part in the glorification of the Word of Allah. For this purpose the Holy Prophet sent his celebrated companions as missionaries not only to different parts of Arabia, Egypt, and Syria etc., but also, according to local traditions, to far off countries like China.

Mosques serve the purpose of an Assembly Hall for the Muslims wherever they may be. They are a centre—and an indispensable part of their religious as well as mundane activities. The Holy Prophet paid special attention towards them and gave due instructions for their construction and maintenance and for the appointment of Imams (those who lead the prayers) and Mu'azzins (those who call the people for prayers). They served, in their spare time, as teachers for the locality. Only the most learned was appointed as Imam, in the heydays of Islam.

### CIVIL SERVICE

The department of civil service was also established along with the others. This department arranged

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for the education and examination of those who were trained as governors, judges, imams, missionaries, teachers, and others. At their appointment these officials were provided with written instructions and tables of work.<sup>33</sup> Finance officers were supplied with rate-books for every kind of income, such as Zakat rate, tithe, tribute and poll-tax, etc. There was also a regular finance department where the expenses of the government were regulated. For example, the names of all the stipend and pension-holders and those of the government payees were entered in the pay-bill sheets. The ratio of pay between a married person and an unmarried person was that of one and two. The settlement and revenue systems had been started and freeholds had begun to be granted in order to colonize new settlements. The new-settlement law was that the springs and such like other things of public use should not turn into private property. Judges were specially provided with the Criminal and Civil Procedure Codes and were given full information about Tort (*i.e.* the laws of damages), blood-money, the compensation to be given to a wronged person in case he foregoes his right of retaliation. The Holy Prophet had also laid down fundamental rules and regulations about business dealings and contracts such as buying and selling and usury system; and about social relations such as matrimonial alliances and divorces. In course of time, these rules and regulations were carried through necessary amplification, elucidation and modification. The compilation of these by the Muslims was, however, completed at a later date.

### ARMY

Army is an indispensable thing for the very existence and progress of a government. The Holy Prophet laid great stress on public military training, promptitude and vigilance. Moreover, by personally taking

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part in archery, horse-race, and javeline throw etc., off and on, he stirred public interest in these things.

Commanders of the army were also told what things they were to take care of, both in time of war and neutrality and before or after war. For example, directions were given about the rules of marching and camping, dividing different battalions into different ranks; marshalling of troops, first offering the enemy to yield obedience; sparing the non-combatants from among the enemy; withholding from the destructions of crops and the demolishing of buildings of a conquered country; distribution of war-prize; exchange of war prisoners; treatment with the prisoners; hospitals for the wounded, and handling of the dead, etc. etc.

### OFFICE FOR EXTERNAL RELATIONS

In this office ordinances, royal decrees, treaties, correspondence and orders etc., were put into writing; and also the Holy Qur-án was compiled. The present text of the Holy Qur-án was compiled in its entirety in the time of the Holy Prophet. (See *History of the Qur-án*, by Professor Mufti Abdul Latif of the Osmania University.)

### HOME DEPARTMENT

Hospitality and looking after the sick etc. were in the charge of this department. Courts, laws, and secret service have been mentioned above. Tabari (p. 1708) also mentions the existence of prisons in those days.

This is a brief survey of the establishment, organization and outlines of the Muslim government of the time of the Holy Prophet.

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## REFERENCES

17. The Holy Qur-án, "Government taxes are only for the poor and the needy, for the officials (appointed) over these taxes, for those whose hearts are made to incline (to truth), for the (ransoming of) captives, for the relief of those in debt, and in the way of Allah, and for the wayfarers."

18. The essay, "The Religion of England in the coming Century," in the words of Bernard Shaw, with reference to the magazine, "Isha'at-i-Islam," Lahore.

19. "Jurisprudence," by Salmond, vol. I.

20. The Holy Qur-án : "(a) Surely Allah has bought of the believers their persons and their property.."

(b) "Prepare against them what force you can."

(c) "And reckon not those who are killed in Allah's way as dead," etc. etc.

