

"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

Islamic Review

FOUNDED BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Vol. XXX]

RAMADAN, 1361 A.H.
SEPTEMBER, 1942 A.C.

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(peace be upon him)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَجَلَّةٌ مَصْرُوعَةٌ عَنِ الرَّسُولِ مُحَمَّدٍ خَلِيمِ النَّبِيِّينَ

THE
ISLAMIC REVIEW

Vol. XXX]

RAMADAN, 1361 A.H.
SEPTEMBER, 1942 A.C.

[No. 9

DECLARATIONS

(1)

I, LESLIE WALTER HAROLD SKUSE, of . . . ,
Ashchurch, nr. Tewkesbury, Glos., do hereby faith-
fully 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.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh

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

Dated 22nd June, 1941.

L. SKUSE.

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I, (MRS.) ETHEL YAH1, ⁽²⁾ of Street, Hull, 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.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh.

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

Dated 24th June, 1941.

E. YAH1.

I, (MISS) CLAUDE BEVAN, ⁽³⁾ c/o, Llantrisant, nr. Cardiff, S. Wales, 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.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh

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

Dated 29th June, 1941.

CLAUDE BEVAN.

I, ERNEST PAX TATTON, ⁽⁴⁾ of, Winchester, 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.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh

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

Dated 2nd August, 1941.

E. P. TATTON.

DECLARATIONS

(5)

I, (MRS.) EDNA NESRIN DOLAY, of, Evesham, Worcs., 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.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh

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

Dated 29th August, 1941.

EDNA NESRIN DOLAY.

(6)

I, (MRS.) VERA UZER, of Street, Liverpool, 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.

Lá iláha ill-Alláh Muhammad-un-Rasul-Alláh

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

Dated 8th October, 1941.

VERA UZER.

A CORRECTION

Please read "goods" in place of "gods" in line 21, page 162, in the issue of May 1942.

EDITOR.

ISLAMIC REVIEW

IN MEMORIAM

We regret to announce the death of our English Muslim sister Mrs. Nishat Arnold, at Bournemouth, on the 21st of April. She together with her husband embraced Islam only a few years back, but their zeal for their newly adopted faith made them very conspicuous in the British Muslim brotherhood. Her death is thus a great loss to the community.

The death took place very suddenly, her husband Mr. Abdul Latif Arnold informs us, being caused by cerebral hæmorrhage. This together with the fact that she died at a young age, makes this event doubly sad. And yet as Muslims we have to realise that

“For Allah we are and to Him do we return.”

Innā lillāhi wa innā ilaihi raji'ūn.

The body was interred at the Brookwood Muslim Cemetery on April 24, the Salat-al-Janaza being conducted by Maulvi Abdul Majid, the Imam of the Mosque, Woking.

We convey our heartfelt condolence to Mr. Arnold and pray to Allāh that He may sustain him in his bereavement.

May He give the deceased a place in heaven!

'ID-AL-ADZHA (1360) AT WOKING

On Sunday, 28th of December 1941, the great Muslim festival of 'Id-al-Adzha (1360) was celebrated with its usual great success at the Shah Jehan Mosque, Woking. The festival falling in the middle of winter, it was very cold for some days before the event and it was feared that snow and frost would prevent many friends from being present. But the Muslim community in Great Britain is generally fortunate on these occasions and the day of the festival was favoured with brilliant sunshine and it was not so cold as to prevent friends from spending some time chatting and conversing in the sunshine before going for prayers into the well-heated marquee which is generally erected for these functions on the lawn before the Sir Salar Jung Memorial House. The guests began to arrive at about half-past ten in the morning and by the time of the prayers which were said at half-past eleven o'clock a congregation of some hundred Muslims with their friends had assembled. The congregation was greatly increased by the presence of thirty officers and men of the Indian contingent in Great Britain who had been enabled to be present through the kindness of their commander, Col. R. W. Hills, M. C. These soldiers were under the command of Risaldar-Major Muhammad Ashraf Khan, I.O.M. As customary, all the Muslim peoples were well represented and Muslims from the East said their prayers side by side with their Muslim brothers of Europe. After the two rak'ats of prescribed prayer which were led by Maulvi Abdul Majid, M.A., the Imam of the Shah Jehan Mosque, the congregation sat down at his feet to listen to his 'Id-al-Adzha sermon. This sermon stressed the fundamental equality of man in Islam without distinction of race or colour. This was clearly displayed by the whole course of Islamic history and these principles had been fully understood

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by the many nations of Islam and applied by them in their days of power and glory. An amazing manifestation of the idea of brotherhood, not yet really understood by any of the other religions of the world, was to be found in the glorious institution of the pilgrimage to the Holy City of Makka which reached its culmination that day. In Makka Muslims of all races, dressed in the same simple unsewn garment, met on an equal footing and, getting to know one another, helped to spread the mutual understanding and brotherliness so clearly shown in the religion of Islam. By developing and spreading these ideas Islam could be the saviour of sorely-tried humanity and bring mankind back to a proper appreciation and value of the human being as an individual. Christianity could be a great ally to Islam in this work since they both appreciated the value of the individual. After the sermon the Imam Sahib wished all those present a Happy 'Id and the guests in their turn wished one another the same with the distinctive Islamic embrace. The congregation then repaired to another tent where a delicious Indian luncheon was served. After lunch most of the guests were obliged to depart as they had some distance to go in order to return to their homes. However, some stayed on in pleasant conversation during the afternoon. By five o'clock in the evening all the friends had departed and the everyday routine was resumed after a very happy and successful celebration of 'Id-al-Adzha (1360).

MUHARRAM, 1361

On Saturday, 31st January, 1942, the members of the Muslim Society in Great Britain assembled at their house at 18 Eccleston Square, London, S.W.1, to do honour to the tragic memory of Sayyidina Imam Husain who met such a cruel end on the field of Karbala on the 10th of Muharram A.H. 61 (October 10, 680). The meeting was opened with a recitation from the Holy Qur-án by M. Dawud Cowan, M.A., Assistant Imam of the Woking Mosque. In the chair was Mr. Ismail V. deYorke, Chairman of the Muslim Society in Great Britain, who called upon Dr. Shakir Mohamedi, the principal speaker, to deliver his address. In his talk Dr. Mohamedi gave an account of the tragic events which are so well known to all Muslims and students of Islamic history. He showed the steadfastness of Imam Husain in the face of great adversity and his willingness to die rather than forsake his principles. Therein was a lesson for all Muslims which should be deeply studied and which would enable them to regain their past glory. This eloquent and instructive talk was followed by a *Marthiya* or funeral oration which was read in the Urdu language by the well-known Muslim author and journalist, Sirdar Iqbal Ali Shah, and a few words of appreciation of the nobility and heroism of Imam Husain were said by Maulvi Abdul Majid, M.A., Imam of the Woking Mosque. The proceedings were then brought to a conclusion by M. Cowan leading the congregation in the recitation of 'Darud Sharif' or prayer of blessings for the Holy Prophet Muhammad and his Family. After the meeting tea was served to all present by the Muslim Society in Great Britain and some time was then spent in conversation and friendly intercourse.

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THE HOLY QUR-AN AND ITS COMMENTARY

BY THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

(Continued from p. 215 of Vol. XXX.)

It is interesting to note that while issuing instructions for the Hajj rituals, the Holy Qur-án draws our attention to the moral aspects of the institution which are, in fact, the real purpose behind the rituals. The pilgrim is required not to make any arousing reference to sex life, as this is the real meaning of *rafath*, the word translated as foul speech, not to abuse any one nor to quarrel—an injunction fraught with a great prophecy. In spite of various setbacks in the Muslim religious life, this aspect of the Hajj continues to this day with all its glory as I shall show later on. But the Book does not content itself with mere prohibitions. It goes a step further and enjoins us to start doing positive good deeds. Bad feeling and tastes removed, the mind is in a suitable frame to foster the spirit of positive service. A note of warning is also issued against setting out on pilgrimage without sufficient money for the expenses of the journey as this may lead to such degenerate practices as begging and borrowing. And we are sternly reminded that the most indispensable provision for this undertaking is piety. In other words, every moment of this sacred journey should be utilised in growing the sense of piety in us. In passing, we are told that if one finds an opportunity for doing some trade or business on one's way to or even while in the Sacred City itself it is not forbidden—a permission that stresses the principle that there is no fundamental opposition between our worldly pursuits and our quest for God. It is the lack of piety in worldly affairs and forgetfulness of God alone that creates a breach between the human soul and God. If, however, we received our earnings as "bounties

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from the Lord," they are not at all any hindrance to our life in God.

A further warning is issued against allowing any trace of pride to be left in the mind in the course of pilgrimage. The last pride to depart from our mind is the pride of ancestry, particularly if we belong to a martial race. Usually it is the memory of the glorious deeds of our ancestry that keep up our spirit of chivalry. The Qur-án wants all our pride to be centred in God. Thus does the Book strike at the root of all tribal, national and racial jealousies. Herein is a message for the warring nations of the East and the West to-day. It is only when these nations will begin to glorify God in the place of their respective national heroes that they will see the end of their ruinous national jealousies and not before. Let the British people cease glorifying Nelson, the French Napoleon, the German Bismarck, and so on, and let them celebrate the praises of God for whatever glory He has given them in the course of history, and a new era of peace will be found dawning on the history of Europe.

As we know, there are people who, even in sacred observations, seek nothing but worldly felicity. These aspire after no spiritual progress, the ultimate object of all religious life. There is a rebuke for such people in verses 200 and 201. We are reminded in a plain language that although to pray for worldly felicity in acts of devotion is not forbidden, but to stop at that and not to seek spiritual objects as well through these acts is to defeat the very object of these acts. The Hajj constituting the most arduous and expensive of these acts, it is only proper that the occasion should be utilised in securing protection against the chastisement of hell-fire and "good in the hereafter," side by side with the blessings of the worldly life. It should, under no circumstances, be forgotten that the ultimate

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object of pilgrimage is the achievement of spiritual progress. And we are assured in verse 202 that the slightest effort on the part of man, even an earnest desire, in regard to spiritual progress is taken note of by God. As a matter of fact, no prayer for such a progress goes unheeded by Him. Whereas other prayers may or may not be granted, prayers for spiritual blessings invariably receive the acceptance of God. If we examine the working of the human mind, we shall be able to see readily that earnest prayers for spiritual progress are rather few and far between to go forth from it. While hundreds of prayers are addressed by us to God for the removal of worldly difficulties and for the bringing into being of worldly advantages, it is very rarely that we pray very sincerely for a spiritual enlightenment of the mind.

The concluding words of verse 203—"And know that you shall be gathered together to Him"—are very significant. Our attention is pointedly drawn to the fact that the Hajj gives us a foretaste of the condition that will obtain on the Day of Resurrection. It provides us a faint glimpse of that huge experience which is to come to us in the life beyond death. Indeed, I have no hesitation in asserting that one who observes this institution as a believer, is sure to be convinced of the fact of *Yawmul Hashr*, or the day of final gathering. And even an unbelieving observer will feel the necessity and possibility of that promised gathering in view of the impressive scene which the Hajj presents.

In 1941 I saw nations swarming from the four corners of the world to "the mother of cities," as Makka has been styled from time beyond history. It was the 9th of *Dhul Hijja*, the last month of *Hijra erā*, when some 400 thousands of people who had come there from China, the Philippines, Malaya, Burma,

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India, Afghanistan, Baluchistan, Iran, Turkestan, Mesopotamia, Russia, Syria, Egypt, Turkey, Abyssinia, and even from England, that myself, with two friends, left Makka for the village of Mina, where, as the tradition goes, Ishmael was brought to be sacrificed in the name of God by Abraham. We passed the night there, and after saying our morning prayer we started for the plains of Arafat, and this, as I have said, we had to reach before the sun attained its meridian. A splendid cavalcade which could extend over more than twenty miles, consisting of camels, horses, mules and asses, conveying the pilgrims to their destination, sprinkled with vehicles and coaches here and there, while more than half the number were on foot. They differed in language, colour and race, they belonged to diverse ranks and grades, but all fastened in the strong cord of fraternity and saturated with the true spirit of the belief in the Unity of God and the equality of man. Descent and wealth everywhere claim respect and distinction for their owners if they are known to others, but rich costumes and expensive clothing can command awe and respect even amongst strangers. But the Divine wisdom which wanted to demolish all man-made boundaries of differences in order to create universal brotherhood in man could not suffer even that in that levelling atmosphere of Makka in the days of pilgrimage. Every pilgrim, no matter what was his rank, a king or a plebeian, had to divest himself of his raiment before stepping into the holy precincts of Makka and clothe himself in the two white sheets prescribed for the *Ihram*—one to cover the legs and the other for the rest of the body—thus destroying the last sign of distinction. Picture to yourselves hundreds of thousands of men and women belonging to different ranks and grades of society, clad in one and the same garb of humility, free from all signs of distinction,

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passing days and nights for months and weeks on terms of purest equality in the service of One God. And what was their form of address to each other? Father or mother, sister or brother, son or daughter, as the age and sex allowed. Fair faces with all the charms of their feminine beauty, but no veil to cover them, and yet as safe from stare and glare as when behind the screen, all eyes there being bent down and fixed on the feet of their owners, with minds free from lust and evil desire. One thing which left an everlasting impression on my mind was the chivalrous and orderly behaviour which I observed in that vast flood of humanity. Men, women and children were hastening to the appointed place which they had to reach within a limited time, mostly on foot, yet there was not the slightest sign of pushing, elbowing or shouldering. 'Ladies and children first' was the rule of the day which I saw scrupulously observed even by the most unpolished coming from the heart of Central Africa.

There was, however, one thing which my eyes remained searching full three days of the gathering but could not find—that ubiquitous person who graces with his presence every assembly, religious or secular, in the whole world. I mean the policeman. To my surprise I was told that the gentleman has never been in requisition in the days of Hajj (pilgrimage) from the very beginning. Does the kingdom of God come from heaven, I wonder, in these days and bring that heterogeneous assembly under its peaceful arms? Do all criminal and evil propensities in our nature become suppressed, and we become angels for the time being, that the authorities at Makka can so easily dispense with the services of this guardian of the peace and a necessary asset to all order? Interpret it in whatever light you will, but my searching eye failed to find any evidence of any form of evil even in the commonest

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form. I have been to fairs, religious and secular, Muslim and non-Muslim, in different parts of India; I have been to different places of gathering in the Western world as well, but I found no place without a representative of the police force, and their very absence in the holy place in these three days of pilgrimage showed to me that religion, after all, could make angels of men and create that spirit of universal brotherhood and human fellowship which can make sin unknown, as it consists in sacrificing our own needs in the interests of others. This can cement conflicting elements into one harmonious whole. If such a spirit works in man, it is sure to banish evil. All criminal acts and wrong deeds are the shadow of our desire to possess things belonging to others. Covetousness lies at the root of all wrong actions. It prompts all offences and germinates all crimes. Could a desire to possess others' belongings, even in the slightest form, find its way into the mind of one who thinks it his first duty to give his own needful for the benefit of others? This is the basic principle of the whole ethical code of Islam, as the Book of God says: "You cannot attain righteousness unless you spend for the benefit of others, out of what you love to possess." That was the spirit, which I found permeating the atmosphere and which must kill sin, no matter even if it be original, and crush the head of the dragon without going to the cross. Is not a Muslim, therefore, justified in thinking that the holy pilgrimage to Makka washes off his past sins? If a spirit, like the one I have mentioned and saw, becomes prompted in man and takes better of him even for a short time, has he not been purged of his past sins and enabled to enter into new life of righteousness? I wish we Muslims could continue in cultivating that spirit which I experienced in those three most eventful days of my life, and the millennium of the

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days of the Prophet would again be restored to us. Yes, I saw the kingdom of heaven established again at the foot of the Mount of Paran, and it reminded me of, and strengthened my belief in, the coming of the same in the days of the Prophet in Arabia. Can you imagine a government or a rule in any country without having police or other functionaries to keep order? But the world saw that regime in the days of the Prophet at Madina, when crime became extinct, and even those who unfortunately fell prey to some evil propensity could not help making a clean breast of it before the Holy Prophet within a day or two of its occurrence, though unobserved by any other eye. Omnipresence of God became a living reality in the companions of the Prophet which dispensed with police investigation. No one was needed to arrest a culprit. The offender himself was his own captor. Falsehood was unknown, and therefore no case needed this modern rigmarole of judicial procedure. No one stood in need of any evidence to substantiate his proof. There were no allegations of facts or joinder of issues. Statement of charge or claim in their true colour on one side and admission or confession on the other. Thus God seemed to rule everywhere, and "Thy kingdom come"—the dream and prayer of Jesus—became reality at the hand of Prophet Muhammad.

Sallallah alaihi wa sallam.

A few words more about the rituals to be observed in the Hajj, and we have finished with this subject. It is with regard to the spiritual significance underlying each ritual. True, most of these rituals were observed by the pre-Islamic Arabs, but they were the creation not of pagan Arabia but of that giant monotheist, Abraham, whose progeny these Arabs were, through his eldest son Ishmael. If they preserved these practices, monotheistic in origin, these did not

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thereby become polytheistic or pagan. Such of the practices as were of pagan origin, such as whistling, the clapping of hands, going naked round the Ka'ba, the aristocracy not going to Arafat but returning from Muzdalifa, and boasting of one's ancestors, were discarded quite unceremoniously. But such of them as dated back to the time of Abraham, were retained. In this Islam showed not only its identity of tradition with Abraham's faith, but its attitude towards all religions in general. It always makes a distinction between good things and bad things in every religion. It always retains all that is helpful in the cultivation of spirituality in man. We have already discussed the inner significance of the *Ihram*, the throwing of stones and the gathering at Arafat. Now let us say a few words on the circumambulation of the Ka'ba called *Tawaf*, on running between the hills of Safa and Marwa known as *Sa'y*, and the kissing of the black-stone. The circumambulation symbolises our spiritual struggle in this life. In every work that we do, in every experience that comes to us, in everything that makes us feel our existence, we shall seek the pleasure of God. And if we fail to realise this of our own choice, circumstances will compel us to do the same. As a stone set in motion while it is tied to a pole by a string, we are to revolve round and round the Will of God. Or like a moth to whom the touch of the lamp is forbidden by a glass, we should go round our shaded Beloved in our desperate anxiety to touch His flames. This latter spirit is a higher type of experience vouchsafed to those souls that have attained to higher levels of consciousness.

The running known as *Sa'y* commemorating, as it does, the running of Hagar in a condition of distress, when the life of her son Ishmael was in danger of perishing for lack of water, symbolises those extreme moments of despair in the course of our spiritual

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struggles when all our efforts appear to be abortive and feel as if we are on the point of a total spiritual wreck. At such moments not a drop of spiritual water seems to be available to moisten our parched soul. The *Sa'y*, or the running, is a reminder to us of the necessity of a keener struggle, of a harder effort even in such moments as these, when one's mind is inclined to be paralysed and disinclined to be up and doing. In the words of the poet :

“ Give harder strokes to the strings of your instrument.

When you find the music dull.”

As for kissing the black-stone, made so much of by non-Muslim critics of Islam, it must be understood at the outset that it is no essential part of the Hajj. One may just make a sign of respect from a distance ; that will suffice for the ritual performance. Nevertheless, it is an act which has the seal of the Prophet's practice. And it has its significance. The black-stone, as the Caliph Umar had rightly said, is nothing more than a stone. But it stands there as a great sign for the believers. It bears the memory of countless ages. That ancient House which was built in an unknown past, that has been sanctified by the prayers and touches of numberless Prophets, has seen so many reverses of fortune, has witnessed the fulfilment of numerous long-term prophecies and has last of all seen the fulfilment of the mightiest prophecy of all ages, *viz.* the birth of the great World Prophet from this most unattractive spot, has only one permanent feature maintained throughout the ages and it is this stone. For countless times has this “ first House built for man's worship (of One God)” been rebuilt, but this stone, which evidently is the foundation-stone of the first house, has survived all the ravages of time. In kissing the stone the pilgrims kiss the whole sacred

FROM THE CROSS TO THE CRESCENT

memory, the most striking one in the world's history. The stream of events of which this stone is a silent record is a mighty signpost to the existence of the Holy Creator, so deeply concealed in the confusing cross-currents of history.

