

"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

XXXI

[No. 3-

SAFAR-RABI'UL AWWAL 1361 A.H.
MARCH-APRIL, 1942 A.C.

Subscription 10s. or Rs. 7/8/-

Single Copy 1s

CONTENTS

	Page
A Declaration	81
"The Garden of Peace": By W. B. Bashyr-Pickard	82
From the Cross to the Crescent: By Abdur Razzaque Selliab	86
The Camel Driver: By Alan Emley	95
Islam and civilisation: By Abdul Latif Khan	97
Islam and the Pursuit of Knowledge: By Maulvi Mizanur Rahman	105
Jizyah and Shari'a (Islamic Law): By M. Y. Khan	108
The Saracens—Etymology and Denomination: By Kazi Ahmad Mian Akhtar	115
Correspondence	124
Book Review	126

Published by
THE WORKING MUSLIM MISSION AND LITERARY TRUST,
THE SHAR JAHAN MOSQUE,
WORKING, SURREY, ENGLAND.

(All Rights Reserved)

Please quote your subscriber's Number when corresponding.

ISLAM and CIVILIZATION

BY

THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Founder of the Woking Muslim Mission, England.

A most wonderful discourse on the subject and a very learned exposition of the principles of civilization given in the Qur-an.

The book fulfils a great need of the time. People's attitude towards religion being generally hostile on account of the very miserable figure Christianity has cut in relation to Civilization, what humanity needs at the moment is a presentation of religion which should not have the semblance of religious dogmatism. This book supplies that pressing demand. It is written from an absolute free point of view, approving whatever is good in modern civilization, but showing in what points it badly needs a thorough overhauling. Among its other beauties it speaks in terms of modern science and follows the process of modern thinking. Naturally its appeal of the modern mind is irresistible.

Price Rs. 2|- Postage extra.

Please apply to:

THE MUSLIM BOOK SOCIETY

Azeez Manzil, Brandreth Road

LAHORE (Pb. India).

THE IDEAL PROPHET

BY

THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Founder of the Woking Muslim Mission, England.

The most famous and erudite book on the Life of Prophet Muhammad. The book is a forceful challenge to all the non-Muslims. It contradicts right and left all the false charges of different critics and shows the Holy Prophet as "The Ideal" from different points of view.

Pages 308. Bound beautifully in Green.
Demy 8 Vo. Size.

Price Rs. 3|8|- Including Postage.

Please apply to:

The Muslim Book Society

Azeez Manzil, Brandreth Road,

LAHORE (Pb. India).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE
ISLAMIC REVIEW

Vol. XXX] SAFAR-RABI'UL AWWAL 1361 A.H. [No. 3-4
MARCH-APRIL, 1942 A.C.

A DECLARATION

I, MRS. MONNIE ESSAK, of 84 Burridge Road, Torquay, 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-Rasúl-Alláh.

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

Dated 21st March, 1941.

M. ESSAK.

ISLAMIC REVIEW

"THE GARDEN OF PEACE"

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

(Continued from page 8 of the current volume.)

Yet certain things are unlawful and these are to be eschewed. A little lower down upon the same page I read: "O you who believe! intoxicants and games of chance and sacrificing to stones set up and divination by arrows are only an uncleanness, the devil's work. Shun it, therefore, that you may be successful." (*Qur-án* v: 90.) Wine and gambling and sacrificing to stones and divination by arrows—who indeed that seeketh God, seeketh these?

IX

This day I rose in the darkness before dawn and, leaving the sleeping household, walked in the night in the garden; and the Lord of the Night was there; and very pleasant it was to drink in the fresh night air, though clouds withheld all stars.

And I said within myself: "This indeed is better than sleep: Of a certainty prayer is better than sleep."