In the books of Tradition there are to be found innumerable sayings of the Holy Prophet which make people interested in military life, promise reward to the warriors, and contain ordinances about war. Please see the chapters on Jihad in *Sihah-Sitta* and in other books of Tradition. For example, the Holy Prophet said that, if possible, he would have liked to give his life in the way of Allah, not once but again and again. He also said that the (effect of the) deeds of all persons comes to an end with the end of the doer's life, but the (effect of the) deeds of a martyr continues up to the day of resurrection.

21. The Holy Qur-án: (a) "Allah commands you the doing of justice."

(b) "When you arbitrate among people (Allah commands you) that you arbitrate with justice."

22. *Musallam-uth-Thabut* " (on Muslim Jurisprudence), by Muhibb-Allah Behari, ch. *Taqrir* (i.e. Practice of the Holy Prophet in approving prevalent practice).

23. *Bidayat-ul-Mujtahid*, by Ibn Rushd, p. 2.

Chapter Al-Diyat (Blood-money).

24. "Surely Allah, the most Powerful, the most Esteemed, will send to this community at the end of every hundred years one who will renew for it its religion." (Tradition).

25. The Prohibition in America ; 'The Religion of England in the coming century,' by Bernard Shaw ; the unions and confederations of the political world through the League of Nations ; and Socialism all these tendencies are very near to the Muslim Pilgrimage, Zakat-Rate and the spirit of common Brotherhood in Islam. Similarly, the ever-increasing interest of the people in spiritualism ; the disgust of the West with Christianity ; the general aversion of the world from idolatry and polytheism ; the abhorrence from the caste-system and untouchability prevalent

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among the Hindus: the responsible democratic form of government and parliamentary consultations etc., instead of absolute monarchy,—all of them indicate the world's bent of mind towards the Islamic principles.

26. "Morals in Evolution," by Hobhouse, chapter Law and Justice.

27. The Holy Qur-án; (a) "He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for witness." Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and (His) pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Torah and their description in the Gospel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward." (b) "Modest before the believers, mighty against the unbelievers."

28. The Holy Qur-án, "Obey Allah and obey the Apostle and those in authority from among you; and if you quarrel about anything, refer it to Allah and the Apostle."

29. The Holy Qur-án, "And do not quarrel, for then you will be weak in hearts and your power will depart."

30. The Tradition: "Each and every one of you is a ruler and each and every one of you is answerable for his subjects."

31. "The notion of leaving the government of the state to decide and compelling it only to consult, seems preferable... Grammar of Politics, by H. J. Laski, p. 82, chapter Sovereignty.

32. Le Bon admits that there is no nation more abiding by law than the Muslims. See "The Arab Civilization," French or Urdu edition, *in loco*.

33. One such document is the following:—

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

"The following is the message of Allah and His Apostle, "O you who believe! Fulfil the *Uqud* (i.e. covenants, contracts, agreements, leagues, treaties, and engagements imposed by God as well as the mutual agreements made by men)". The following is imposed by Muhammad, the Apostle of God, upon Amr-ibn-Hazm, when he deputed Amr to Yemen: "Guard (against evil for fear of) Allah in all your matters, "as surely Allah is with those who guard (against evil) and with those who do good (to others"; take hold of what is right as Allah has commanded to do; bring home to the people the pleasant consequences of doing good and tell them to do good; teach the people Qur-án and give