FROM THE CROSS TO THE CRESCENT

BY ABDUR RAZZAQUE SELLIAH

(Continued from page 194 of June 1942 issue.)

The very first words he is to recite when standing for his prayer (and Muslim prayers are begun standing) are :

“ Surely I have turned myself, being upright, to Him, Who has originated the heavens and the earth and I am not of the polytheists. Surely my prayer and my sacrifice and my life and my death are all for Alláh, the Lord of the Worlds, no associate has He, and this am I commanded, and I am of those who submit.” •

The words are very significant and it is not difficult to understand the impressions they will create on the minds of the worshipper. Having uttered these words, he softly raises his hands up to his ears, indicating his total dissociation from all the affairs of the world and his completest attention to the Lord of the spirit, and then folds them on his breast. This latter is undoubtedly the best posture one can adopt in approaching one's Creator. It is a mark of attention, respect as well as obedience. The worshipper is sure to feel the reactions that it will produce in him, and he is careful not to treat the matter lightly. He also knows that from the time he has pronounced the Takbir followed by the folding of hands on his breast, and until the end of the prayer is reached, he cannot move an inch (unless his ablutions have become fouled). He is not allowed to give up his prayer to the Almighty, even at

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the point of death. Should an enemy come behind him with a drawn sword, intent on taking his life, even then he should stand firm, and not desert for a deserter is a traitor and a lost man. With these things in mind, and within the precincts of an unadorned and very plain mosque, and standing behind the imam or leader (whoever it be, whether king or beggar), he raises his hands to his ears and folds them on his breast, with the words Allah-o-Akbar (God is the Greatest). Our actions are often an index to our character, and so in the Muslim prayer or worship there are certain actions or gesticulations to be performed which enable the worshipper to more fully realize what he is doing. Thus the raising of the hands to the ear indicates that the worshipper is beseeching God to protect him from the temptations of Satan, whereas by lowering his hands from ears downwards he means that he shuns the Devil, and stands humbly before his Lord with crossed hands, as if awaiting His commands. A very correct and humble position indeed. With the performance of the Takbir, the worship may be said to have begun. From here onwards, he recites the prayer, "Glory to Thee, O Allah, and Thine is the praise, and blessed is Thy name, and exalted is Thy Majesty, and there is none to be served besides Thee." The words ". . . and there is none to be served besides Thee" fix the mind of the worshipper to the absolute Unity of God. Having said these words, the worshipper proceeds to recite the Fatiha, a prayer that bears some resemblance to the Lord's Prayer. The only difference is that the Fatiha is more complete in the sense that it wants to convey, than the Pater Noster. Every word of the Fatiha opens the Muslim's mind step by step to the point of true contemplation. It reads: *In the name of Allah, the Beneficent, the Merciful, all praise is due to Allah the Lord of the Worlds, the Beneficent, the*

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Merciful. Master of the Day of Judgment. Thee do we worship, and Thee do we beseech for help. Guide us on the Right Path, the path of those on whom Thou hast bestowed favours, not of those on whom Thy wrath is brought down, nor of those who go astray. The best elucidation which I could offer independently to this beautiful prayer is that, in the first instance, it tells me that whatever a man is about to undertake is due to the Beneficence and Mercy of Allah, inasmuch as it is He Who has given the life itself of which the all in question is an expression and that being so it behoves everyone to express one's gratitude in the words, "In the name of Allah, the Beneficent, the Merciful" since in this as in every other thing he is blessed to enjoy the fruits of His Goodness. Having recognized this truth, the worshipper says that "All praise is due to Alláh the Lord of the Worlds." To whom else should all praise be due than to the Giver of Beneficence and Mercy? It is also a natural procedure to start our petition with the acknowledgement of Him as the Cause of all blessings, and as one to Whom alone our praise must go. Then follows that grim reminder, "Master of the Day of Judgment." Having realized that He is the Giver of all things, and that all praise should go to Him, we are reminded of the vital fact, that we shall have to be answerable as to how we used His blessings. For if we are not held responsible for our actions, where is the necessity of calling Him the Beneficent, the Merciful, and Master of the Day of Judgment? If we can recognize His attribute of love we must also admit that He is the One Master over us who will judge our actions, and punish or reward us accordingly. He is not merely a Judge but more than that. He is the absolute and sole Owner of the Day of Judgment. You cannot appeal to anyone higher than Him, for He is the Highest. To whom else then should

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we go than to Him to seek guidance and help in this world?—and this is very forcibly realized in the words, “Thee do we worship, and Thee do we beseech for help.” What an absolute and perfect prayer! Our whole existence, we are told, must be sought through Him, and we entirely depend, for our salvation, on His help and guidance. We poor frail beings undeniably want His help, and, this being so, we are made to fully comprehend this ever-living truth by saying, “Our worship is due unto Thee alone, and let Thy Beneficence and Mercy be on us and may our supplications draw Thy guidance and help! Therefore guide us in the right path, the path of those on whom Thou hast bestowed favours, not on the path of those on whom Thy wrath has come down.” This last sentence needs no explanation, for its conclusion is natural and irresistible. But what do the words “on whom Thy wrath has come down” mean? This is a question that may be fairly asked, and must be answered too. There are some people who are known as extremists in all environments of life. This is definitely bad, for Islam always inculcates the *via media* in all matters. At the time this verse was revealed to the Holy Prophet, there was much opposition from the pagan Arabs who persisted in their persecution of the Holy Prophet and resolved on the destruction of Islam. Naturally these persecutors incurred the wrath of God upon themselves, and they were not those who were guided by God, but were the people “on whom wrath had come down.” Moreover there is also a special point that may be noted. The extreme hatred of these idolaters for the Prophet was the result of God’s wrath, and the extreme love of the Christians for Christ was the cause of raising him to the position of a deity from a prophet that he was. Both extremes are bad, and hence the *via media* is the safest course, and this is what Islam

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teaches. The final line in the Fatiha is "nor of those who go astray." Herein the worshipper asks God that he be given the strength to maintain his faith in Islam until death, and should not be like those who, once having known the Truth, had departed from it for worldly gains. I have taken a bit of time to explain this beautiful Prayer of the Holy Qur-án so that by contrast to the Lord's Prayer one could see the gulf of difference that exists between the two and the inspiration one may receive in directing one's worship to the Ever-living God, through the one or the other. A Muslim has to remember all what this prayer means, and not merely to utter its words. Having thoughtfully concluded this prayer, he then bends his body forward resting both hands straight on the knees. In this position he then recites certain other words of praise,—“thus displaying his willingness to bow before His decrees; and last of all he prostrates himself by placing his head, which is the symbol of honour and dignity, on the ground. This action expresses humility in its highest form. It means that we have lost our own entity in complete submission to the Divine Will.” (P. 43: Islam and the Muslim Prayer, by Khwaja Kamal-ud-Din.) Could anyone conceive a truer form of worship to God, self-annihilation, and absolute dependence on Allah—for everything in this world and the hereafter is plainly expressed in this final act. I have never seen the like of it in any other place of worship. No object to bend before, but a mere void, and man bows down submitting his will, to that of his Lord who is everywhere. It may be argued that this manner of prostration is noticeable in certain other religions too, but the difference is that such a prostration is not made a living law to be observed, and it is the individual choice of the worshipper that prompts him consciously or unconsciously to follow this particular

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method of worship, as taught by the Holy Qur-án. Such an act is undoubtedly natural, and it is this natural form of prayer that is found among the millions of Muslims the world over. Whether it be the East or West, North or South, the same form of worship is adopted universally in the Muslim world. Just think for a moment what it would mean to bring your head, 'the symbol of honour and dignity' to the level of the common dust. Who does not feel a natural aversion, when doing this to a man? Does the idol-worshipper feel that he has really adored his God by prostrating himself before a thing created by the Living God Himself? He may at best feel half-satisfied, but never have full satisfaction nor a lasting one. Neither is it a pleasant recollection to have after "indignifying" yourself before mere idols of stone and wood. But to a Muslim it is all different. He cannot and will not subject his 'symbol of honour and dignity' to any person in this world, other than his God. The most illiterate Muslim will never do it. *He will not pay this one particular form of homage to anyone but to the One God to Whom it is due.* "Render unto Cæsar that which is Cæsar's, and unto God that which is God's" is more than exemplified in this part of the Muslim prayer. The head which is the seat of "honour and dignity" is by the Creator's plan placed above all other links in the human structure. Submission is signified but by laying low that which is best and highest. And what could be the best and highest but the seat of Wisdom, Power, Dignity and Pride? There are many intellectual and great minds in the world to-day who hold that there is nothing comparable to the simple and lofty worship of the Muslims. No distinction of colour, power, caste, status or any other thing of the kind. A Muslim dare not seek his "place" in the mosque. If the prayer is in progress, and the highest Muslim potentate comes to

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join the worship, he is bound to take his "place" by the side of the beggar in rags who wanders the earth's surface with a bowl in his hand. At moments like this the Muslim realizes that the emperor and the beggar are the same in the eyes of the Almighty Allah. And it is this prayer that has always moved me, so much so that I have never been able to resist it and find its equal or rival. It is the Lord's plan of worship, and immutable are the laws of God.

"THE GARDEN OF PEACE"

BY W. B. BASHYR-PICKARD, B.A. (CANTAB.)

(Continued from page 175 of June 1942 issue.)

XX

This day the sun has shone merrily, and only a keen wind has restrained our thoughts of spring. But, though the day has been so beautiful and the night so serene and silver, with a great moon lighting the land almost as day, nevertheless now towards midnight the rioting of the wolves of hate is heard and beauty and serenity are overcast by war. To follow Islam is not to perpetrate war save in self-defence. Aggressive war is no part of the panoply of Islam. Islam is the religion of peace. An Islamic world could know no war. For were there no aggression, how could there be any self-defence? But where religion is persecuted, where churches, mosques and synagogues are thrown down, there is good occasion to fight against aggressive persecution. And, mark you, not mosques alone but churches and synagogues—in a word any sacred house of God. Moreover total warfare is no part of Islam, for the destruction of crops and palm-trees is forbidden and prisoners are to be treated humanely. Islam,

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indeed, arose from resistance to oppressive wars of persecution, which in Arabia sought to stamp out the spark of divine light which had shone there, lighting up the grotesque falseness of the old adoration of idols, the hewn stones of error, loved of antiquity. And, in the hour of triumph, what had Muhammad to show but mercy, forbearance and forgiveness! The conqueror of Makka forgave his enemies, when God, in the course of time, brought him up out of persecution and delivered them into his hand.

So, in the night, the Book is read and these are the verses: "Benignant, Hearing, Knowing God. These are the verses of the Book that makes manifest. Perhaps you will kill yourself with grief because they do not believe. If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it. And there does not come to them a new reminder from the Beneficent God, but they turn aside from it. So they have indeed rejected the truth, therefore the news of that which they mock shall soon come to them. Do they not see the earth, how many of every noble kind We have caused to grow in it? Most surely there is a sign in that, but most of them will not believe. And most surely your Lord is the Mighty, the Merciful."

XXI

How changed is the aspect of nature this day! A chill fog has stolen delight, and instead of the sunny reminder of spring, there is winter's frost over the meadows and upon the house roofs. Yet such a day is well enough for work, and much work is to be done in the strenuous days of war. About sunset, the moon rose full and huge behind light cloud: yet the promise of brightness has not been fulfilled, and dull cloud obscures the midnight heaven. So, amid deep quiet, no sound without and only the tripping feet of the

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hurrying minutes within the hushed household, the garden again is entered, the Book taken from its shelf and these verses spring to life from the page : “ Except the servants of Allah, the purified ones. For them is a known sustenance, fruits ; and they shall be highly honoured, in gardens of pleasure, on thrones, facing each other. A bowl shall be made to go round them from water running out of springs, bright, delicious to those who drink. There shall be no trouble in it, nor shall they be exhausted therewith. And with them shall be those who restrain the glances of their beautiful eyes, carefully protected as fragile eggs. Then shall some of them advance towards others, questioning. One from among them shall speak and say : ‘ Verily, I had a comrade of mine, who said : “ What ! are you of those who acknowledge the truth ? What ? when we are dead and have become dust and bones, shall we then certainly be brought to judgment ? ” It shall be said : “ Will you behold him ’ ? ”

“Then he looked down and saw him in the midst of hell. He shall say : ‘ By Allah ! you had almost caused me to perish ! and had it not been for the favour of my Lord, I should certainly have been amongst those arraigned !

“ Is it, then, that we are not going to die, except our previous earthly death ? And are we not going to be chastised ? Most surely this is the mighty achievement ! For the like of this, then, let the workers work ! ” (Qur-án, XXXVII, 40-61.)

XXII

Although in the midst of war, it will not be gainsaid that many people are, in their heart of hearts, weary of war. They bravely face, boldly prosecute and shew themselves doggedly patient in the trials of war, but at times their thoughts and desires stretch out toward

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peace—assuredly the eventual ending of war. They consider what kind of peace will arise from the ashes and mutilation of war, and how such peace can best be preserved and made permanent for the human race. Myself, considering this question of enduring peace, come to the conclusion that Islam offers a very real and substantial foundation upon which a nobly planned and lasting structure of peace may be raised. For what, I ask, is the main cause and root of war, the malignant growth that, as soon as cut down, springs up with new and accursed vigour, the bitter root that must first be eradicated before the good earth can bring forth her blessings in abundance and men may rejoice together therein at peace ?

This root, mistake it not, is race antagonism, national mistrust and jealousy. Now this very curse, this evil spirit of national hatred, has been exercised within the bounds of the Islamic brotherhood, a brotherhood which has triumphed, and still triumphs, over race antagonism and national hatred. In Islam, a man is first and foremost a Muslim and a brother—afterwards he is English, French, German, Chinese, Zulu, Indian or American. He belongs to the great family of humanity. That he is different by many national characteristics matters not. Who would desire all mankind of one pattern ? Who but a race fanatic, meriting the curse of humanity, would desire to supplant his own brothers by their extermination ?

— Once given this acquiescence in the diversity of mankind and the vision of the mutual service nation may tender to nation, half at least of the causes of hatred, the causes of the outbreaking of war, vanish from the face of the earth. In mutual assistance, in complementary fulfilment in diversity, the fair path of peace is thrown open to the feet of humanity now and for the future.

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XXIII

To-night the intermittent rumblings of warfare and the dronings of planes have disturbed the serene air of early night, but the interior of the household has been but little ruffled, just as in time of storm some stout breakwater preserves the peace of a sheltered harbour, though the hissing waves dash angrily without. At such times, thoughts arise that others may be less fortunate, may be bearing the brunt of violence and devastation, may be hurled rapidly from this life to the next, or left shuddering and maimed upon the brink. Yet at all times, especially in matters that are outside our power of amendment, it is well to remember the words of the Qur-án that “God hath power over all things.”

At no time, not for one instant, is any affair outside His cognizance. At no time, not for one instant, is any affair outside His complete control.

How then can peace be shaken, the true peace of the submissive heart? While anything remains to be done to better the lot either of ourselves or of others about us, our efforts will be used ungrudgingly, and from this very state of action a covering of peace will be about the heart, knowing that what can be done is being done.

So on no side will the heart be disturbed which is set towards the eternal and which keeps ever mindful of Him. Ah! how can the lover ever forget, even for an instant, the Belovéd, whose image remains impressed on the heart's mirror, whose name throbs ever to the beating pulse!

And now the Qur-án is taken down from its accustomed shelf and these words leap again to life.

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“Praiséd, Glorious, Knowing, Hearing, Powerful God ! Thus does Allah, the Mighty, the Wise reveal to you, and thus He revealed to those before you. His is what is in the heavens and what is in the earth, and He is the High, the Great. The heavens may almost rend themselves asunder from above them and the angels celebrate the praise of their Lord and ask forgiveness for those on earth—now surely Allah is the Forgiving, the Merciful.” (Qur-án, XLII, 1—5.)

XXIV

To marry is part of the faith. Nay, is it not said : “Who marries fulfils half his religion” ? And the meaning of this is obvious. By marriage the root of selfishness is cut off. A thousand opportunities arise for self-sacrifice, kindness, tenderness, patience and therein is the sublimation of human love. Never may the celibate life be placed above true married life. As man is incomplete without woman and as woman is incomplete without man, so the highest ideal of human life can never be that of the celibate.

If, by self-torture and a thousand anguishes and the cravings of natural instincts unfulfilled, the celibate may win through to some restless activity avoiding vice still it is a question whether society is not endangered rather than benefited. Would the world be at war and humanity wading through blood and desperate days if Hitler had married ? Does mankind benefit by the emphasized oddity, the freakish brilliance and waywardness of some solitary soul seeking for a contentment which it cannot find—a meteor hurling itself athwart the settled course of planet and star ? And if any seeks solace outside marriage still more is the social structure menaced.

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Let it not be thought that abstemious celibacy brings either man or woman nearer to God. How can this be aught but a precious delusion? Should the Creator be well pleased at the despising of His creation and the manner thereof? Hath God made the continuance of the human race to rest upon fundamental wickedness? Perish the baseness of such thought!

So Islam has recognized the way of human happiness and has made marriage to be part of the faith. Hath not also the Holy Prophet Muhammad said: “I keep fast and I break it, I pray and I sleep and I am married. So whoever inclines to any other than my practice, he is not of me.” And again, “O assembly of young people! whoever of you has the means to support a wife he should get married, for this is the best means of keeping the looks cast down and guarding chastity: and he who has not the means, let him keep fast, for this will act as castration.” And also, “There is no monasticism in Islam.” And yet again, “Marriage is incumbent on all who have the means and the ability.” And is it not written in the Qur-án, “And let those who do not find the means to marry keep chaste until God makes them free from want out of His grace”?

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THE FUTURE OF RELIGION

Professor Joad is known all over the world for his easy mastery of the knowledge of philosophy. A typical Britisher, he has brought the intricacies of philosophy, ancient and modern, within the range of commonsense understanding. Guided by the strong practical sense of his race he follows convention only so far as it does not obscure the practical side of the issue. By his penetrating analytical intelligence he seems at times to understand the minds of the various theorists better than they themselves would do. He, more than any one else, therefore, is competent to voice the philosophical mind of Europe just at this moment.

His own genius apart, the time factor is also very helpful for the Professor to take a very realistic view of the present situation. In easy and peaceful times a philosopher runs the risk of being led away by the appearances of things to channels of thought divorced from reality and may indulge in speculations that have no bearing on the practical life of man. But at a time such as the present, the philosopher has perforce to be realistic. And the Professor has indeed been very realistic in his broadcast lecture the other day. He very rightly diagnoses "as the peculiar disease of our civilization a gulf,—a gulf between our power and wisdom."

We have a perfect mastery over the means of existence but are absolutely ignorant of its end. We produce first-rate machines, while we ourselves possess only second rate characters, and thus use these machines for despicable purposes. The reason is that for want of any higher purpose of life suggested to us we take the satisfaction of our gross animal desires as the end of our existence. We are, so to speak, suffering from a repressed spiritual urge. Out of touch with the real God, we have created false gods for our worship—science, economics, politics, sex, speed and so on, which

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nevertheless leave our inner urge of worship unsatisfied, with the result that the instinct of worship getting horribly perverted creates hideous channels of self-expression. "As the God above the skies grows dim, an all too human figure complete with raincoat and moustaches or stomach and row of medals, arise to take His place. This is not the first time in history that men deprived of God have dressed up men in the attributes of God to take His place. I am suggesting then that the worship of the State and of the dictator as the embodiment of the State is a direct by-product of the decline of religious belief." "We greet the leader each morning and we thank him each night that he has provided us officially with a will to live." Such is the first of the ten Commandments issued to the workmen of Nazi factories. The Professor rightly apprehends a similar catastrophe for his own people, if some outlet is not soon found for "the accumulated fund of unexpended seriousness" from which the nation is suffering at the moment. On the basis of personal experiences with the British people we can personally testify to the truth of the Professor's statement, that "the stage is set at the moment for the re-entry of religion from the wings; set as never before." But when it comes to the question, "Which religion or what kind of religion is it that is going to take the field?" we find the Professor making suggestions not very clear to the average mind. He says, for instance, that the revived religious emotions of man will flow "into channels of Christianity," which are also the channels of all the great religions of the world. For they all, do they not, teach the same basic truth? This is rather confusing. The Professor cannot be unaware that Christianity as it is known and preached in the world, is a religion avowedly antagonistic to all other religions of the world. Even an orthodox lay Christian, not to speak of the clergy and

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the Missionaries, will tell the Professor that all other religions of the world must have to be false, the devil's work, to make Christianity a true religion. To be fair to the Professor he acknowledges this difficulty in a suggestive manner. He remarks, "Will this newly fermenting wine of the spirit pour itself into the old bottle of the Churches? . . . I am inclined to doubt it." Evidently the Professor suggests a reconstruction of the Church, a thorough overhauling of the system, allowing for a play of the spirit of universalism that must characterise any religious movement that can hope to succeed to-day. But in that case, the Church may rightly apprehend that nothing will be left of Christianity. It is no exaggeration to say that the existence of Christianity depends on narrowness and exclusiveness. Remove these time-worn barriers and Christianity can hardly stand as a separate religion. As a matter of fact, people will not know why they should any longer stick to Christianity.

The present writer has been surprised on some occasions to see the most enlightened Church-leaders quite shamelessly proclaiming before a mixed gathering that the light of revelation came exclusively to the Israelites and that the same light was denied to every other nation of the world. It is this Jewish parochialism that stands in the way of Christian co-operation with other religions and it is this which is maintaining the Official Christianity and its directors, the Church, in existence and dignity. The moment, therefore, it is taken away, Christian people will find, to their surprise, that a greater and a better Christianity is to be found in Islam. For what is Islam but a rationalised, universalised and perfected form of Christianity?

The Professor makes a very sympathetic appeal to the Church. "The thaw presents the churches

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with an opportunity such as they have not had for a hundred years. Can they take it?" We pray the appeal enters the hearts of those for whom it is meant. Vanity has stood in the way of many noble enterprises and salutary changes in the world. The Church has long since realised the untenability of its position. It is vanity that is responsible for their sticking to a system which was called to existence in a dark and ignorant age by the remote ancestors of the present generation. It needs just a little moral courage to shed that vanity and thus spare humanity the tribulations which beset it at the moment. It may upset the interests of some people, but those who are sincerely religious will find themselves better off in every way, with a truer set of beliefs and a fuller code of life. Strange as it may seem, this adaptability can be best manifested by the Anglican Church among all the existing Churches of the world. The present writer has ample evidence of this from his long associations with the religious circles of Great Britain.

We cannot, however, close this criticism of the Professor's lecture without saying something on a point raised by him in connection with sin and evil. In this, we are afraid, the Christian tradition prevents his arriving at the right conclusion. He is right in denouncing his own generation that was brought up to "think of evil as a by-product of circumstances, of poverty for example or of psychological maltreatment and miseducation in childhood. It followed that evil was something that could be cured by social and political action." But when proceeding on this line he comes to support the new attitude to evil, "an attitude which is prepared to accept it as something real and primitive, something perhaps irremediable in the heart of man . . . something fundamental arising in man, perhaps in the universe" he is swayed by emotional reactions peculiar to Christianity.

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In fact, it has been the misfortune of Christendom, its greatest thinkers not excepted, to oscillate between extreme views and not to enjoy the safety of the golden mean, in every affair of life. It must believe in Christ as God Himself or reject him as a mythical figure ; it must have either capitalism or communism, either absolute pacifism or total war. It forgets that all life lies in reconciliation between two opposites. Its attitude towards evil is only another example of this extremism. It can either consider it as irremediable in the heart of man or regard it as a mere by-product of external circumstances.

But it could have easily done credit to its newly developed scientific attitude towards life and its problems, if it had adopted the Islamic view (1) that evil is no fundamental part of human nature but only an accident in the process of its functioning, (2) that this accident is avoidable through proper safeguards both in the inner nature of man as well as in his surrounding.

The Christian view of life, *viz.* that evil is a mighty force at the very bottom of the creation, practically invincible, is not only untrue from a scientific point of view, but casts a very dark shadow of despair on man's general outlook on life. It is scientifically incorrect because nothing has been found fundamentally evil in the world just as nothing has been found absolutely good in it. Potentially, therefore, everything can be regarded as good. It is our use or misuse of a thing that makes it either good or bad. The most essential need of physical existence such as food, if used in a wrong measure and on the wrong occasion, may prove fatal to life, whereas the deadliest poison, when used on the proper occasion, becomes the greatest life-saving agency. Following the same line of thought in the moral plane, we find that the instinct of sex which is the sole basis of the continuity of our species, becomes

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the vilest of sin when satisfied in an improper manner, that the great virtue of chivalry is only a sublimated form of the instinct that otherwise expressed is known as anger, that even killing may be an act of virtue if done under given circumstances.

Nor is such a view helpful to man's moral struggle in life. No student of psychology will deny that the doctrine of Original Sin or of man's being fundamentally evil, is bound to bring despair to the mind of men. We do hope the Professor will not insist, like a clergyman, on the argument that the psychological stunt of the "grace of blood" will relieve this gloom. History bears testimony that the gloom has been never relieved in the Christian mind. Orthodox Christianity has never been able to manfully fight the evil either on the cultural or on the moral plane. The Professor can easily understand that a belief in this Christian doctrine is, in the last analysis, putting a premium on moral indolence. We wish he had known the solution of the question as presented by Islam.

Islam admits that the environment is partially responsible for the appearance of evil, but only partially. It, accordingly, addresses itself to the proper ordering of the social system. For centuries the Christians sneered at Islam on account of its entering into the details of man's worldly life. But hard facts of life have now compelled them to admit that social surrounding has much to do with our moral outlook on life. Islam, however, does not agree with these modernists, that a proper surrounding is all that is necessary to make a morally healthy society. The inner nature of man is a far greater factor. As a matter of fact, the vitiated mind of man will frustrate any system, however carefully designed.

Thus the appearance of evil is both a subjective as well as an objective phenomenon and both these

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aspects of it have to be attended. Hence it is that at the end of every regulation which the Qur-án issues for man's guidance in worldly affairs, it recurrently refers to God's omnipresence, omniscience, omnipotence and all those qualities of His that may inspire us to be good and virtuous inwardly—and further prescribes methods to keep inwardly pure. The Qur-án is never tired of reminding us that the Devil is our greatest enemy and gives us the details of his machinations. Indeed, there is no other book in the world which provides man with an equally elaborate system of inner purity in the midst of our struggle for existence. But all these instructions of purity presuppose the potential goodness of human nature. If, however, evil is inherent in human nature, all talk of sublimating this nature becomes meaningless. The Holy Qur-án beautifully summarises the actual position in the following words:

“Certainly We have created man in the best make.

“Then We render him the lowest of the low,

“Except those who believe and do good.

“So they shall have a reward never to be cut off” (Ch. 95).

It is clear from this passage that according to the Book, man is created with very great possibilities and a high destiny, but he has also the tendency of sinking to the lowest depths of degradation, and that it is to check this latter that the system of Divine guidance by revelation has been designed. Evidently, the mistake of Christianity lies in mistaking a controllable tendency for a basic urge that cannot be redeemed.

The Professor cannot be unaware that just a slight change of attitude on the part of a people towards a certain thing can sometimes change the very course of its history. Who knows the adoption by the Christians of the Islamic attitude towards the problem of evil, may not change the course of European history?

ISLAM AND THE WORLD CRISIS

BY M. R. ZAHEDI

The world is now passing through a crisis—a most terrible crisis. The modern civilization of the West is now on its trial and on the crossroad. The “new order” foreshadowed by Hitlerism may mean the death-knell of many cherished ideals of humanity, if the “new order” really dawns on the war-worn world.

The modern civilization is mostly of the Christian pattern. The real teachings of Christ, the Apostle of Peace, are practically thrown overboard, or the Christian Powers would not have been involved in this sanguinary war initiated by one of the greatest Christian Powers. In other words, Christianity seems to have failed, as it has failed to keep peace in its own spheres of influence. On the other hand, the Christian Powers have imperilled the world's peace.

We are too much in the crisis now to think and ponder deeply over the cause and consequences of the catastrophe, as we are much too preoccupied with self-preservation and national existence. But even in these terrible worries, some retrospection may be considered worth the while.

The world needs peace and preservation. But how can peace come? I think it is Islam and the message of Islam that can save humanity. What does Islam stand for? Islam stands for universal brotherhood of mankind under the omnipotent fatherhood of One and Only One God. This is the marrow and message of Islam. If this message is accepted and acted upon by the nations of the world, or if mankind all over the world consider themselves as units of the same universal brotherhood, then and then alone can the world be saved.

The powers-that-be will perhaps laugh at the idea. They are much too infatuated with the powers and privileges born of their so-called superiority and

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man-killing armaments to consider this humble but humane message of Islam which is not in a position to enforce its claims or message on the mad and maddening crowds out for the blood of one another like blood-thirsty hounds. But to-day or to-morrow, this message of universal brotherhood of mankind must be accepted or the world is doomed. The armageddons can only destroy but not save the world.

Islam's message is not mere theoretical. It is practical and dynamic. Imagine for a moment that the world consisted of Muslims alone, worshipping one Allah with their faces towards one *Qiblah*. I do not think the different units of this vast brotherhood would then have rushed at one another's throats, as the present world is doing. The "Believers are one Brotherhood," said the Prophet of Islam. It is not mere lip-deep assertion: it is in the blood and vein and marrow of the Muslim. Left to themselves, I am sure, the Muslims of one country will not cut the throats of the Muslims of other climes and countries.

I do not mean to say that the Muslims have not killed Muslims. Bloodshed is not unknown in the Muslim world. But history does not record this kind of bloodshed in the Muslim world. Islamic history is not besmeared with bloodshed of the kind now noticeable. Christianity, with all its vauntings of civilization, has presented a spectacle never before witnessed. Its failure is now writ large in letters of blood and bombs. Peace must remain an illusive dream unless the message of the universal brotherhood of mankind is accepted by the different powers and units of mankind. That is accepting Islam, the chosen religion of Allah for mankind.

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its technique. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM: THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission, as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.* the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship **Óne** God—the Almighty, the All-Knowing, the All-Just, the Cherisher of

ISLAMIC REVIEW

All the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has he begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead-letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the saying of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam bricks man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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Vol. XXX]

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THE
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OCTOBER, 1942 A.C.

DECLARATIONS

(1)

I, Marmaduke Wetherell, of School, Winchester, Hants, 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, etc.—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.]

M. WETHERELL.

Dated 17th January, 1942.

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I, Douglas Ahmad ⁽²⁾ Lawson, of
Road, London, N. W. 5, 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 20th January, 1942.

D. A. LAWSON.

I, Frederick Randall, ⁽³⁾ Winchester,
Hants, 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 26th January, 1942.

F. RANDALL.

I, (Miss) HENRIETTA RATTRAY, ⁽⁴⁾ of Hastings, Sussex,
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 7th February, 1942.

HENRIETTA RATTRAY.

DECLARATIONS

I, (Miss) ALICE ⁽⁵⁾KITCH, of 4 Cavendish Place, Beeston, Nottingham, 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 17th February, 1942.

ALICE KITCH.

I, ROBIN ⁽⁶⁾SALTER, of . . . Road, Aldershot, Hants, 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 27th February, 1942.

(Sd.) R. SALTER.

THE MUSLIM SOCIETY IN GREAT BRITAIN WELCOMES SIR AZIZUL HAQUE

On the afternoon of Saturday, 16th May, 1942, the chairman and the members of the Muslim Society in Great Britain were At Home in their house at 18 Eccleston Square, London, S. W. 1, to welcome Sir Azizul Haque, C.I.E., B.L., D. LITT., the new High Commissioner for India, after his recent arrival to take up his duties in this country. It was a lovely Spring afternoon and most of the Muslim Community in London availed themselves of the happy opportunity of making the acquaintance of the new High

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Commissioner. Sir Azizul Haque arrived at 4-30 p.m. and by that time some 150 members of the Society and their friends had assembled. A large party of Indian officers was also present, led by Risaldar-Major and Hony. Lieutenant Mohd. Ashraf Khan, I.O.M. Before introducing the guest of honour to the audience Mr. I. V. de Yorke, Chairman of the Muslim Society in Great Britain, called upon Mr. D. Cowan, M.A., Assistant Imam of the Woking Mosque, who recited the Fatihah as an opening to the meeting. Mr. de Yorke then said a few words by way of introducing the High Commissioner to those present, detailing his manifold activities in his own country and especially his great interest in education and educational problems which are so important to India to-day. Mr. de Yorke expressed the great pleasure and honour of the members of the Muslim Society in Great Britain in having the opportunity of getting to know such a distinguished son of Islam as Sir Azizul Haque. The High Commissioner in reply thanked the members of the Muslim Society for their hearty welcome and expressed his great pleasure in making their acquaintance. In an extremely eloquent address he assured his audience that he would do all in his power to foster friendly relations between his country and Great Britain. The difficulties might be great but goodwill on both sides could overcome all these difficulties and a new era of prosperity and peace would dawn. With this address the formal part of the proceedings came to an end and the friends repaired to other rooms where tea was served and some time was spent in happy conversation. The success of the party can be judged from the remark of a journalist who said that of the many parties to which his duties take him he likes best those of the Muslim Society for all the guests enjoy themselves and the principal guest most of all.

IS ISLAM INIMICAL TO SECULAR PROGRESS?

BY SYED WIZARAT ALI

The answer to the above query cannot but be in the negative, for the laws of human progress are the same all over the world. Initiative, intelligence and strength of character are not the sole monopoly of the Christian races in Europe, and if the present and immediate past have witnessed unparalleled ascendancy of the West in human affairs, the East shall not fail in the ultimate balance of human achievement. There is no denying the fact that self-sufficiency and arrogance have marked every dominant type of civilization in history. Ancient Egyptians considered their achievements so perfect that they daily propitiated their gods lest they should grow jealous. The Chinese felt that they had realized their heaven on earth. The Greeks imagined that they had reduced such an incommensurable thing as life to a system for all eternity. Rome thought itself to be the hub of the universe. It is now the turn of Europe to do as Rome did or follow the examples of Egypt and ancient Hellas.

Islam is not only a creed but also a social polity, and the bond of Islam, however enfeebled by narrow schisms, still binds six hundred million people of different races, colours and countries, as no other bond in the world's long history has yet done.

Look at its temporal history. If Islam was really inimical to secular development, how was such an astounding progress made? Let us summarise the facts of Islam's temporal history:

Islam commenced with Arabia and conquered North Africa and some other portions of Asia in the seventh century. Spain was won in the eighth. Again Muslims invaded the sub-continent of India in the tenth and eleventh, and conquered it finally in the twelfth. The wave of Islamic conquest lapped the shores of Europe as well, for in the same year that Muhammad Qasim invaded Sind, Tariq won the

battle of Guadalete, and within five years Spain was conquered. Such was the daring of Muslim conquerors that had America been discovered at the time, the banner of Islam would have been planted there as well. Soon after the conquest of Spain, a Muslim force was led into France through the pass of Roncesvalles and according to European historians themselves, were it not for the check at Tours in 732, France and Germany would have fallen into the hands of Muslim conquerors. The Eastern Empire of Byzantium had already felt the prowess of Islam in the seventh century in Arabia Felix and in the succeeding centuries Islam was rapidly mounting up the rungs of the ladder to Europe from Syria, Mesopotamia and Asia Minor. In the seventh century itself, besides the victories of the first four Caliphs, Armenia had become at first tributary to the Saracens and then part of their territory; the Roman army was defeated at Tripoli, Sicily was attacked, and Constantinople itself was besieged by the Arab fleet for four years. After the eighth century, the Eastern Empire was forced to purchase peace with a heavy tribute, but Crete was won soon after and then the conquest of Sicily and Muslim interference in Southern Italy began. Few now remember that Rome herself was threatened in the middle of the ninth century and that Sicily was for two whole centuries an integral part of Islam's world-embracing Empire.

The conquest of as large a slice of Europe as Spain was reserved for another branch of Muslim conquerors, whose heathen kinsmen weakened the Empire of Islam in Asia, while they added to it fresh territories in Europe. The Seljuk Turks took up the work of the Arabs and when Alp Arsalan defeated the Byzantines in 1071 and captured the Roman emperor, Romanus IV, Europe was seriously threatened in the East and a prophetic ear would have caught the sound of the

IS ISLAM INIMICAL TO SECULAR PROGRESS?

chattering hoofs of Turkish chargers in the city of Constantine. The successor of Hildebrand organized a Crusade, and Christian nations assembled at Clermont shouted forth the resolve of Christianity to rid the world of Islam, and in the cries of "Dieu le vent", announced the only Jihad, in the European sense of the word, that has yet been waged in the world. Jerusalem was captured before the eleventh century had closed and Godfrey of Bouillon made its king. A second Crusade was organized half a century later, but it lacked the flush of enthusiasm and ended in a fiasco. Forty years later, Saladin captured Jerusalem, and after a vigorous struggle repulsed the forces of Christianity in the third Crusade and enlarged the boundaries of his Empire. But profit and loss were both going up, for if the Turks conquered Armenia and Georgia in the eleventh century, repulsed Europe from Asia in the twelfth, and laid the foundation of the Ottoman Empire in the thirteenth, the Moors in Spain slowly declined after the death of Almansur in 1002, and the Christian chiefs of Navarre and Leon, Castile and Arragon kept up a struggle against them, leaving them only the kingdom of Granada by the middle of the thirteenth century.

The House of Osman prospered and progressed, and the conquest of Constantinople would have come half a century earlier were it not for Timur's capture of the great Bayazid and his death in captivity. Christian chiefs had combined at Marizza in 1369, at Kossova in 1389 and at Nicopolis in 1396, but had in all cases been defeated. The interregnum of a decade between Bayazid's capture and death and Muhammad I, reuniting of the Turkish power, gave Eastern Christendom only a breathing space, and in the crushing defeats at Varna in 1444, and again at Kossova under the Hungarian leader, Hunyadi, in 1448, Turkish

proWess was fully proved. At last in 1453 Muhammad II reversed the action of the Muslim Conqueror of Spain, and with greater success, for although the latter's charger did not gallop across the Atlantic to the shores of America, the galleys of Muhammad the Conqueror sailed on land from the Bosphorus to the Golden Horn, and helped him to realize the prophecy that new Rome would yet be subdued by the Muslims. Thus Islam provided itself with an empire in Europe in the East to compensate it for the loss of that in the West, half a century later. For in 1492 Granada fell, and Ferdinand, "the Catholic," who had commenced his reign with setting up the Inquisition at Seville in 1481, celebrated the success of Christian army by the wholesale expulsion of Jews in 1493. The Moors who had been assured of perfect toleration learnt six years later what to expect when the power to enforce such stipulation is gone, and their persecution which commenced in Ferdinand's reign continued into the reign of his grandson and successor, the Emperor Charles V, who finally expelled them in 1524 from a land which they had ruled for eight hundred years. But the power of Islam had not gone, and the naval triumphs of Khair-ud-din Pasha, known as Barbarossa, who had even attacked Nice in 1543, compelled Charles V to acknowledge the strength of Turkey, and a year later make to her, with Ferdinand of Austria, overtures of peace. Ferdinand became a vassal paying tribute, and Charles V himself subsequently entered into a treaty. The old Caliphates of Baghdad, Cordova and Cairo had passed away, but the Turks and the Moghals were in the zenith of their power.

Salim the Gentle, and Sulaiman the Magnificent in Turkey, and Baber, Akbar, Jahangir, Shah Jahan and Aurangzeb in India, maintained the temporal strength of Islam in an age which contained some of

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the world's greatest statesmen and rulers. And those Muslim kings could hold their own against the best in Christendom.

But there is nothing more difficult to keep up than to equipoise in political power, and if a nation or race cannot advance, it must go back. Byron sums up the history of all nations in describing that of Rome.