## ISLAMIC REVIEW

them understanding in religion and forbid the people (from all forbidden things); none should touch the Qur-án save he who is purified; inform the people of their rights and obligations; be lenient with the people in things just, but severe in case of injustice, for surely Allah hates injustice and forbids the doing of it and He says, "Beware! curse of Allah is on the unjust." Convey the good news of paradise to the people and make them obtain knowledge about deeds leading to it, and warn them of the fire (of Hell) and of its signs; win over the hearts of the people, so much so that they obtain full understanding in religion; teach the people all the rituals of Pilgrimage and their optional and compulsory duties and what Allah has enjoined in the Greater Pilgrimage and the Minor Pilgrimage, which latter means *Umrah* (visit to the *Ka'bah*); forbid the wrapping of one's waist-cloth round one's knees and the loins, and thus sitting in such a position as to point their privy parts of the body towards the sky; forbid the practice of braiding the hair of the head when they become as long as the nape of the neck; forbid their calling on the slogans of tribes and sub-tribes at the occasion of dispute, and instead teach them to pray to Allah who is one and there is none equal to Him. Tell people to perform ablution completely, washing their hands up to the elbows, and their feet up to the ankles, and wiping their heads as Allah, the All-Powerful, the Most Esteemed, has commanded; offer prayers at their right times: observe perfection in bowing and prostrating in prayers, say morning prayer after dawn and before sunrise; the early afternoon prayer early in the afternoon when the sun begins to decline; the late afternoon prayer when the sun is (about midway) on its retreat from the earth; the sunset prayer just at the nightfall without delay lest the stars should appear in the sky; and the night prayer in the first part of the night; tell the people to hasten to the congregation (of Friday) when the call is made for, and to take bath before going to attend the Friday congregation; take one-fifth of the war-prizes in the name of Allah, and take what tax has been fixed on the believers from the agriculture at the rate of one-tenth of the products of the soil watered by rain; one-twentieth of the products of the soil irrigated by (artificial means such as by drawing water from wells by means of) buckets; two goats for every ten camels and four goats for every twenty camels; one cow for every forty cows; one calf, male or female, for every thirty oxen; and one goat (grown up enough to be) able to graze for every forty sheep, for surely these are the ordinances of Allah which He, the All-Powerful, the Most Esteemed, has made binding upon the believers in the name of charity. Surely, he who excels in doing good, it is better for him. Anyone from among the Jews and the Christians who offer entire submission of his self and accepts Islam as his religion, then surely he is one of the believers and for him is what is for them, and upon him is what is upon them. He who sticks to Christianity or Judaism, certainly he is not to be put to any trouble to make him denounce his faith. For every adult person (from among the non-Muslims), whether male or female, free or slave is (to pay as Protection-Tax) full



## THE GOVERNMENT OF THE HOLY PROPHET,

one dinar, or in its place cloth. He who pays this has the protection of Allah and His Apostle; and he who withholds the payment of it is the enemy of both Allah and His Apostle." (Tabari, pp. 1727—29).

## ISLAMIC REVIEW

### CORRESPONDENCE

*8th August, 1941.*

MY DEAR IMAM SAHIB,

I feel I must pay my most sincere thanks to you and the Working Muslim Mission for all you have done for me and the Indian soldiers, who, I sincerely hope, will continue to enjoy your hospitality, care, and guidance.

I am leaving this country with the dual purpose, to do all I can to destroy Hitlerism and to help myself and my brothers, and to tell the public in India what excellent work you and everyone else is doing.

I am ashamed to acknowledge that when I was told in India that your mission was Ahmadi, I believed this. However, I know better now. Your kind offer when I came to England from France for making arrangements for the leave party and then your mission's help after our evacuation from Dunkirk will remain an everlasting memory for us. Words cannot express our gratitude. All we have said all along is "Jazak Allah."

"Khuda Hafiz" and may I pray that you will be ever so much more successful when all is peaceful.

Yours very sincerely,

MUHAMMAD AKBAR KHAN (MAJOR).

[Our new brother-in-Islam, Mr. Pinder of Glasgow, has been doing very good work for the cause of Islam in this country by publishing a number of pamphlets issued by us in Braille. The following is a copy of a letter he sent us with the first batch of these pamphlets—Ed. *I. R.*]

*27th August, 1941.*

DEAR IMAM,

I am sending you two parcels of pamphlets which I have written in Braille and I sincerely hope you will accept this contribution to the spreading of the gospel of Islam among our blind non-Muslim friends. This is something new and novel in the history of Braille literature. God willing, I intend doing the Holy Qur-án also in Braille.

Yours sincerely-in-Islam,  
LESLIE ORD PINDER.

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