“First conquest, and then glory, when that fails,
Wealth, vice, corruption, barbarism at last,
And history with all her volumes vast
Is but one page.”

Glory failed Islam after all these conquests, and the decline of the Muslims through the stages of wealth, vice, and corruption at last set in, as was but natural, because the Muslims were no longer true to the spirit and ideals of Islam. But Islam cannot on that account be called inimical to secular progress.

It is wrong for Sir Harry Johnston to say that the greatest foe of Islam is undenominational secular education. “Undenominational Secular Education” has been imparted in India to Hindus and Muslims alike for upwards of seven decades, and yet Islam is not only believed in, but practised by the educated members of the community. The Christian missionary has more than once confessed to his sense of failure in converting the educated Muslims. The “greatest foe of Islam” is not “secular education,” but the Christian and racial prejudice of some of the pseudo-scientists of Europe who affect agnosticism and consider the social practices and moral conventions of a materialistic civilization as the last word in human felicity. Race, convention, and religious prejudices have come to be invested with all the sanctions of divine right.

The one “weak point” which Christian critics seem to discover in Islam is the relation of the sexes. But with reference to this, it is best to quote Margoliouth's

own view. Speaking of the achievement of the Prophet's system, he writes :

“For the female sex it certainly achieved much, and there too it is best to hush the voice of sentiment and treat his rules and innovations as an attempt to grapple with a hopeless problem : hopeless in the sense that no community of any magnitude has ever found a blanket (to use Isaiah's image) that will cover the whole frame. The seclusion and veiling of women were, as Muir has well observed, a direct consequence of polygamy and facility of divorce. Polygamy is itself an attempt at solving a problem which Indo-Germanic nations solve by harbouring prostitution.

“In the latter system a portion of the female population is wholly degraded, in the former the whole female population is partially degraded. If by the introduction of the veil Muhammad curtailed women's liberty, he undoubtedly secured for them by laws the rights of inheriting and holding property which under the older system were precarious.”

Not that we absolutely agree with this view. The normal condition in Islam is monogamy, and the permission to marry up to four wives, hedged round, as it is, with conditions remarkably stringent which—thanks to the illicit practices of Muslims themselves—Christian critics slur over, gives to the code of Islam just that elasticity which is necessary for a body of laws universally binding on Muslims of all countries and climes and for all eternity. But while Islam permits—not commands—a limited number of wives, Christianity itself lays down no such restrictions. Monogamy, we repeat, is the normal condition of the Muslim world and polygamy which disregards the stringent conditions laid down in the Qur-án is as much a sin as the less obvious polygamy of many Christians. As regards seclusion and the veil, far from being the direct

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consequence of polygamy and facility of divorce, they are practised in order to check polygamy and polyandry, both secret and open, and to lessen the temptation to abuse the Islamic law of divorce. The separation of the two sexes in the daily intercourse of life would prove too exacting a demand for a society which is habituated to the zest which the presence of forbidden fruit provides in its Eden. As for Islam, howsoever it may have curtailed the liberty of a woman's movements, it alone strove to give her economic freedom, which will, we trust, some day cut off her fetters in Europe and America, where she is still the slave of man-made laws and man-made conventions. And, howsoever Christian Europe may sneer at the marriage and divorce laws of Islam, it is plain that it is not itself satisfied with the laws made by man that it substitutes for those of God's own making.

We have another great authority to refute this oft-repeated charge against Islam. Lord Headley became a convert to Islam about the end of 1913. His many friends and relations looked upon him as a lost soul and past praying for.

Soon after his conversion, he received a letter from a devout Christian informing him that 'Mohamedan religion' was one of sensuality and that the Prophet had a great many wives. What an idea of Islam! Lord Headley wrote in reply as follows:

"The Holy Prophet of Arabia was particularly self-restrained and chaste. He was true to his one wife Khadijah who was 15 years older than himself. She was the first to believe in Divine messages. After her death, he married Ayesha. He also married a great many of the widows of those of his adherents who had fallen in battle, not because he had the slightest desire for them, but in order to provide them with a home and give them a position they could not

otherwise enjoy. This was quite in keeping with his unselfish and noble life. He gave away so much of his worldly belongings that he had hardly enough to live on."

Another oft-repeated charge against Islam is that it tolerates "slavery." This is far from being the case. Islamic laws for the treatment of slaves are so humane that it will be a misnomer to call it "slavery." Of course, a religion like Islam cannot stand in the way of secular progress. Islam, says Mark Sykes, is compact, yet international, whilst strongly united by bonds of simple ceremonial and even simpler dogma. Even now a Moor is more at home in Shiraz than a Spaniard in Berlin or a Rumanian in Vienna. "Although there are many Germans in London and few Afghans in Cairo, yet the Afghan is less of a stranger within the gates of Al-Azhar than is the waiter of Gambrenus in the Soho lodging-house." Indeed, a Muslim cannot be cribbed, cabined and confined within the narrow limits of race or colour or geography. His instrument is neither politics, nor finance, nor racial pride, but a set of spiritual and social ideals and his stage is the whole world. And the pace of progress of a player on the world stage cannot but be swift.

The learned Professor K. A. Nilakanta Sastri, M.A., writes, "Wherever they (Arabs) went they ruled; the conquered were subjects and outside the community of the faithful. The barrier was insuperable and no fusion was possible."

This is an erroneous view. The fact is that the majority of the Arab subjects—the Jews and Christians, took good care to see that the "House of Islam" continued in an unfinished state. The result was that the faithful always felt themselves as conquerors and not as citizens. The feudal idea never, indeed, perished; in fact it set up principles surprisingly modern. The

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necessity, however, to live side by side created an atmosphere of toleration, absolutely unknown to Mediæval Europe. This toleration found expression in Islam in the creation of the Science of Comparative Religion and its enthusiastic cultivation. Apart from conversions to Islam, those different groups subsisted, sharply divided from one another. As in the Byzantine Empire punishment for conversion to Islam was death, so also in the Empire of the Caliph conversion of a Muslim to Christianity meant capital punishment for him.* Those people were, indeed, unfortunate who kept themselves aloof from Islam.

Mr. Marmaduke Pickthal writes in his elaborate lecture on "Islamic Culture": "The multitudes were no doubt warned that Islam was something devilish and that Muslims would destroy them. And then the Muslims swept into the land as conquerors and by their conduct won the hearts of all those peoples. In the whole history of the world, till then, the conquered had been absolutely at the mercy of the conqueror, no matter how complete his submission might be, no matter though he might be of the same religion as the conqueror. That is still the theory of war outside Islam. But it is not the Islamic theory. According to the Muslim laws of war, those of the conquered people who embraced Islam, became the equals of the conquerors in all respects. And those who chose to keep their old religion had to pay a tribute for the cost of their defence, but after that they enjoyed full liberty of conscience and were secure and protected in their occupations."

It will, therefore, be foolish to say that Islam is inimical to secular progress. Its achievements in the field of literature, medicine and science are living

*The Qur-ân, however, prescribes no punishment in this world for apostasy.—Ed. I. B.

proofs of its once brilliant career which dazzled the eyes of the world.

Those who had the honour to belong to the healthiest and mightiest social order the world has ever known—Islam—were indeed the happiest of all. The Muslim subjects, in the heyday of Islam lived, so to speak, in paradise and did not lead miserable lives so complained of to-day.

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SOME DEEPER ASPECTS

BY MAULVI AFTAB-UD-DIN AHMAD

Much misgiving exists even in the minds of well-meaning people regarding the plurality of marriages that the Prophet contracted during the latter part of his life. In minds, Western and Westernised, that have no experience of polygamy, this creates an unwholesome sensation. And this in spite of the fact that Muslim divines have given very sound arguments to prove that it is unreasonable to ascribe this action of the Prophet to any urge of sensuality. It has been pointed out, for example, that in a country where sexual immorality was at its highest and where maturity was attained at a rather early age, the Prophet lived a spotlessly celibate life till the age of twenty-five; that at that age when he could easily marry the most beautiful virgin of Arabia, he preferred a widow of forty; that with this motherly lady he lived a devoted life for full twenty-five years, and that he thought of polygamy only when he was fifty, when the heat of youth had altogether gone. It has also been pointed out that his life in polygamy was as ascetic as before it, thus ruling out all possibilities of self-indulgence. A man who spends most of his nights in prayers and

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vigils and most of his days in semi-starvation cannot be regarded as enjoying his polygamous life from the sensual point of view. But even strong arguments such as these leave some minds still unsatisfied. And it is no use avoiding the issue just for the sake of modesty. Modesty in the old sense in matters of sex does not exist in modern minds. And religious preachers have to face the situation as it is or else they will fail to carry conviction to minds otherwise well-disposed with regard to certain vital questions of religion. They should lose no time in bringing in for an open discussion questions that are agitating many minds even if convention frowns at such a discussion. True religious leaders do not stand in need of any misty hallow of sanctity; they, on the other hand, invite with a challenge all scientific criticism of their own personalities. Prophet Muhammad as a true religious leader is not afraid of any scientific criticism, however severe and exacting it may be. I, therefore, propose to raise one by one all those misgivings that lurk in many minds with regard to the Prophet's marriages and resolve them by an open discussion. To begin with, there is really nothing to thrill in a plurality of marriages. The thrill, if it at all comes, is a very short-lived one. By an analysis of the relevant psychology we can easily understand that the real thrill of the company of a second-woman lies in the idea of its sinfulness. The commandment "Do not covet your neighbour's wife" has its foundation in this vicious tendency in man. A married wife, however beautiful, charming and attractive, lacks the attraction of a commonplace woman with whom one is not legally married. The thrill of sin is eternal in all unredeemed souls, and in this age almost all of us are unredeemed. Once we understand this important aspect of human psychology, more than half of our misgivings regarding the Prophet's

polygamous marriages and regarding all polygamous marriages for that matter will vanish. One may, however, object here by saying that if an open door is left for divorce and one is allowed to divorce a woman as soon as she becomes stale, even the short-lived thrill of having new women as wives may be perpetuated. There is force in this argument. But it is exactly here that the Qur-án and the Prophet's example acquit themselves admirably. Easy divorce is absolutely banned. The procedure of divorce is an extremely tedious one in the Qur-án. And the Prophet has summarised the whole attitude of Islam towards the question by saying: "Of all permissible things divorce is most disliked by God." As for his own self the Qur-án gave a still harder ruling. The following verse was revealed in the seventh year of the Hijra, *i.e.* full three years before his death:

"It is not allowed to you to take women afterwards, nor that you should change them for other wives though their beauty be pleasing to you" (30:52.)

So the Prophet had to retain all those women—all of them widows and divorced wives of others excepting one—whom he married. Although the verse prohibited divorce at a certain point of time, it goes to the credit of the Prophet and the religion he preached that he never divorced any wife even before this. Thus once a woman was married to the Prophet, she continued to be his wife for all times to come. Neither was he allowed to marry a new wife after this. This fact should finally disperse all clouds of doubt that may gather in people's minds in this connection. As there was no prospect of any change, there was no thrill to be had, the thrill of a fresh wife. Further as I have said, a woman, as soon as she acquires a permanent legal position as a wife and becomes a fixture so to

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speaking, loses that aspect of her attraction which tickles the imagination of us of this age. Shakespeare is very right when he says that sensuality demands an unlimited supply of fresh food for itself. If one is found, therefore, to put a stop to his desire anywhere, the suspicion of sensuality shall have to be ruled out from an estimate of his character. In the case of the Prophet the stop was placed on his sex life in a twofold way. He was commanded not to marry any further full three years before his death. Even if he had lived up to the age of, say, ninety and even if all his wives had died within a year or two after the revelation of this prohibition order, he was not to marry any more. Considering the case from the human point of view, it was an extremely hard ban that could be placed on a man's sex life. The scientific-minded critic, even if he is hostile to the religion itself, will find ample reason here for rejecting the theory that it was sensuality that prompted the Prophet to take to a plurality of wives.

A very important fact that is generally missed in understanding the question of sensuality in relation to polygamy is that it is greediness that constitutes sensuality. Just as a man of millions may live a simple life, while a man with very limited means may yet be fond of luxury, similarly a man with one wife can quite possibly be less content than a man with a plurality of wives. Further, all sober married men will agree that the keenness of sex urge recedes into the background as other and more serious aspects of conjugal life come into prominence. It is not so much the flesh that holds the two together as co-operation in other duties and obligations, although flesh has some part and a minor part to play all throughout. Very rightly has that veteran missionary of Islam, the late Khwaja Kamalud Din, remarked that the bed is not the best

part of conjugal life. This is as true of polygamous life as of monogamous life.

It is the abnormal modern outlook on life that sees in the wife nothing but an incarnation of sex in its gross physical form. In this outlook, greediness of the flesh reigns supreme, a greediness which will not stop short of absolute communism in women, and of gratification at will. As I have said, sensuality can brook no restrictions on itself. So much so that if a man can put a stop to his presumed sensuality at any point, *i.e.* if he can at any stage of his career cry a halt to his sex gratification, that person cannot reasonably be called a sensual man. We have to find out other grounds for his sex life, monogamous or polygamous. Sensuality and self-control can never go together. The characteristic of sensuality is that it increases as it goes on satisfying itself.

The conception of woman as impersonation of sex is the very basis of real sensuality and constitutes a denial of the soul in her. Islam is violently opposed to such a conception as can be seen from its teachings and laws.

Confronted with the fact that the Prophet lived a spotlessly celibate life till the age of 25 and further lived a life of ideal monogamy for another 25 years in a country where sensuality and debauchery were regarded as the strong man's proud privileges, the sceptical critic would advance the plausible theory that some people may grow sensual towards the end of their life. Such a theory, however, is based on a wrong observation of human nature. The people who go wrong in this way are those that are really sensual from the very beginning of their lives; only they do not get an opportunity for an open self-indulgence. Their sensuality waits for opportunity and resources for an open manifestation.

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In the case of the Prophet the opportunity was not lacking even in the beginning of his life. Polygamy, the only latitude that he ever allowed himself, was not at all regarded a sin or a dishonourable act in Arabia, it was rather sanctioned by the sacred traditions of the race. Least of all, he could have married a virgin girl when he first thought of conjugal life. There was no question of repressed desire in this case that could manifest itself in an advanced age. As a matter of fact, his own tribe in its attempts to dissuade him from his challenging preachings, itself offered him, for a second wife, any one he should care to choose from among the beautiful virgins of the race. His reply was a flat refusal: that shattered once and for all the half-hearted suspicion of the Arabs themselves that the Prophet's agitation could have anything to do with some kind of sex complex. But although the Prophet's contemporary enemies, after a thorough test, were satisfied that his career had no tinge of sensuality anywhere, their counterparts of the 19th and the 20th centuries of the Christian era would still like to stick to that exploded theory, notwithstanding their lack of first-hand knowledge about his character. The irony of the situation, indeed, could go no further.

The falsity of the theory of the Prophet's sensuality thus proved beyond all doubt, it still remains for us to assign a befitting purpose to his plurality of marriages towards the fag-end of his life. For this we have to go into the deeper aspects of sex life than we have hitherto been familiar with. We have to realize that sex life, like any other self-expression, has its culture and refinement, which like every other refinement needs controlling and regulating of the emotion concerned. I make no apology for saying that sex is devoid of all refinement in our times. It has gone back to its crude manifestation of the Stone Age. The

sex manifestation even of the best refined of our times will put to shame even some of the lower species of animal life. Our sex expression has indeed been robbed of all grace and culture that beseems us as human beings, endowed that we are with reason and spiritual ambitions. And herein will be revealed the importance of the Holy Prophet Muhammad's life. The Prophet appeared in a country where sex life had degenerated into utmost vulgarism, where nudism was practised on occasions of national fair, in broad daylight and without the least anxiety for privacy. When he left this world he left a whole nation behind with whom sex life had attained the highest level of purity and refinement that the world had ever seen. I cannot go into the details of the question for fear of disturbing the conventional and senseless idea of modesty that the West has developed. I will content myself with an illustration from another aspect of our life, to suggest the possibility of refinement in a sphere that has been most unfortunately discarded by Christianity as a dirty affair altogether. Let us take the case of eating, an essentially animal need. And yet what a refinement has been introduced in its satisfaction! Eating is done by the unrefined road-digger, with unwashed hands and face and perhaps with uncleaned mouth, his food placed on a piece of newspaper on the bare ground, where dust and flies are too likely to contaminate it, and munching it with a sound that may be heard by every passer-by. How vastly different is this eating with that of a member of the royal family taking his lunch in a room and with plates and other necessary things that are paragons of cleanliness, with a body spotlessly clean and in a manner highly delicate. Both are eating but the refinement creates such a wide gulf between the two acts that they can hardly be regarded as one and the same. Even so

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there is such a thing as refinement and culture in the satisfaction of the sex urge in man, given which this gross animal need can be elevated to a point where it may contribute to our deeper happiness of the spirit. But the West, so long as it persists in abhorring sex under the spell of Christianity, cannot conceive of the possibility of this refinement in it, with all its clinics and knowledge of Eugenics, and will thus not be able to appreciate the services rendered to this very delicate but essential side of our nature, by Prophet Muhammad. Among the many items of refinement that modern sex life lacks, modesty is one. Devoid of modesty, sex degenerates into an expression of savageness and the married couple, even of 50 years' standing, are as much in need of it as a young man and woman that are just thinking of entering into a wedlock. Sex-expression is designed by nature to be soft like moonlight. If we force it to assume the character of the glaring rays of the tropical sun, it is bound to scorch our mind and soul. Control and moderation should mark every step of the expression of this most unruly emotion in man. Refinement and cleanliness should be its unfailing attendants. To what details this can go, can be realized by one who has studied the relevant aspects of the Prophet's instructions.

The Prophet knew that the national character of a people takes its shape from the manner of its sex-expression, and hence his anxiety to introduce refinement in this latter. Now in this refined-sex life, the woman has to play an equal part with the man. The Prophet, however, had himself to be the instructor for the men as well as for the women followers, and he had his Prophet's dignity and responsibility. Close association of female disciples with a male master has always been fraught with dangers to a cause. The danger becomes all the more glaring if the cause be a

religious one. In such a cause, there should be no room even for rumours as was unfortunately the case with a previous teacher of religion—Jesus of Nazareth. The Prophet being legally married to a few chosen disciples has raised the moral tone of his movement rather than lowering it. In the absence of his regular marriage with these disciples, the question we would have to face would be not “Why did the Prophet married so many wives?” but “Why did he keep so many concubines?” Besides, there are certain things which one cannot transmit to others without an intimate personal contact. Further, one or even two women were not enough for the purpose since it involved not only retaining all those numerous details of private life, but also spreading them all over the world. All workers in the field know what a difficult task it is to spread wholesome habits of life among the generality of mankind. Considering the traditions of Muslim sex life spread over the whole world, one can safely say that the Prophet’s training was imparted to proper persons, as all these traditions have their source in the wives of Holy Prophet—all credit to them. One of the dangers of the modern Western education among the Muslims is that this glorious tradition is being discarded for a more vulgar approach to sex life, both in its moral as well as in its physical aspects, an unintentional disrespect to the sacred memory of those great benefactors of world womanhood, rightly remembered by the Muslims by the exalted title of the “mothers of the faithful.”

Now I proceed to discuss still another aspect of this question, and this will add clarity to what I am trying to convey. It is man that has brought religion to mankind. Noah, Abraham, Moses and Jesus, Ramachandra and Shri Krishna, Zoroaster and Confucius, and Muhammad and all those numerous other founders

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of religion, both those whose names are found preserved either in history or in traditions and mythology, and those whose names are lost in the course of history were all persons belonging to the male sex. Wherever a man claims to be spoken to by the Holy God and to be His agent and mouthpiece, men, wise and critical, gather round him, anxious to test the truth of his claims and accept him as a guide if the claims prove genuine. Man knows where he needs the power from God, what darkness of his nature, He is to illumine, and what weakness of his character He is to remove by His direct light. Thus if the claimant is found to possess a character which a direct contact with God alone can vouchsafe, the claims of the man should be taken to be genuine. The claims may be attended by miracles and signs, but the sign of perfected character, the miracle of rising above all weaknesses of the flesh is the greatest proof of the veracity of the claims of a person claiming direct contact with God and indeed, the surest of all tests. The first disciples of a true religious personality invariably apply this test to the claims of the master. And it is only when they are fully satisfied in this regard that they offer their all for the new cause which has nothing but opposition from the world at large. Prophet Muhammad's first disciples, Abu Bakr, Umar, Uthman, Ali, Talha, Zubair and numerous others like them who pledged their everything for the new cause, all of them applied this test to his claims, and were satisfied that he showed unmistakable signs of God-contact. But when the woman heard his claims, and even found the wisest men of the realm testifying to the veracity of these claims, she still had her own doubts. No woman has ever been known to have the privilege of being a founder of religion. Man has always brought religion and woman has to accept him and show him due

reverence and pay him allegiance from a respectful distance. Nor within historical period has the woman been able to test the truth of a man's claims of Divine Agentship from close quarters. Both Jesus and Buddha demanded the faith of woman in their claims from a distance that the difference of sex set up. And woman has her own peculiar test to apply to a man in order to be satisfied that his whole being has been really illuminated by the light of God,—a transformation without which the claims of Divine Agentship cannot stand. She is privileged to reach the regions of man's character which are inaccessible to a man. And unless she is satisfied therein, she cannot let her soul to be guided and moulded by a man for her spiritual destiny. At least the intellectual and spiritual womanhood cannot so surrender itself to the guidance of a man on behalf of God. She knows how a man whom men of unquestionable critical observation may pass as a redeemed man, may yet have certain weaknesses lurking in him which can be detected by woman alone. The last remnant of the greed in man, his concealed beastliness, can deceive manhood but not womanhood. So womanhood has rightly her peculiar doubts about the genuineness of a man even when the whole world of manhood is satisfied with regard to his prophetic claims. And let there be no mistake about it that unless womanhood receives her full satisfaction, it cannot be spiritually redeemed. Whatever Nietzsche might have meant when he said that it was only when man was man enough that he could redeem the womanhood in the woman, his statement can be cent. per cent. correct in this particular sense. To resolve finally the doubts of womanhood with regard to the existence of God and His active interest in the affairs of humanity and its ultimate destiny is the hardest of all tasks that man has ever attempted. May be that it is because

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of this difficulty that most of those that try to pass for Godly men keep themselves at a safe distance from the intimate approach of womanhood. But Prophet Muhammad was the manliest of men that have ever tried to reform mankind. He was as much anxious to redeem the woman as he was to redeem the man. He was confident of his own powers. He knew that he could demonstrate even to the shrewdest woman the absence of any greed in his soul. He thus purposely summoned not one woman, who very possibly might be of the believing and uncritical type, but a representative body of women, to come and examine him from a close range, where no simulation was possible, and see for themselves if God-realization was not the supreme fact in his life. He so invited them in order that womanhood through them might be redeemed through a perfected faith in the revelation of God.

The women whom he so invited were not slow to understand the purpose of their relation with him. The shrewdest and most youthful of them, Ayesha, has a telling evidence to give on the subject. It is recorded in Bukhari that, asked about the Prophet's conduct during a certain kind of illness of his wives, Ayesha related that he used to be in close contact with them and significantly added, "Who is there among you who has so much control over his self as the Prophet had over his?" It is remarkable that the same observation is related of another wife of the Prophet—Maimuna.

This is no small matter. The woman has an intuitive knowledge of the weakness of man in a certain matter and the woman's instinct, it is agreed, is very strong indeed in certain things. All those women, therefore, that came to the Prophet as his wives, no doubt they came with a regard due to a religious personality, but they had all the same their

traditional conception of man which had a good margin for the peculiar weakness which the best of men betray in his intimate relation with the opposite sex. They had, no doubt, an extraordinary measure of devoutness and sincerity for religion, but this was nothing compared to what they experienced after their experiences with the Prophet.

A new moral universe, so to speak, opened before them as they came to know a person in whom God-realization had removed the last shred of greediness, which, in the judgment of universal womanhood, man was incapable of shedding. Thus womanhood was religiously redeemed as never before. The religious experience that came to it through this channel was unprecedented in the religious history of mankind. The wives of the Prophet were, so to speak, a jury sitting in judgment on behalf of world-womanhood on the sex life of the Prophet and privileged to witness a new manifestation of human religious character. The impression which they so received went down to the very depths of their consciousness and brought redemption to womanhood in the most absolute sense of the term. From the ordinary womanhood of the then Arabia they rose to the highest levels of human consciousness. They came to constitute a band of saintly figures after the death of the Prophet the like of which world had never seen before. The increasing material prosperity of Islam brought immense wealth at the feet of these "mothers of the faithful," but the end of each day would find them penniless, as a result of their unbounded charity. Owners of no mean wealth, they still considered barley-bread a luxury, that it was in the days of their Prophet-husband and denied themselves all worldly comforts. They spent their days in charitable works and in the discussion of the Book of God and His Prophet and their nights in silent devotions to the Lord of life and existence.

THE PROPHET'S MARRIAGES

Prophet Jesus is reported to have said that it was easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. It may or may not be a true statement to make, but it will be absolutely true to say that the impossibility is greater in the case of a woman rising above the attractions of wealth and comfort. It was, therefore, nothing short of a miracle for the Prophet to have so entirely changed the nature of so many women at a time. Some of them were quite young when they became widows and lived up to the ripe old age of eighty, but they ended their lives in the same way as they had begun it, in eschewing everything that might be called worldliness and in applying themselves heart and soul to the remembrance of God and His revealed words. Such a redemption was possible only by the impact of the Prophet's self-effaced, flesh-subdued personality on their character. The Prophet thus created a tradition of womanhood which was unknown to the world before. This tradition, in spite of many disturbances in the course of history, continues to our own days, when it seems to be imperilled by the inroads of Westernism.

But just as the living personality of the Prophet and the living words of the Qur-án have survived all the mortal blows of the West and to-day, in their turn, hope to lend it a helping hand in the midst of its difficulties, the glorious traditions of redeemed womanhood established by the Prophet's wives will also survive its trial and stand up boldly in the world in the not very distant future to save dissipated womanhood, whose plight has its origin in the lewd conception of sex, persistently preached by the Christian West.

ISLAMIC TREATMENT OF CONQUERED NON-BELIEVERS

BY M. Y. KHAN

AHAD NAMA No. 1.

[This copy of the diploma, written personally by the Commander of the Faithful 'Ali ibn Abi Talib (may God be pleased with him!) was transcribed on a piece of red vellum.]

In the name of God, the Merciful, the Compassionate!

This is the letter from the Apostle of God (may God bless him and assoil him!) to the freed man Farrukh bin Sakshan, brother of Salman Farsi (may God be pleased with him!) and to his family and posterity that he may have, as long as they exist, regardless of which of them may turn Muslim or remain faithful to his original creed.

“The Peace of God be upon you! Verily God has ordered me to say: There is no deity but God, the One, Who has no companion! And I repeat this and have ordered the people to repeat it. The created world is the creation of God, the whole power belongs to Him, Who creates the people, and makes them live and then makes them die and decompose. He is the refuge, but everything ceases and disappears. ‘Everybody has to taste death.’ There is no possibility of opposing the will of God, no possibility of infringing His authority. There are no limits to His greatness. He has no equal in His kingdom. Praise be to the King of the heavens and earth Who directs all things as, He wishes and increases His creation as much as He desires. Praise be to the One Who cannot be sufficiently eulogised by the

TREATMENT OF NON-BELIEVERS

praises of those able to speak and cannot be imagined by the thoughts of the thinkers! He is the One Who opens His Book with glorifications and makes it His own remembrance, accepting thanks from His slaves. His glory cannot be measured by anyone. And whoever praises God and testifies that there is no deity except God, he will be in peace, in protection, in safety and chastity. O men be faithful to your Lord and remember about the day of the destruction of the earth, and of the breathing of fire from hell, the day of great horror and repentance, and of your appearance before the Lord of the Worlds. I order you in the same way as (other) prophets used to do, to enquire about the Great News, and to learn it afterwards. Whoever believes sincerely in what was inspired into me from my Lord, he will receive the reward which we receive. He will be pious in this world and attain happiness in the Paradise of the Delight with angels, servants of God, and the Prophets, His apostles. And he will gain safety and freedom from hell.

“This is what God promised to the faithful, and verily God has mercy upon whom He pleases. He is the All-knowing, the Wise, severely chastising those who disobey Him, but also Merciful, Forgiving. When this Qur-án descended to me on the hill, I saw it lowering and cracking for the fear of God. Whoever does not believe in it, he is one of the sinners, but who believes in God, His religion and prophets, he attains to the degree of those who come victorious.

“This is my letter: verily upon him (*i.e.* Farrakh bin Shakhsan) is the protection of God, also

upon his sons, with regard to their lives and property in the lands in which they live, plains or hills ; as well as freedom of use of the wells and pastures. *They must not be treated unjustly or oppressed. And those to whom this my letter will be read, must protect them (i.e. Zoroastrians), leave them free and prevent offences from others, and not show hostility to them by insult or by using force.*

“ I abolished for them the special shaving of the head, the wearing of the *zunnar* as well as paying taxes, to the Day of Resurrection, together with other restrictions and burdens.

“ They are entirely free in their possession of fire temples as well as of the landed and other property attached to the latter. No one also should restrict them in the use of rich dress, the use of stirrups, construction of stables, performing burials, or observing anything which is accepted in their religion or sects. They must be treated better than all other (non-Muhammadan) peoples under protection. Verily the reward of Salman (may God be pleased with him !) is obligatory upon all the faithful (may God have mercy upon them !).

“ And it was said in the revelation received by me that Paradise more impatiently desires the presence of Salman than Salman wishes to go there. Really he is my intimate friend and adviser to the Prophet of God (may God bless him and assoil him !) as well as to all Muslims. ‘ Salman is one of our family.’

“ No one shall oppose this my will, regarding what I have ordered as to the protection and freedom of the co-religionists of Salman and their posterity, irrespective of the fact whether they

TREATMENT OF NON-BELIEVERS

embrace Islam or remain in their ancient creed. Whoever obeys this my command, he will gain the pleasure of God, but those who mayhap disobey God and His Prophet, will be accursed to the day of resurrection.

“Who is generous to them, is generous to me, and he will receive naught but good from God. And *who offends them offends me*, and I will be his enemy on the day of judgment. His punishment is the fire of hell. I withdraw my protection from him. The Peace of God be upon you, my compliments to you!”

“Ali ibn Abu Talib wrote (this) by order of the Prophet of God (may God bless and assoil him!), in the presence of Abu Bakr, ‘Umar, ‘Uthman, Talha, Zubayr, Abdul Rahman bin Auf, Salman, Abu Dharr, ‘Ammar, Suhayb, Bilal, Mighdad bin Al-Aswad and others of the faithful (may God be pleased with them and with all companions of the Prophet!). This is the (impression of the) seal which was on the shoulder of the Arabian Prophet Muhammad al-Quraish.

PLACE OF THE **Seal** OF MUHAMMAD.

The above Ahad Nama is in the possession of Nanabhoy Framji Mama, B.A., LL.B., a well-known Zoroastrian lawyer, now living in retirement at Tardeo, Bombay. Ahad Nama Nos. 2 and 3 are also in the possession of the above gentleman.

The Holy Prophet has made the position still clearer by saying that (1) “He who torments the Zimmis torments me, and (2) whosoever of my nation shall presume to break my promise and oath which is contained in the present agreement, he destroys the promise of God, acts contrary to the oath and will be a resister of the faith (which God

forbid !) for he becometh worthy of the curse, whether he be the king himself or a poor man, or whatsoever person he may be."

Let us now read what the two prominent successors ('Umar and Ali) of Muhammad preached and practised on this subject.

THE CALIPH 'UMAR'S CHARTER OF LIBERTY TO THE PEOPLE OF AELIA

"In the name of the Most Merciful God.

"This is the treaty for the people of Aelia. This is the favour which the servant of God, the Commander of the Faithful, grants to the people of Aelia. He gives them the assurance of the preservation of their lives and properties, their churches and crosses, and of those who set up, who display and who honour these crosses. Your churches will not be transformed into dwellings, nor destroyed, nor will anyone confiscate anything belonging to them, neither the crosses nor the belongings of the inhabitants. *There will be no constraint in the matter of religion, nor the least annoyance.* The Jews will inhabit Aelia conjointly with the Christians, and those who live there will be required to pay the poll-tax, like the inhabitants of other towns. Greeks and robbers are to leave the town, but will have a safe conduct until they reach a place of security. Still, those who prefer to remain may do so on condition of paying the same poll-tax as the rest. If any of the people of Aelia desire to leave with the Greeks, taking their gods, but abandoning their chapels and crosses, they will be granted personal safety, until they arrive at a sure place. The strangers in the town may remain on the same condition of paying the tax, or if

TREATMENT OF NON-BELIEVERS

they wish, they may leave also with the Greeks, and return to their own land. They will have nothing to pay until one harvest shall have been gathered in. All that this treaty contains is placed under the alliance and protection of God, and of His Apostle (peace be upon him !), and of his successors, and of the Faithful, so long as they pay the tax."

Witnessed by :

Khalid ibn al-Walid,

Amr ibn al-'As,

Abd-al-Rahman ibn Auf,

Muawiya ibn Abi Sufyan.

15 A.H. (Translated by Sir William Muir).

THE CALIPH 'UMAR'S CHARTER OF LIBERTY TO THE PEOPLE OF JERUSALEM

"In the name of God, the Merciful, the Compassionate !

"The following are the terms of capitulation, which I, the servant of God, the Commander of the Faithful, grant to the people of Jerasalem. I grant them security for their lives, their possessions, and their children, their churches, their crosses, and all that appertains to them in their integrity, and their lands and to all of their religion. Their churches therein shall not be impoverished, nor destroyed, nor injured from among them ; neither their endowments, nor their dignity ; and not a thing of their property ; neither shall the inhabitants of Jerusalem be exposed to violence in following their religion nor shall one of them be injured."

A tribute was imposed upon them of five dinars for the rich, four for the middle class and three for the poor. (Extracted from "The Preaching of Islam," by Prof. Sir T. W. Arnold, M.A., Litt. D.)

ISLAMIC REVIEW

JIZYAH UNDER 'UMAR

The object of imposing Jizyah, as explained by Sale in his commentary of the Holy Qur-án and as enumerated in the Patent of Muhammad, which he granted to the Monks of Mount Sinai and to the Christians in general and also, in his Ahad Namas, to the Zoroastrians, was a payment in return for protection afforded by the Muslim arms to the non-Muslims. But in the days of 'Umar the position of Jizyah was made still clearer and left no room for any doubt. Firstly, Islam fixed rates, as was done by Nausherwan, and confirmed that Jizyah was not a technical term invented by the Muslims. It is the same tax as was imposed by Nausherwan. Secondly, it was repeatedly proved on different occasions that Jizyah was the payment in return for protection. The following passage from "The Preaching of Islam" by T. W. Arnold (p. 55) elucidates the position of Jizyah. Prof. Arnold says :

"This tax was not imposed on the Christians, as some would have us think, as a penalty for their refusal to accept the Muslim faith, but was paid by them in common with the other *dhimmis*, or non-Muslim subjects of the state, whose religion precluded them from serving in the army, in return for protection secured for them by the arms of the Mussalmans. When the people of Hiraah contributed the sum agreed upon, they expressly mentioned that they paid this Jizyah on condition that the Muslims and their leaders protect us from those who would oppress us, whether they be Muslims or others."

Again, in the treaty made by Khalid with some towns in the neighbourhood of Hiraah, he writes :

"If we protect you, then Jizyah is due to us ; but if we do not, then it is not due.

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How clearly this condition was recognised by the Muhammadans may be judged from the following incidents in the reign of the Caliph 'Umar. The Emperor Heraclius had raised an enormous army with which to drive back the invading forces of the Muslims who had in consequence to concentrate all their energies on the impending encounter. The Arab general, Abu Obeydah, accordingly wrote to the governors of the conquered cities of Syria, ordering them to pay back all the Jizyah that had been collected from the cities, and wrote to the people, saying, 'We give you back the money that we took from you, as we have received news that a strong force is advancing against us. The agreement between us was that we should protect you, and as this is not now in our power, we return you all that we took. But if we are victorious we shall consider ourselves bound to you by the old terms of our agreement.' In accordance with this order, enormous sums were paid back out of the state treasury, and the Christians called down blessings on the heads of the Muslims, saying 'May God give you rule over us again and make you victorious over the Romans; had it been they, they would not have given us back anything, but would have taken all that remained with us.' (55-56.)

"As stated above, the Jizyah was levied on the able-bodied males, in lieu of the military service they would have been called upon to perform had they been Mussalmans; and it is very noticeable that when any Christian people served in the Muslim army, they were exempted from the payment of this tax. Such was the

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case with the tribe of Jarajimah, a Christian tribe in the neighbourhood of Antioch, who made peace with the Muslims, promising to be their allies and fight on their side in battle, on condition that they should not be called upon to pay Jizyah and should receive their proper share of the booty. When the Arab conquests were pushed to the north of Persia in A.H. 22, a similar agreement was made with a frontier tribe, which was exempted from the payment of Jizyah in consideration of military service." (p. 56.)

"We find similar instances of the remission of Jizyah in the case of Christians who served in the army or navy under the Turkish rule. For example, the inhabitants of Megaris, a community of Albanian Christians, were exempted from the payment of this tax on condition that they furnished a body of armed men to guard the passes over Mounts Cithaeron and Geranea, which led to the Isthmus of Corinth. Similarly, the Christian inhabitants of Hydra paid no direct taxes to the Sultan, but furnished instead a contingent of 250 able-bodied seamen to the Turkish fleet, who were supported out of the local treasury. The Mirdites, a tribe of Albanian Catholics who occupied the mountains to the north of Scutari, were exempt from taxation on condition of supplying an armed contingent in time of war. In the same spirit in consideration of the services they rendered to the state, the capitation tax was not imposed upon the Greek Christians who looked after the aqueducts that supplied Constantinople with drinking-water. On the other hand, when the Egyptian peasants, although Muslim in

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faith, were made exempt from military service, a tax was imposed upon them as on the Christians, in lieu thereof."

The orders from 'Umar to the officials in Iraq in A.H. 17, his Firman to the citizens of Azerbaijan after its conquest in A.H. 22, an agreement in the same year with the Prince *Shahrbaraz* of Armenia, and his Firman to the people of Jirjan in the same year confirm that Jizyah is a tax paid in return for protection and in cases where any military service was undertaken the people were exempted from paying Jizyah.

In short, from the sayings of 'Umar, from his agreements and practice, the purport of levying Jizyah is very well explained and illustrated.

The armies were maintained out of the collection of Jizyah. Articles of food, clothing and other requisites were provided therefrom. In agreements made by 'Umar he included such provisions also wherever he imposed Jizyah. In Egypt, the rate of Jizyah was fixed at four dinars—two dinars in cash and for the remaining two wheat, olive oil, honey and vinegar were collected, which constituted the diet of soldiers. But when the ration arrangements were satisfactorily made the Jizyah was converted into a cash payment and instead of two dinars four were collected as originally.

'Umar remembered his Christian and Jewish subjects to the last moment of his life. We find instances of his clemency and sympathy towards them mentioned in Sahih Bukhari and Kitab Al-Khiraj, etc. Shah Waliullah has considered it magnanimous of the Caliph 'Umar that he insisted on the better treatment of Zimmis. To quote the words of Shah Wali-ullah, "And from those he insisted on showing favour to the *Ahle-Zimmah* or the non-Muslim subjects of a Muslim Government!"

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The question of the rights of Zimmis arose in 'Umar's time. International relations were first begun during his Caliphate and were established on a more sound basis. The enemies of Islam have accused 'Umar of intolerance towards unbelievers. In his time all privileges and rights pertaining to non-Muslim subjects were discussed and framed. His régime is regarded as the ideal democracy of Islam.

No comparison can possibly be drawn between the condition of non-Muslim subjects under 'Umar and those under the contemporary kingdoms of Persia and Rome. The subject races under these two great powers were worse than slaves. The Syrian Christians, in spite of being co-religionists of the Romans, had no proprietary rights on lands in their possession. They were themselves treated as a kind of property, so much so, that with transfers of lands from one master to another they were also transferred and the proprietary rights that were enjoyed by the previous party were transferred to his successor. The Jews were in still worse condition and did not deserve to be called human beings. A subject race has some rights but they were deprived even of the semblance of, or even the very name of, right. The condition of the Christians in Persia was still more pitiable.

When 'Umar conquered these countries an entire change took place in their condition. The rights and privileges granted to them raised them to a status of equality. The agreements written at the conquests of different countries are copied below. They confirm the opinion that Christian European Powers, while claiming to be generous, have never given any such rights anywhere to their subject races.

It is to be remembered that these agreements are either in detail or in abstract form as mentioned in histories. As the repetition of terms was considered

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unnecessary, reference to a detailed agreement is made in many of these contracts. The Caliph 'Umar's Charter of Liberty to the people of Jerusalem, which was written in his presence, clearly confirms that the lives, properties and religion were safeguarded in every respect. It is apparent that the civic rights which a nation can enjoy are connected with these three aspects of life. The churches and synagogues were not to be demolished, nor were their buildings to be injured, nor their boundaries touched. In religious matters it was again confirmed that there should be 'no compulsion in religion.' To satisfy the Christians it was agreed that the Jews would not be allowed to live in Jerusalem as they had crucified Christ there.

The Greeks who had fought against the Muslims and who were in reality the enemies of the Muslims, were still granted the concession that if they wanted to stay in Jerusalem they could do so, but, if they desired to leave the city, they were free to do so. In either case they were entitled to have peace. Their churches and houses of worship were not to be interfered with. Above all, the Christians of Jerusalem were free to leave their homes and join the Romans, if they so desired, but all their churches in Jerusalem would be immune from danger. Has any nation offered better terms than these to their subject races in this era of civilization ?

It is of the utmost importance that the lives and properties of the Zimmis were placed on an equal footing with those of the Muslims. If a Muslim killed a Zimmi, 'Umar had that Muslim killed in return. It is narrated by Imam Shafai that a member of the tribe of Bakr bin Wail killed a Christian of Hirah. 'Umar ordered that the assassin be handed over to the successors of the man who had been killed, and Hunain one of the successors killed the assassin outright.

(To be continued.)

ISLAMIC REVIEW
CORRESPONDENCE

NOTTINGHAM,
17th February, 1942.

Dear Sir,

I have filled in the declaration form because I am convinced that Islam is the most enlightened and truest of all religions. I wish I had known it long ago. From now on I shall be glad to think that I am following a faith which most certainly seems to me to be a genuinely democratic one.

I am glad there is no priestcraft in Islam and that it is regarded as the duty of Muslims to seek knowledge.

Yours sincerely,
(Miss) A. KITCH.

BRACKNELL,
28th February, 1942.

Dear Sir and Brother-in-Islam,

Very many thanks for your letter which I received yesterday and for the very welcome literature. I have left the hospital and for the next three weeks I shall be here in a convalescent home. My injury (a smashed foot) is healing nicely and I am looking forward to being up and about. I shall certainly be delighted to visit (I hope regularly) the Mosque at Woking when I am well. I am especially looking forward to the pleasure of meeting yourself and others of our brothers.

Yours in Islam,
(Sd.) ROBIN SALTER.

HAMMERSMITH,
12th February, 1942.

Most Respected Sir,

I am taking the liberty of writing to you as I know of no other whom I believe to be better able to help me in my present difficulty. I have lived several years in the East-Egypt, India, Palestine and other countries. My travels and experiences have taught me the Truth; they have led to the one True Religion. I have discarded my Christianity and have embraced Islam. This is not the result of a sudden change of mind but of years of consideration.

Yours respectfully,
(Sd.) ROBIN SALTER,
S/Sgt.

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Lahore:

Dated 6th July, 1942.

(Sd.) Mohd. Sadiq,
Retired Deputy Superintendent Police.

Camp Aden,
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Lahore.

Dear Sirs,

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Thanking you in advance.

Yours faithfully,
Y. M. RAJAMANNAR,
Principal,
The Aden Commercial Institute,
Aden Camp.

"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.

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IN MEMORIAM
MAGAZINE EDITED BY
THE MEMBERS OF THE
ISLAMIC REVIEW

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ
وَيَا نَبِيَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ
وَيَا خَاتَمَ النَّبِيِّينَ

THE
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NOVEMBER, 1942 A.C.

[No. 11

A DECLARATION

I, JOHN WILLIAM DE BRIONIIS MOLE, of . . Stuart Crescent, Stanmore, Winchester, Hants, 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 ilaha ill-Allah Muhammad-un-Rasul-Allah .

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

Dated 20th March, 1942.

J. W. DE B. MOLE.

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IN MEMORIAM

MADAM KHALIDA BUCHANAN-HAMILTON

The Muslim community in Great Britain suffered a grave loss through the death at Letchworth, Herts., on 12th January, 1942, of Madam Khalida Buchanan-Hamilton, President of the Muslim Society in Great Britain. The funeral took place on 14th January, at the Brookwood Muslim Cemetery. *Inna lillahi wa inna ilaihi raji'un.*

Mrs. Hamilton who embraced the religion of Islam in 1929 had been a very active and enthusiastic member of our community.

She was a product of that old-time English home discipline, which lent a hallow of dignity to womanhood, made it sacrificing, charitable and sensitive to others' suffering. But the deceased did not allow this tenderness of heart to be tainted by the parochial outlook of old English Society. She had the Islamic breadth of social outlook to add glory to her generosity of heart. Rich or poor, whoever among the Eastern Muslims came in contact with her felt as if she had been a life-long devoted friend. Her unaffected smile would remove the gloom from the saddest mind groaning under the pressure of insurmountable difficulties.

If her private charity was almost unlimited her public charities were equally remarkable. After the death of the late lamented Lord Headley, she was elected the President of the Muslim Society in Great Britain.

But even before her election, she used to give financial help to the Society every time an appeal was made. Knowing her resources that we did, we knew how valuable her contributions were from the moral point of view.

AN IMPORTANT MUSLIM MEETING

Our readers may be aware that the deceased was the widow of the Deputy Surgeon-General Charles William Buchanan-Hamilton of the Royal Navy, cousin to the first Duke of Abercorn and a nephew of James Buchanan, who was at one time American Ambassador in London and was elected President of the United States of America in 1856. General Hamilton died in the middle of the year 1929 and became a declared Muslim shortly before his death.

Mrs. Hamilton was a standing reply to the Christian charge that Islam recognized no soul in woman. She had a soul no less alive than any Christian man can claim to have.

Many a friend will remember the General's pleasant sea-facing house "Abercorn" in South Sea, which had an open door for Eastern Muslim guests. With the death of Mrs. Hamilton all that memory becomes a matter of the dead past; but the couple's contribution to the faith of Islam will keep them alive in the ever-brightening horizon of true religious life in the British Isles.

AN IMPORTANT MUSLIM MEETING IN LONDON

On the afternoon of Saturday, 21st February, 1942, the Muslim Society in Great Britain held an At-Home at their house at 18 Eccleston Square, London, S.W.1. The purpose of the meeting was that the members of the Society might have the opportunity of meeting the members of the just recently formed Public Relations Committee and to hear a talk on the cultural movements of the Muslims in Poland which was delivered by Mr. Arslan Bohdanowicz, a Polish Muslim at present in London. In the unavoidable absence of the Chairman of the Society, Mr. Ismail V. de Yorke, Mr. J. W. B. Farmer, Secretary of the Public Relations Committee, took the chair. Before the proceedings

tea was served so that members might get to know each other. Mr. Farmer then called upon Mr. D. Cowan, who opened the meeting with a recitation of the Fatihah. After the recitation of the Holy Qur-án Mr. Farmer gave a short description of the excellent work the Public Relations Committee are doing to control the English Press so that nothing of a nature calculated to offend the Muslim community goes unrefuted. He also exhorted the Muslims to unite whole-heartedly in the task of opening the eyes of the country to the existence of a Muslim community and of spreading the light of Islam. This was followed by the talk of Mr. Arslan Bohdanowicz which we reproduce below, and after it had been delivered a number of friends availed themselves of the opportunity of asking the speaker questions about the Muslim community in Poland.

CULTURAL MOVEMENTS OF MUSLIMS IN POLAND

BY MR. ARSALAN BOHDANOWICZ.

I propose to speak to you about the cultural movement which existed before the present war, or more exactly between the two wars, among my compatriots, the Polish Muslims or Tatars.

The manifestations of the cultural life of a national or religious minority depends largely on the manner in which it is treated by the central authorities. It was precisely because the Polish Government not only tolerated but even favoured and supported our cultural movement that it was able to develop in a very interesting manner.

This benevolence of the Polish Government towards us was not the result of chance but of a long tradition, and it would appear to me to be necessary, before dealing with the subject of this talk and for its better understanding, to explain the reasons for this.

CULTURAL MOVEMENTS OF MUSLIMS

As our name shews, our ancestors descended from the Golden Horde and they had settled in Poland as the result of the policy of alliance which she had followed towards our country of origin. In fact, being obliged to defend herself against the Order of the Teutonic Knights in the West and against the Principality of Moscow in the East, Poland alone avoided conflicts with the Golden Horde and later even concluded treaties of alliance against her neighbours of such a character that the Tatars soon participated in the wars in the ranks of the Polish army. Thus Poland was the first continental power in Europe to practise a policy of alliance with the Muslims. I particularly stress that she was the first to conclude a treaty of alliance with the Golden Horde. She did this at the beginning of the 14th century, *i.e.* two centuries before the treaty which the King of France, Francis I, concluded with Turkey. Since this policy of alliance with the Golden Horde had yielded positive results, the Polish princes embarked upon the policy of establishing the Tatars in Poland by granting them lands in return for military service in war-time, and by this they populated deserted regions. It is thus the brotherhood of arms which explains the fact that at the time of the most violent struggles between Christianity and Islam a Muslim tribe flourished in Poland. The fact that Poland had granted our ancestors the rights of citizenship, resulted in their becoming rapidly Polonized. Towards the middle of the 16th century they had already forgotten their mother-tongue.

This circumstance—the forgetting of the language—gave our cultural movement a special character. The cultural movement of a national minority aims at the creation or the development of that minority's own culture. This could not apply to us. Having forgotten the language of our ancestors, and being not a national

but a religious minority, we could not think of creating our own culture, since it would seem to me that an original culture presupposes as an essential condition for the possession of one's own language. Our aim was more modest. We wanted to enrich Polish culture by the support of the values arising from our religion and from the study of our history. I will speak more fully about this when summing up the article on the leader of our cultural movement, Olgwierd Kryczynski, but it would seem to be necessary first to define the character of our cultural movement. This leads us to the fact that the cultural activity of my compatriots in other spheres is specifically Polish in character and of this I will not speak to-day.

If I have limited the subject of this talk to the cultural movement of my compatriots between 1920 and 1939, that does not mean that it did not exist before that time. If one goes back to distant periods of history in reviewing the past of my compatriots, one will find traces of it even there. In this connection one might cite an extensive literature in Polish or White-Russian but written in Arabic characters. This includes the Tafsirs, often voluminous books, containing the translation and commentaries of the Holy Qur-án and the Kitabs, collections of stories and legends, generally on religious subjects. This literature has never been systematically studied and offers an interesting field for investigation.

Our cultural life, however, before 1920 had never an organized and systematic character, but was predominantly sporadic and individual. This is due to two principal reasons: Before the rebirth of Poland the representatives of our intellectual classes were scattered all over Russia and the Russian Government of that epoch did not view such manifestations among national minorities within the old Empire with favour.

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The situation changed as a result of the Russian revolution of 1905, when certain concessions in the matter of the freedom of the press and of association were granted. Thanks to these circumstances, some Polish Tatar students had formed in St. Petersburg in 1907 an association whose aim was the study of the Muslim religion and of history. This association was, so to speak, a nursery from which the future leaders of our cultural movement emerged, among them being Jacob Szyrkiewicz, the future Mufti, and the brothers Olguierd and Arslan Kryczynski. The activities of this association did not yield very tangible results and its importance lay rather in that it had strengthened in the consciousness of its members the realization of the need for continuing the work.

I will pass over the outlines of the evolution of our cultural movement between 1907 and 1920. But it would seem useful to mention in passing the activities of my compatriots during the Russian Revolution of 1917—1920. Impelled by the brothers Kryczynski, the Polish Tatars had played an active and important rôle in the movements of the Muslims of Russia towards independence, especially in the Crimea and in Azerbaidjan.

The re-establishment of Poland had opened up a new era to my compatriots both from the cultural and the religious points of view, and it compensated us to some extent for the losses suffered during the last war and the Russian Civil War. Since our cultural movement is closely linked with our religious life, we must say a few words about this. One of the first acts of the Polish Government in relation to us was the creation of an autocephalous Muslim community with an autonomous Muftiate. Jacob Szyrkiewicz, a doctor of Oriental languages, was placed at the head of the Muftiate. The creation of the Muftiate had given a

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very strong impetus to the religious life of my compatriots in simultaneously co-ordinating and strengthening it. Mufti Szyrkiewicz had accomplished a great task. It was first of all necessary to raise the cultural level of the imams who were recruited, before the last war, from the poorest elements of the population and who had thus little influence over the Faithful, since their religious knowledge and competence was chiefly limited to the rites and the recitation of prayers. To remedy this, Mufti Szyrkiewicz had organized courses for a better training of the imams. The subsidy of the Polish Government gave the imams the material means that would enable them to give all their time to their work. Near each mosque there sprang up a school in which the imam taught the children the Arabic alphabet and the rites. Mufti Szyrkiewicz arranged the publication of several manuals of Muslim theology and of prayers, the latter in Arabic and in Polish.

As for our cultural movement, it was led by the brothers Kryczyński. This is the plan of its organization: In each centre having a sufficient number of Tatars a cultural association was organized. The work of all the associations was co-ordinated by the central committee and consisted chiefly of the organization of conferences on political, religious and historical questions, the distribution of literature, the collections of books, etc. During the holidays a troop of young people toured with theatrical plays.

The most interesting form of cultural activity was the publication of books and periodicals. This activity commenced with the publication in 1928 of the Armorial of the noble families of the Polish Tatars which was compiled by Stanislas Dziadulewicz, a gentleman of Tatar origin. I must confess that formerly I had not taken a great interest in this publication. Later, after having understood that the leading classes of the

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Khanates of Kazan and Astrakhan, the last remnants of the Golden Horde, had been exterminated by the Russians in the 16th century after their conquest by John the Terrible, I realized that the Polish Tatar nobility was almost the only remnant of the leading classes of the Golden Horde. In these circumstances a detailed study of the armorial of Mr. Dziadulewicz constituted a useful contribution to the knowledge of the history of the Golden Horde,—a history, as one knows, which has yet to be written, especially as among the Tatars who are settled in Poland there have even been representatives of the dynasty of Jingiz Khan, the Zarewicz Ordynski and Punski. The latter, we should do well to remember, distinguished himself in 1572 in the war against Livonia after having raised a Tatar regiment at his own expense.

The most interesting manifestation of the cultural life of the Polish Tatars was the publications of periodicals. There were three—*The Islamic Review*, a quarterly, founded at Warsaw in 1930 by Vassan Girci Djabagui, a journalist of Caucasian origin and related to the Polish Tatars by marriage. This review was mainly concerned with religious questions. In order to encourage its circulation abroad the chief articles were summed up in French. *The Tatar Life*, a monthly review founded in 1934, was the organ of the Muftiate and appeared at Wilno. It was especially devoted to questions of interest in the everyday life of the Tatars. *The Tatar Year Book*, founded in 1932, edited by Arslan Kryczynski, also gave summaries of its most important articles in French. The difference between these three publications lay in that the Year Book had a scientific character while the first two were intended for a more general public. Polish Tatars alone contributed to *The Tatar Life* while *The Islamic Review* and *The Year Book* were largely open

to all Muslims. Polish Orientalists also contributed to *The Year Book*. There were also differences in the sizes of these publications. *The Year Book* consisted of 300—400 pages while the other two reached 24—32 pages. The first two volumes of *The Year Book* were composed of various articles devoted to the history of the Polish Tatars and of Islam. The second volume contained, besides other matter, the article by Arslan Kryczynski about the contacts between the Polish Tatars and their co-religionists abroad. The third volume consisted entirely of the monograph about the Polish Tatars by Stanislas Kryczynski. The fourth volume was in the press at the beginning of the war and was to consist, among other things, of the work of Stanislas Kryczynski about the military service of the Polish Tatars in the ranks of the Polish army.

In our cultural movement Stanislas Kryczynski played an important rôle. He is of Tatar origin. His ancestor became converted to Catholicism in the middle of the 17th century and settled in Lwow. After the war of 1914—1920 the two branches of the Kryczynski family—the Christians and the Muslims—met for the first time in many generations and the young Stanislas (at that time he was still at school) felt attracted by the study of the past of his ancestors under the influence of the brothers Kryczynski. It is to him that we owe the best works about our history among whom this monograph is the fundamental one. It should be mentioned that in him the talents of a historian are coupled with great literary genius. He has especially written a few verses on subjects bearing on the Muslim religion, among them one entitled "The Eternal Word of the Holy Qur-án." Unfortunately, I have not got it in my possession and thus it is impossible to give you a translation. Shortly before the war Stanislas Kryczynski became an official in the State

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Archives at Warsaw and there can be no doubt that a brilliant future awaits him. I have no news about him since the outbreak of the war.

One should mention also the publication of translations of books about Islam. We had published two and I am happy to note that one of them belongs to the series of the Working Muslim Mission Book Society. It is the book by Lord Headley on the power of Islam and the other is by Maulvi Muhammad Ali—*Islam: The Religion of Humanity*.

Another manifestation of our cultural movement is that the young men among the Tatars have been taking an increasingly great interest in the study of Oriental languages and civilizations. On the initiative of the brothers Kryczynski and thanks to the support of the Polish Government two of these young men, Ali Woronowicz and Mustapha Aleksandrowicz, were sent to Cairo to study the Arabic language and Muslim theology at the University of Al-Azhar, where our friend Mr. Cowan (Mr. Dawud Cowan, at present the Assistant Imam of the Mosque, Working—ED. I. R.) had met them. They had been very active at Cairo. I know through our Ministry of Foreign Affairs that they had made a close and interesting contacts with the representatives of the Egyptian press and society. In addition they published articles in the Egyptian press and finally also two books in Arabic, one about the Polish Tatars and the other about Marshal Pilsudski. Furthermore, they sent articles to Poland which appeared in our publications and especially in *The Tatar Life*. Mustapha Aleksandrowicz revealed himself as a journalist of the first rank and he became the correspondent of the semi-official daily *Gazeta Polska* in which he published articles about the Muslim countries of the Near East. On their return to Poland Ali Woronowicz was appointed Imam at Warsaw where

he distinguished himself by the foundation of courses of the Arabic language and of Muslim theology. I heard about a year ago that he had been dismissed by the Germans and replaced by another Muslim who is not a Polish Tatar. As for Mustapha Aleksandrowicz, he entered the Ministry of Foreign Affairs and after the German occupation of Poland he was able to leave the country and join the Polish army in France. At present he is interned in Switzerland.

Another manifestation of our cultural movement were the contacts between my compatriots and their co-religionists abroad. Muslim countries always attracted my compatriots—it is perhaps a kind of nostalgic remembrance which leads to our leaving the land of origin of our ancestors filled with a feeling of religious need to make the pilgrimage to the Holy Places of Islam. Owing to the high cost of the voyage it was only the Mufti Szynekiewicz who was able to make the pilgrimage to Makka in 1930. Many of my compatriots made frequent journeys to Muslim countries, especially to Turkey. Mufti Szynekiewicz represented my compatriots at all International Muslim Congresses. It has equally been a great pleasure for us to be able to receive our co-religionists who often came specially to Poland to visit us.

In summing up the results of our cultural work one sees that a great part of our efforts was given to the study of our own history and our religion.

During a long time circumstances prevented the realization of our cultural aspirations and as a result our beliefs have become too superficial and the consciousness of our special origin has become weakened. Therefore it is natural that, as soon as circumstances had changed, we turned especially towards our past in order to find there factors which would fortify our sentiments about our special origin and the common elements of our history. It is the same with religion. It was, above all, necessary to make our beliefs more profound by the study of dogmas so as to be able to

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resist the influence of other religions. I believe that we have passed the preparatory period sufficiently well and in order to help you the better to understand the character of our cultural movement I should like to give you a resumé of the article by Olguierd Kryczynski entitled "The post-War Nationalist Movement and the Polish Tatars." This article occupies the first place in the work accomplished by my compatriots and constitutes an interesting contribution to the philosophy of Islam and of our epoch. To-day I lack the time to be able to do so.

I have stressed many times the outstanding rôle which had been played in our cultural movement by the Mufti Szynekiewicz and the brothers Kryczynski. That which had been done was the result of their initiative and their work. The results obtained enable us to look forward to the future with confidence. Just before the war the brothers Kryczynski had conceived the plan of publishing in French and Arabic a collection of the articles summing up and setting forth the fruits of our cultural work. The war prevented the realization of this plan. I have no news of the Mufti Szynekiewicz since the outbreak of the war. At the beginning of December, 1939, the Paris papers had published the news that Arslan Kryczynski, Vice-President of the Tribunal of the District of Gdynia,* was shot by the Germans together with other notables of that town who had been taken as hostages. Olguierd Kryczynski was deported to Russia and only a few days ago I learnt that he had been released.

I feel it to be my pleasant duty to acknowledge that my compatriots have found a very kind and hearty reception at the Mosque at Woking and that this partly compensates us for the tragic fate which has temporarily overtaken our fatherland. I also feel grateful to those who so kindly participated in the establishment of the Committee for the Relief of Polish Muslims.

*The author of about ten volumes on religious, political and historical questions who became a laureate of the Polish Academy of Literature shortly before the war.

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FROM THE CROSS TO THE CRESCENT

BY ABDUR RAZZAQUE SELLIAH

(Continued from page 311 of September 1942 issue.)

PRELIMINARIES TO THE WORSHIP

I asked myself the question what sort of preliminaries to worship exist in the Catholic Church? To me there was none. And if anything can at all be claimed as such it will be the confession. But it is a truism that the confessional is dying an earlier death than the church itself. It may as well be looked upon as drawing its last breath. Can anyone tell me that one out of ten makes a sincere and contrite confession? It may have been so in the days when ignorance prevailed, and the priests were the only people of intellect. But the world has changed since. I have already said something about this sacrament of confession, but it requires a further discussion as it is relevant to the matter in hand. What is confession in the first place? It is the sincere making known of our sins committed within a certain period to the priest, accompanied with sincere contrition and a resolution to amend our lives, and to avoid all occasions of sin. This act is completed by the penance which is imposed on the penitent by the priest. It is a very good thing after all to be contrite for our past spiritual crimes, and better still to avoid future occasions of sin. But these two latter conditions are necessary for any man, be it within or without the Catholic Church, to earn the forgiveness and love of God. The Catholic Church need not lay special emphasis on it as being the only body that inculcates such a truth. Man can understand that these things are essential, and his inner self will naturally prompt him to recognize it. What I cannot understand is, why make a confession of one's sins to a priest, who is no more than a man like us,

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and subject to the same pitfalls of spiritual crimes. It would be far sensible and better for the offender to go to the person whom he has injured and beg his forgiveness, and then to turn to the Merciful God in repentance and be truly sorry for his sins. On the other hand, most of the sins we commit are against our own selves, and no one is aware of it, save the Ever-seeing God. Suppose I commit a crime in such guarded secrecy that I fear the knowledge of it would bring on me disastrous results. Would I ever think for a moment of trusting the priest with it, who may 'give me away,' at any time? And again if I did confess it to the priest, fully confident that my crime would be known to none other beside him, and if this happens to be a crime in which the law of the land must be satisfied, would the priest be justified in covering me from the just law of the land under the cloak of confession? He would only be aiding a further crime on my part. We have to bear in mind that whatever sin we commit, it is in the first instance committed against God, for it is His Law that we have violated. Therefore, we must turn to Him in repentance first, and gain His forgiveness, as then only can we feel that we have duly performed the necessary action which enables us to offer our worship to Him. But to go to a priest to be forgiven of that which *God alone* can forgive, is, to say the least, an act revolting to the mind. I have already stated elsewhere the verses which the Church claims as empowering her to 'forgive or retain' the sins committed by man. Here if we are to interpret what it means to convey, it would amount to this that whatever sins a priest forgives Christ (God) also forgives, and whatever sins the priest does not forgive, Christ (God) too does not forgive. This kind of interpretation can only appear as truth to such minds as are clogged with the notion that God has appointed His judges in the person

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of these priests to dispense with His powers of Justice and Forgiveness. Can any man believe that God is dependent on man in the carrying out of His work? The priests may as well tell us definitely whether we are labelled for Heaven or Hell. This is all rubbish, and such doctrines are not only irrational but absolutely dangerous to the moral and spiritual elevation of mankind. I once asked a priest to explain the position of the Church, where a certain man was known to have been incorrigible in the commission of a certain sin, and was advised and warned by the priest to refrain from committing it again, under the pain of not receiving "absolution" or forgiveness. But this poor man of a weakling falls into the same sin and makes up his mind to go for confession. Ere he starts off to the priest, he has fully realized the gravity of his sin and his past wicked life and with a heavy and repentant heart, together with a very firm resolution never to commit it again, traces his way to the confessional. The priest on the other hand, has already made up his mind that should this "incorrigible" confess to his old sin again, he would turn him off without absolution. Thus framed in mind the confessor and the penitent meet. The result is that the poor man is turned out without absolution and so, grief-stricken and contrite, he turns his eyes to the Unseen God and begs His forgiveness. The man's state of mind is such that he would rather die than commit his old sin again. With bitter tears of repentance, yet with a consolation that his Merciful Lord has forgiven him, he returns to his humble home, at a late hour in the night, and on the way the poor fellow is bitten by a venomous snake. Helpless he lies on the ground, the poison soon telling him that his end is nigh. He wishes to see a priest, if possible, at these last moments in life, hoping to fulfil the demands of the Church by making his

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confession and receiving absolution. But no such thing could be done. He thinks of his God once more, and ere he rests in his eternal sleep, he prays once again that his sins be forgiven. Will this man be forgiven by God or will he be condemned, because the priest did not forgive or grant him absolution? Now how will the Church apply the words "whosoever sins you have retained, they are retained"? The only reply that the Rev. Priest could give me was, "I suppose, God will under the circumstances forgive him." How will this strike a rational mind? Could he accept the fact that the poor man was destined to eternal fire, because the Church did not forgive him; or would God forgive him in spite of the Church? Which could it be? But the Rev. Father would not meet my question as put, and hurriedly made away. If the forgiveness of sinners is ultimately in the hands of God, where then comes the necessity to believe that confession is a sacrament of purification, and a necessary asset prior to the "receiving" of the Lord God? It is considered to be a mortal sin to partake the 'bread and wine' in the Divine Worship, unless you are purified through the sacrament of confession, by the priest, the absolver of sins. To regard the Confessional as a "spiritual dispensary," where our sins are "washed" through the "absolving purgative" administered by a priest, would be no less easier than the schoolboy, who gets his physical purgative on a Saturday morning. Viewing it in its correct perspective, the confessional is more of an encouragement for the commission of sin, than a restraint on it. Once you become habituated you may as well commit any sin and easily seek pardon through a priest. Moreover a Catholic is allowed such a long rope in this matter that he may live in sin, provided he makes his confession "at least once a year, or that at Easter or thereabout," as this is a commandment of

the Church. Indeed, if the priest could forgive sinners of their sins, and thereby make them fit for Heaven, I wonder if it was not possible to obtain a "medical certificate" in time as "unfit for service in Hell." From all that has been said it could be gathered that the sacrament of penance is not and can never be the channel through which one may be purified before worship to God.

Now let us see what it is that is necessary as a preliminary to the worship of God as laid down by the Holy Qur-án. It warns the intending worshipper thus: "O you who believe, do not go near prayer when you are intoxicated, until you know well what you say, nor when you are under an obligation to perform a total ablution* . . . until you have washed yourselves . . ." (Ch iv. V. 43). And again, "O you who believe, when you rise up to prayer, wash your faces and your hands, as far as the elbows, and wipe your head, and wash your feet to the ankles . . ." (Ch. v. V. 6.) In the first place these verses tell us that external purification is necessary before a Muslim could offer his worship. We have exhortations for external purity in the Bible as well. As an example may be cited the case of Moses who was commanded by the Lord when He appeared to him saying, "Draw not nigh hither: put off thy shoes, from off thy feet, for the place whereon thou standest is holy ground." (Ex : Ch. 3. V. 5.) There is also the well-known saying that 'cleanliness is next to Godliness.' And if we are to approach the place of worship, where we know for certainty that God is present, spiritually as well as physically, should we not present ourselves as clean as possible? It would be but natural that if a person is called to the presence of the king, or some

*Total ablution is a complete bathing of the entire body and is necessary after sexual intercourse or a wet dream.

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other dignitary, he would take the trouble to appear as neat and clean as he could afford. Then, how much more consideration should we give to ourselves when we are palpably in the presence of God! Not that He needs in us all these forms of cleanliness; on the contrary, it is given to us that we may more easily realize that the cleansing of our external selves reminds us of the higher necessity of the purity of the inner self to which it creates a predisposition. A Muslim is expected to be in a state of physical cleanliness whether he is at prayer or not. Unless we have some law to make us do this, it is possible that we would approach our prayer and worship (in every condition of filth). As a preventive a Muslim, while approaching his prayers, is asked to wash those parts which are most exposed to the dust and dirt and this in the following order: First, he washes his hands up to his wrists, and then the mouth and the nostrils, and then the face. Next come the hands up to the elbows, after which the head is wiped over with wet fingers, and the ears cleaned, and lastly the feet are washed up to the ankles. Each action of this ablution has its own significance. In washing the hands the Muslim is told that he should keep off from such sins as are liable to be committed by them. The washing of the mouth would mean that he should be truthful and gentle in his speech, and refrain from bad language, etc. When the face is washed it is a reminder to him that he should only behold such things as are pleasing to his Almighty God. The cleaning of the ears indicate that he should heed only the dictates of the Holy Book, and shun indecent speech and songs harmful to his morality, etc. At the time of his wiping the head he is reminded that whatever thoughts proceed from it should be for the good of himself and his fellow beings. And lastly the washing of the feet indicate to him that the path he treads is Islam, and therefore he must be

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clean in body and soul if he has to traverse the Path leading to Allah. In short, his thoughts, words and deeds must be such as would enable him to be a good and true Muslim. This form of ablution must be done five times a day for the five respective prayers said at intervals during the day. Besides this whenever he has to handle the Holy Qur-án he has to perform ablutions too. Having thus cleansed himself, and recalling to mind the manner of life he led during the interval of two prayers, he repents each action as he takes ablution, and resolves to better himself for the future. These ablutions are a constant reminder to a general examination of his conscience. This does not mean that every time he takes ablutions his sins are washed off as some people in ignorance think. As to the sins committed he will not escape the punishment that would be his due on the day of Judgment, for he will be held answerable for all his actions. Nevertheless, God in His mercy has granted him a manner whereby he could recall to mind his wrongful actions and thereby avail the opportunity for constant repentance and betterment in this world. Should a Muslim strictly adhere to this method of purification, there is no doubt that his chances of becoming entangled in the meshes of Satan are considerably lessened. As for the forgiveness of his spiritual crimes he has to direct his contrition to the Merciful Lord and seek His guidance and help through constant prayer and regular worship. Sincerity and regularity in his worship draws him nearer and quicker to God than he would expect, for we are assured that if we take one step towards Him, He will take ten towards us.

Finally, these regular ablutions not only aid him to be externally clean, but they produce in him a desire for general cleanliness and thus promote a "healthy body in a healthy mind."

(To be continued)

ISLAMIC TREATMENT OF CONQUERED NON-BELIEVERS

BY M. Y. KHAN

(Continued from page 367 of the last issue.)

What can be the better proof of the safety of movable and immovable properties than that the lands which the Zimmis held before the conquest were retained by them afterwards and that the Muslims were forbidden to purchase those lands ?

The land-tax that was imposed was light. Nevertheless 'Umar was very conscientious and wanted to satisfy himself in every case that no harshness was applied while the tax was collected. This state of affairs continued till 'Umar expired. It was customary, on the receipt of land-tax from Iraq, for 'Umar to invite ten persons from Kufa and ten from Basrah to confirm under an oath which was repeated four times that no harshness had been shown in its collection. Two or three days before his death 'Umar sent for the settlement officers and discussed with them the question of imposing only a light tax.

One of the greatest rights that a subject race can enjoy is to be admitted to a share in the administration of the country. 'Umar always consulted the Zimmis in all matters relating to themselves. When the settlement of Iraq was in progress he sent for the Ajami chiefs at Madina and made enquiries into the land-tax. Maqukas was also consulted on many occasions in connection with the administration in Egypt.

The rights and privileges relating to the lives and properties of the Zimmis were not merely on paper, but were strictly observed. One of the peasants of Syria complained that soldiers had destroyed his harvest. 'Umar gave him 10,000 dirhems in compensation. 'Umar always issued Firmans to his district officers that the Zimmis must on no account be oppressed.

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In public he personally insisted on the observance of good behaviour towards the Zimmis.

Qazi Abu Yusuf in his book *Al-Khiraj* has narrated that 'Umar on his return from Syria noticed some men exposed to the extreme heat of the sun and oil was poured on their heads. He enquired about this fact. He was informed that they had failed to pay Jizyah. 'Umar asked their excuse for not paying it. The people replied, "Poverty." He ordered their immediate release and instructed the Muslims not to harass the Zimmis. He added, "He heard from the Holy Prophet that he who should oppress people in this world, would incur the wrath of God on the day of Resurrection." 'Umar wrote the following Firman to Abu Ubaidah after the conquest of Syria :

"Warn the Muslims not to tyrannise over the Zimmis. Let not others harass them. Their money must not be misappropriated. Fulfil all terms that you have made."

'Umar left the following will to his successor. This will has been copied by Imam Bukhari, Abu Bakr Baibaqi, Jahaz and many other historians. The last sentence runs thus :

"I left my will on behalf of those who are under the protection of God and the Holy Prophet, viz., Zimmis. The agreement made with them must be fulfilled. They must be protected and they should not be subjected to undue punishment."

So much regard had 'Umar for the Zimmis that he did not forget them even on his death-bed.

Ghurfah was a companion of the Holy Prophet. A Christian abused the Holy Prophet in his presence. Ghurfah slapped the Christian's face. The Christian thereupon approached Amr ibn al-As and complained against him. Amr sent for Ghurfah and asked

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him for an explanation. Ghurfah related the whole case. Amr ibn al-As replied, "We have made an agreement with the Zimmis and they are protected." "God forbid!" said Ghurfah, "they are not permitted publicly to abuse the Holy Prophet. It is agreed that they are free to do in their churches what they please, and if they are attacked we are bound to protect them. They are not to be subjected to any improper treatment." Amr ibn al-As confirmed the above statement. This is a clear proof of the fact that the Zimmis (non-Muslims) were granted exemplary rights and privileges under Islam.

The Zimmis were allowed complete freedom in religious matters. They performed freely all their rites and ceremonies; they blew conches in public; they displayed cross on roads. All the rights enjoyed by their priests before the advent of Islam were retained by them even after their subjugation by the Muslims. In Egypt, Peter York Benjamin of Alexandria roamed for about thirteen years. When Amr ibn al-As conquered Egypt he granted him in 20 A.H. a written permission for which he was much obliged. He returned and occupied again the chair of Peter York. Allama Maqrizi has given in detail the account of this event on page 492, Vol. I of his book. Along with other matters, religious freedom was mentioned explicitly in agreements. A few passages from original agreements are noted below. Hazifah bin Aliman wrote the following words in his letter to the people of Mah Dingar :

"Their religion will not be interfered with and they will have complete freedom."

At the time of the conquest of Jirjan the agreement was made as follows :

"Their life, property and religion are immune and none will be interfered with."

It was plainly mentioned in the agreement of Azarbaijan :

“Life, property and religion are under protection.”

The agreement of Moqan contained the following words :

“Life, property and religion are guaranteed.”

‘Umar was very enthusiastic about the propagation of Islam, this being part of his duty as Caliph, but even this was confined to persuasion or admonition. ‘Umar always made it clear that ‘Islam admits no compulsion in religion.’ He had a Christian slave, named Istaq. ‘Umar always recommended Islam to him, but when he refused to accept it, he confirmed that Islam was not to be enforced.’

If we faithfully follow the events that occurred in the régime of ‘Umar we come to the conclusion that he made no distinction between the Zimmis and the Muslims so far as political rights were concerned. If a Muslim killed a Zimmi, he was killed in return. If the Muslims used harsh language, they were chastised. The Zimmis paid nothing more than Jizyah and Ashur. The Muslims on the other hand paid Zakat which was higher than the two put together. The Muslims paid Ashur also, but it was less than the rate fixed for the Zimmis. The Zimmis were granted the same salaries from the Bait-ul-mal as were the Muslim volunteers. The Zimmis and Muslim invalids were supported from the public treasury without any distinction. This was first introduced in the time of Abū Bakr. The following words of Khalid contained in the agreement which was signed at the conquest of Hiraḥ confirm this statement :

“And I authorised them that if an old man became invalid or he fell under some calamity or he became a pauper after he was rich and therefore his co-religionists granted him alms, he must be

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exempted from Jizyah. He and his children all are to be supported out of the Muslim Bait-al-mal as long as he stays in Muslim countries. But, if he leaves for a foreign land, he is not entitled to that concession."

This privilege continued to be in force under 'Umar also. He standardised the same on the strength of the verse from the Holy Qur-án that *Sadaqah* and alms are to be given to the poor and disabled. The former refers to the Muslims and the latter includes the people of the book, viz., the Jews and Christians. The details of the case were: Once 'Umar saw an old man begging on the road. He asked his reason for so doing. He was told that Jizyah was imposed on him and he was not in a position to pay it. 'Umar brought him to his house and gave him something in cash. He informed the Superintendent of Bait-al-mal that invalids of that type in future be supported from the public treasury. He referred to the above verse in this connection and added that it was unfair to be benefited by their youth and then to turn them out begging in their old age.

The Zimmis were respected equally with the Muslims. Any display of contempt against them was considered highly reprehensible. Amir ibn Sa'd, who was the Governor of Homs and who had no equal in piety amongst all the officials of the Caliphate, once cursed a Zimmi off hand, saying, "May God disgrace you!" After uttering these words, he felt very much grieved and resigned his post, expressing regret before Caliph 'Umar in these words: "It is due to my official position that I committed this error."

One of the most important points in this connection is that if ever the Zimmis revolted, concession to them continued as before. To-day rulers who claim to be

more humane and civilized try to show kindness towards their subjects provided they are loyal, but if any moment distrust of their loyalty arises, their fury knows no bounds and they surpass barbarians in their revenge. On the other hand, the Caliph 'Umar never stepped out of the field of justice. At the extreme end of Syria there was a city called Arabos, which was connected on the other side with Asia Minor. It was conquered along with Syria and an agreement for peace was made; but its inhabitants intrigued with the Romans and worked as spies for them. Amir bin Sa'd was the Governor there. He informed 'Umar, who instructed Amir to suggest that they should vacate their country and find accommodation elsewhere after they have been paid twice the value of all their property, lands and cattle. If they did not agree to this, they should be allowed one year for consideration before being exiled. As they did not stop their intriguing with the Romans they were turned out. Can a similar specimen of forgiveness be traced in this age of so-called civilization?

The best proof of the concessions and privileges enjoyed by the Zimmis under Islam is shown by the fact that they always sided with the Muslims at every occasion against their co-religionists. The Zimmis provided rations for the Muslims, arrayed Mina Bazar in camps, and constructed roads and bridges under their own supervision and at their own expense. Above all, they worked as spies for the Muslims, viz., they informed the Muslims of the hostile activities of their enemies, although the latter were their co-religionists, the Christians and the Zoroastrians.

"THE GARDEN OF PEACE"

BY W. B. BASHYR-PICKARD, B.A. (CANTAB.)

(Continued from p. 317 of the September 1942 issue.)

XXV

To-night I think of the prohibitions of Islam—how few and how salutary! Wine—avoid it—cut it off—touch it not. Simplify your life by the clean sword-stroke cutting out the lurking possibility of evil. Who hath at any time forbidden good fresh grapes, God's mercy to man? But wine, wherein is evil, dally not therewith, saying, "So much is good but beyond that cometh evil." In the drinking of wine the discernment disappeareth easefully. Does not the fancied line between imagined good and evil recede ever with the drinker? Are not some less able to withstand than others? How then shall many, or even few, drink together without evil to some? Excellent indeed is the prohibition: "Drink not wine at all. Take not intoxicants at all." And of other things: "Do not eat pork. Do not eat the flesh of swine." Is it not well known and agreed upon all sides that what a man feedeth on maketh him? If he eats much meat or little shall the body not respond accordingly, influencing the life and actions? Who can eat bad food healthfully, or unclean food cleanly? Or who can deny the filthiness of swine or the harmful nature of swine's flesh? Would anyone of intelligence lean over a pig-sty in the early morning and then go indoors and enjoy a dish of swine flesh? And would not the thought of acquiring even a few of the propensities of swine horrify the delicate damsel to whom beauty is such a valued possession? So I say, shall the habit of the ages still prevail in Europe and custom blind intelligent people to reality? Apparently, Jesus (on whom be peace!) thought swine a suitable habitation for devils. The eating of pork and bacon is not essential to human

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existence. It is simply a bad habit. Eat of the good things God hath provided. And a third prohibition is there: "Avoid a game of chance," by which I understand, "Have nothing to do with gambling. Do not bet on hazard." To do so destroys the meaning and value of money, destroys the fundamental values upon which the structure of society is raised. Money for work is well, but money from hazard or luck who shall say that that is well? Lightly achieved, it lightly goeth, and in squandering of money lieth no good. Or what profit to society is one who liveth by the tricks and vagaries of chance, ever scheming to get money for nothing, to receive without earning? Who sharpeneth his wits lest honourable toil should weary his body or fatigue his mind? Needeth some Heracles to cleanse the Augean stables of the race-course!

XXVI

To-night the hate-hounds are about. The night is moonless, filled with bright stars, frosty—a night for peaceful walking or the cheerful fireside, for meditation upon the wonder and glory of creation, for praise of the One Creator or for social friendship within doors—perhaps some festivity of family affection, not and thrice not and a thousand times not a night for devastation and wreckage, for violence and pain and fury. Yet such things must be. Who doubts but that the will of God is over such things, and that the eight-foot bomb does not escape His notice, is not one atom beyond His power and control.

When the earthquake rocks, is the power and majesty and mercy of God thereby lessened one whit? Let such thoughts vanish. At the same time let it be remembered that, though mercy predominates, chastisement also is in the resistless hand of God. He createth and preserveth. He also throweth down and destroyeth.

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Even in human affairs we find light and darkness, sorrow and happiness, activity and rest.

So, in this night sent by God, when the stillness is disturbed by the bursting of hurtling noise, the Qur-án is taken down and opened, and we read: "Say: 'The Holy Spirit has revealed it from your Lord with the truth, that it may establish those who believe and may be a guidance and good news for those who submit.' And certainly We know that they say: 'Only a mortal teaches him.' The tongue of him whom they reproach is barbarous, and this is clear Arabic. As for those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful chastisement. They only forge a lie, these people who do not believe in Allah's communications and are indeed the liars. He who disbelieves in Allah after his having believed (not one who is compelled thereto while his heart is at rest by reason of faith, but one who voluntarily opens his breast to disbelief), on such is the wrath of Allah and they shall have a grievous chastisement. This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people. These are they on whose hearts and hearing and eyes Allah has set a seal, and these are the heedless ones. No doubt but that in the hereafter they will be the losers. Yet surely your Lord, with respect to those who flee after they are persecuted, then they struggle hard and are patient—most surely your Lord after that is Forgiving, Merciful." (Qur-án, XVI, 102—110.)

XXVII

Although not yet spring, it is the month of the coming of spring. To-day I have seen the first clumps of golden crocuses, valiant with golden promise of days of golden sunshine yet to come, and calling to us with more certain voice than the early white snowdrops

that beauty is not dead but is returning with undimmed splendour to blaze out from the bosom of the dark earth.

To-day, too, the strong winds have sounded their resistless call to the bare trees, whistling and storming around them to wake, to wake to the coming of spring. To-day, also, the gentle rains have descended slanting through the pale golden sunshine, and they too speak, saying: "Lo! the dark cold rains of winter have gone and soon we in turn shall yield to the ever-strengthening sunshine. Put on gladness: all nature turns now towards gladness." But, on the human plane, stress and turmoil have raged throughout the day. Uneasily the hours of daylight have raced, staggering and jostling with their burdens of thronging duties. And, at the fall of night, the unwelcome howlings of hate have resounded through the stillness. Yet the Garden of Peace remains secure, undisturbed. Its extensiveness is as the heavens and the earth and the hand of God is there above, a sure protection. The Qur-án is opened and these verses are read: "Praised, Glorious God! The revelation of the Book is from Allah, the Mighty, the Wise. Most surely in the heavens and the earth there are signs for the believers. And in your own creation and in what He spreads abroad of animals there are signs for a people that are sure: and in the variation of the night and the day and in what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and in the changing of the winds, there are signs for a people who understand. These are the communications of Allah which we recite to you with truth." (Qur-án, XLV, 14.)

"Say to those who believe that they forgive those who do not fear the days of Allah that He may reward a people for what they earn. Whoever does good, it

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is for his own soul, and whoever does evil, it is against himself : then you shall be brought back to your Lord.” (Qur-án, XLV, 21.)

“Nay ! do those who have wrought evil deeds think that We will make them like those who believe and do good . . . that their life and their death shall be equal ? Evil it is that they judge.” (Qur-án, XLV, 24.)

“And they say, ‘There is nothing but our life in this world ; we live and die and nothing destroys us but time ; and they have no knowledge of that ; they only conjecture’.” (Qur-án, XLV, 26.)

“Say : ‘Allah gives you life, then He makes you die, then He will gather you to the day of resurrection wherein is no doubt, but most people do not know’.”

“Therefore to Allah belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds. And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.” (Qur-án, XLV, 36-37.)

XXVIII

Considering peace, what is the fundamental of peace ? What is the root of peace, from which springeth up, groweth and blossometh the most beautiful flower of peace ? The root of peace is the firm assurance of reality, a clear-sighted apprehension of eternal values, to be certain of the hereafter and yet not to be blind towards, or to despise, this present life wherein God has placed us and wherein is the spirit of God dwelling and working, blessing and punishing, setting up and casting down, remote from the proud and boastful, but nigh to the humble, who strive hard towards righteousness, who seek justice and well-doing and in whose hearts the memory of the Belovéd abideth. Peace cometh not from the world, which ever is restless, uncertain, changeful, mocking. True peace lies in the

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vision of the eternal through the temporal, to see the hereafter, but to realize that the present is necessary and full of meaning and value as leading up to the eternal, as a preparation towards greater bliss beyond. Omnipotent, Omnipresent God, which of Thy humble faithful servants would despise Thy bounties in this world so beautiful? Yet which of Thy devoted servants would not place the highest happiness in Thy nearness beyond, and deem the beholding of Thy face the supreme rapture of eternity? To this happiness, to this way of peace, the Qur-án is the sure guide. Reading therein this night, these verses shine from the page: "Allah does not love the public utterance of hurtful speech, unless it be by one to whom injustice has been done: and Allah is Hearing, Knowing. If you do good openly or do it in secret or pardon an evil, then surely Allah is Pardoning, Powerful. Surely those who disbelieve in Allah and His apostles and who desire to make a distinction between Allah and His apostles and say: We believe in some and disbelieve in others: and desire to take a course between this and that, these it is who are truly unbelievers: and We have prepared for the unbelievers a disgraceful chastisement. And those who believe in Allah and His apostles and do not make a distinction between any of them . . . Allah will grant them their rewards: and Allah is Forgiving, Merciful" (Qur-án, IV, 148—152.)

"Whoever brings a good deed, he shall have ten like it; and whoever brings an evil deed, he shall be recompensed only with the like of it; and they shall not be dealt with unjustly. Say: Surely, as for me, my Lord has guided me to the right path: to a most right religion, the faith of Abraham, the upright one, and he was not of the polytheists. Say: Surely my prayer and my sacrifice and my life and my death are all of Allah, the Lord of the worlds; no associate has

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He ; and this am I commanded and am I the first of those who submit. Say: What! shall I seek a Lord other than Allah? and He is the Lord of all things ; and no soul earns evil but against itself, and no bearer of a burden shall bear the burden of another ; then to your Lord is your return, He will inform you concerning that in which you differed. And He it is Who has made you to inherit the land and raised some of you above others by various grades, that He might try you by what He has given you. Surely, your Lord is quick to requite evil and He is most surely the Forgiving, the Merciful.” (Qur-án, VI, 161—166.)

XXIX

Now considering peace again, fundamental peace must be an unassailable peace, a tranquillity of mind and heart that endures unshaken, unshakable, at all times, not only during times of universal peace but during times of universal war, not only in respect of this life but also of the next life, in adversity as in prosperity, in sorrow as in gladness, in sickness, if it should so fall, as in health, in wounds and maiming as in bodily vigour, in imprisonments no less than in freedom, in loneliness as amongst friends—such peace will be worthy the name of peace, and such peace may be found in the way of life which is Islam. For consider now, Islam permits, nay recommends, fighting in a just and holy cause, in self-defensive fighting, in fighting against every lawless, impious, oppressive aggressor. Were it not so, we might behold churches and mosques and synagogues thrown down and desecrated, religious liberty trampled underfoot and the highest aspirations of humanity subjected to the basest passions and persecutions.

This holy permission to fight against aggression brings with it a deep inner confidence, a deep inner calm, a state truly of peace in war and no coward's

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peace, but a peace of courage and conviction—a good heart for the battle of right and wrong. Again, by the teaching of Islam, the world, riches or poverty, is a non-essential, a matter of indifference, powerless either to undermine or to overthrow the secure walls of the city of peace.

In prosperity, then, a Muslim will not be dazzled and led astray by great wealth, neither will he be incommoded by the luxury thereof as being something hateful to God. Likewise, in adversity, a Muslim will not be brought to despair and to rebellion against the way of God, but with patience and with quietness of mind will continue in humility and love towards God, realizing that what is withheld is after all only a non-essential, not a separation from the Beloved but in very truth a means of nearness.

In the reading of the Qur-án these verses appear :
“ And Moses said, O my people ! if you believe in God, then rely on Him, if you indeed submit. So they said, ‘ On God we do rely : O our Lord ! make us not subject to the persecution of the unjust people : and do Thou deliver us by Thy mercy from the unbelieving peoples.’ And We revealed to Moses and his brother, saying : Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.”
(Qur-án, X, 84—87.)

And again it is written : “ Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp ; the lamp is in a glass ; the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not—light upon light—Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Well-aware of all things. In houses which

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Allah has permitted to be exalted that His Name may be remembered in them. There glorify Him therein in the mornings and the evenings, men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of the poor-rate. They fear a day in which the hearts and the eyes shall turn about: that Allah may give them the best reward for what they have done and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure." (Qur-án, XXIV, 35—38.)

XXX

Latterly the rains have been heavy—almost incessant. The rivers have flowed, swollen and turbid, hurrying with rejoicing waters. Over the low-lying meadows, tranquil sheets of silver water have stretched in beauty amid the living emerald. The bounties of God have descended with abundant rain, making the earth glad beneath the returning sunshine. At night, the heavens have been filled with the uproar of hate, of violence and destruction, shaming the gentle moon. Yet we know that God hath power over all things, that God's will is accomplished in all things, that the decree of God is but "Be" and "It is." The expression of God's decree being its instant accomplishment. We know, too, that out of the pain of travail joy is brought forth, that from sorrow, patience and sacrifice cometh, with God's good pleasure, the great achievement. Therefore, hope and faith unite and produce confidence and trust. We pursue the appointed path steadily, having no doubt concerning the ultimate overthrow of injustice and oppression. We remember that "Only the unbelieving people despair of the mercy of their Lord." We feel deeply assured that freedom and brotherhood will ultimately prevail

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amongst the nations upon earth. So with unshaken calm we take up the Qur-án once more and these are the verses we find inscribed upon the sacred page : " And We did not create the heavens and the earth and what is between them in sport. We did not create them both but with the truth, but most of them do not know. Surely the day of separation is their appointed term, for all of them : the day on which a friend shall not avail a friend aught, nor shall they be helped, save those on whom Allah shall have mercy ; surely He is the Mighty, the Merciful." (Qur-án, XLIV, 38—42.) And again : " Surely those who guard against evil are in a secure place, amidst gardens and springs ; they shall wear silks, both fine and thick, sitting face to face. Even so, and We will unite them with pure, beautiful ones. They shall call therein for every kind of fruit in security. They shall not taste death therein, save the first death, and He will save them from the chastisement of the hell, a grace from your Lord ; this is the great achievement." (Qur-án, XLIV, 15—57.)

XXXI

God created man. Is there any who will deny this ? Is it not impious to say that God's creation is evil ? Man, therefore, cannot by nature and by the essence of God's creation be evil, be sinful. To say, therefore, that " in sin my mother conceived me," is a slur upon the handiwork of the Creator and a blasphemous condemnation of the fundamental laws laid down by the Creator for the continuance of human life. The more we consider this problem, the clearer becomes our conviction that man is by creation sinless and, by the grace and guidance of God, can continue sinless : or, having strayed and become smirched with the colouring of sin, may again, seeing that God is Forgiving and Powerful over all things, attain to a state

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of sinless purity, the essential qualities for regaining this actual sinlessness being humility, submission unto God, repentance, sincerity of prayer and striving.

So Islam regards man by birth and by nature as sinless, and fixes upon each man himself and each woman herself the responsibility for their own actions, the working out of their own salvation (by the grace of God) and attaining reward or punishment unto themselves. One cannot bear the burden of another. One cannot reap the reward of another. One cannot meet with the punishment of another. God is just. God is merciful: ye will not be wronged one whit. So, while thoughts fly to the Merciful, the Oft-returning to Mercy, the Great Forgiver, the Most Merciful of the merciful ones, the Qur-án, the Resplendent Book, the Book of Light, the Book of Peace, is opened, and this is the reading therein: “Nay, Allaḥ purifies whom He pleases, and they shall not be wronged one whit.” (Qur-án, IV, 49-50.)

“And as for those who believe and do good deeds We will make them enter gardens beneath which rivers flow to abide in them for ever; they shall have therein pure mates and We will make them enter into a deep happiness.” (Qur-án, IV, 57.)

XXXII

And now it is made clear to me. The way of Islam is the way of righteousness, the way of truth, facing reality, leading through things material and temporal to things unseen and eternal, the veritable way of God, the gladsome pilgrimage towards the One Beloved who (and do you find this strange?) is ever present, a Sure Guide and Ready Sustainer, the Loving, Kind and Merciful, Whose ever presence turneth what some have termed “the vale of tears,” “the valley of the shadow of death” into a country of abundant blessings, filled with wells of clear water,

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bright with vistas of loveliness, bright with springing blossoms of perfection, a valley of the beauty of the presence of the Belovéd, even the valley of peace, set in the Garden of Peace.

Whoso loveth God, let him seek God. Who seeketh God, shall he not find Him? Who findeth God, let him submit himself humbly, tasting the rapture of the recognition of the Belovéd, for He is the Light of the heavens and the earth, our Lord is One Lord and He is the High, the Great.

XXXIII

And now dark winter is over and gone ;
And the sun rides high in the heaven of blue ;
And every bird is a-carolling :
“ 'Tis spring ! 'tis spring ! ”
And the golden light on the stream shines bright ;
And the green earth wakes to her blossoming !
Mercy of God ! Ah ! mercy of God !
'Tis spring ! 'tis spring !
Now smiles the fair earth,
Now beauty hath birth.
Now joy transcending awaketh !
'Tis God's ! 'tis God's, this Garden of Earth !
He knoweth : He worketh : He maketh.
How glad is the air ! and the wind in the trees
To the buds on the boughs is a-whispering :
“ Come wake ! come wake ! In the joy partake
Of the springtime merrily beckoning.”
How fragrant the meadow ! and music resounds
As the stream hurries onward a-murmuring :
“ Sweet spring is here ; all things praise God,
Who filleth the earth with her loveliness.”
Then praise we God Who gave us this,
And 'neath it still that deeper bliss,
The Garden where the Belovéd is !

CORRESPONDENCE

BRIGHTON

25th March, 1942.

DEAR MR. COWAN,

Assalam Alaikum!

Many many thanks for your kind letter of the 18th and for the literature. One of my future studies will be literary Arabic.

The personal touch in your letter is very much appreciated by me. For three-and-a-half years I lived in two Arab countries and learned to like the Arab race. The desert inclines one to monotheism and I spent many happy hours in the solitude of the wide spaces.

This preference for the Muslim faith is not new, not a thing of impulse. For some years I have considered the matter well and there is now no doubt in my mind.

Yours very sincerely,

W. WILKINSON BOYD.

STRATFORD, E. 15.

14th April, 1942.

DEAR IMAM,

While my visit of yesterday remains very fresh in my mind I feel I must write and tell you how I enjoyed my brief visit to the Mosque. There is absolutely no doubt in my mind that, short though it was, it was supremely worth while. There is something so intensely personal and intimate about my 'introduction' to Islam that I should have the greatest difficulty in impressing anybody else with its significance. I do not just simply regard the Mosque as a pleasant sort of 'social club' which I find it soothing and satisfying to visit now and then. I have been led to see in it far more than that. I see it as a tangible manifestation of all that has gone to make Islam what it is, all the qualities which represent and will always represent the fruits of developed humanity at its best—bravery, courage, modesty, kindness, justice, brotherhood, toleration, in fact all the things which are the very spirit and soul of Islam. I do most honestly think that one of the most convincing and beautiful of all proofs of the Divine inspiration of our Holy Prophet (peace be upon him) is the fact that often it was he alone who stood between his followers and the darkest despair—no further proof is needed than the mention in the Holy Qur-án of the Holy Prophet on the occasion of critical despair in battle when he rallied the panic-stricken Muslims—truly did history pivot upon one single personality on that day, as on many others in that incomparable life. I know that Islam can be likened to a beautiful plant which blossoms beside one and goes wherever we may go performing, comforting, refreshing and blessing our every moment. To lose or to wilfully neglect the spirit of Islam once God has bestowed it

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upon us can be regarded as the greatest possible calamity and to be avoided at every cost. What part our Faith may or may not play in the future years depends entirely on the sincerity and steadfastness of each one of us. There is obviously nothing worthy of service but the source of all things and it is as certain that nothing can earn the Creator's approval more than a policy of continual and scrupulous service and self-dedication—and *can* this course be other than Islam?

With all best wishes and sincerest regards to all,

Yours sincerely-in-Islam,

OSMAN SMITH.

LONDON, E. 15.

13th June, 1942.

DEAR SIR AND BROTHER-IN-ISLAM,

Assalam Alaikum!

It is some time since I last wrote to you, but I am pleased to tell you that I wrote to Mr. Flight of Plaistow and got a very cordial and kind invitation to tea. I am most grateful to your kindness in making this friendship possible. I have of late been reading again that wonderful book—*The Ideal Prophet*. Such is this book's beneficial influence on me that I feel peace and a very real sense of well-being come over me as soon as I open it. It is certain to give me strength, courage and inspiration on any occasion. Next to the Holy Qur-án I doubt if I truly value any other book in my possession more than this one. I hope I shall soon have the great pleasure of visiting you all at Woking again, and so far now I will say good-bye and send you my sincerest greetings and regards.

Yours sincerely in Islam,

OSMAN SMITH.

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