Now, when I had set out into the world, I descended the hill from my house down the broad winding of the road between the tall pine trees. I crossed the meadows, still heavy with the mists of winter. Many streams murmured across these meadows. So much so that of necessity were five foot-bridges set for the people to pass that way into the town. And when I came to the third bridge, narrow and slenderly built, lo! the way was barred by a swan sitting in the midst, seemingly sick, but hissing angrily at any approach. Sometimes the swan by great effort would rise up on its feet and attempt to walk forwards, but so enfeebled was it that the mere weight of its own body caused it to sink

THE GARDEN OF PEACE

wearily down again. So it remained, twisting its neck as a snake and hissing angrily. Pitying the forlorn creature, I went forward along the narrow bridge. I spoke to it, telling it not to be afraid, and thus managed narrowly to squeeze by it without further alarming it.

Having thus crossed the bridge and proceeded a few paces towards the town, I looked back at the sick or dying swan. It still sat helpless and hissing in the middle of the bridge, but a group of children were now collected, wishing to cross the narrow bridge but afraid to do so because of the swan which seemed not to have strength to move from blocking the bridge with its menacings. Therefore I turned back again and, aided by a passerby, with forceful persuasion helped the bedraggled swan across the bridge to the bank of the stream, when it descended helplessly and uneasily into the shallow flowing stream. And the creatures too are His and He hath regard unto them. Who that hath understanding could fail to show kindness unto the birds of the Air ?

That evening I took up the Qur-án once more, and this is what I read : “ Say : ‘ The provision of this world is short, and the hereafter is better for him who guards against evil : and you shall not be wronged one whit.’ Wherever you are, death will overtake you, though you are in towers, raised high. And if a benefit comes to them, they say : ‘ This is from Allah ;’ and if a misfortune befalls them, they say : ‘ This is from you.’ Say : ‘ All is from Allah :’ but what is the matter with these people that they do not make approach to understanding what is told them ?

“ Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself ; and We have sent you (O Prophet!) to

ISLAMIC REVIEW

mankind as an apostle : and Allah is sufficient as a witness." (*Qur-án* iv : 77—79.)

X

And now the year wears on. The time of great darkness has gone. Already the light strengthens in the morning and the evening. The winter jasmin has long been with us, and now our thoughts turn towards the snowdrops, white stainless hope of spring. Now the meadowlands are marshy ; now the streams hurry along, swirling and turbid, rejoicing with much rain ; and the music of tumbling waters makes glad the countryside, while still the sun hides, gathering his strength daily behind curtains of cloud. So much for nature, obedient to the merciful hand of God and grateful for the gentle rains ; but, on the human plane, red war rages and hate makes hideous the serene air by day and by night. Yet, thinking of all this, conviction glows with ever brighter light that the spirit of mankind cannot be quenched, that freedom of soul cannot be taken from those who still would keep it, though indeed it move amid material destruction outrageous.

So, therefore, often it may prove that the forceful overthrow of the lofty towers and honoured strongholds of age-old civilization will be but the pangs of a wider freedom, of a release from the oppression of things material that already had begun to cramp the ardent spirit. Spirit indestructible, hast thou not wings to fly out above the desolation and to see gleaming in the East the first streaks of light, heralding the brighter day ?

Such was my thought, when, near midnight, I took up the Book of Peace, desiring the refreshment of its gleaming pages before sleep should take me. And I read : " Successful indeed are the believers, who

THE GARDEN OF PEACE

are humble in their prayers and who keep aloof from what is vain and who seek purity in action and who guard their secret parts except before their mates or those whom their right hands possess 'for in this surely they are not blamable, but whoever seeks to go beyond this, these are they who exceed the limits;' and who are keepers of their trusts and their covenants, and who keep a guard upon their prayers—these are they who are made heirs, who shall inherit Paradise. They shall abide therein." (*Qur-án* xxiii : 1—11.) Verses depicting a preparation in this life for the Paradise beyond, with a description of the qualities necessary of acquirement—belief, humility before God, avoidance of vanity, an active purity, chastity, the faithful keeping of trusts and promises and the laying hold on prayer.

Surely they who have clothed themselves in these qualities have put on the apparel of Paradise.

XI

This day I went not down into the town but remained at home upon the hill. I walked in the garden, and saw there the first snowdrops of the year, gleaming pure out of the dark earth. Thick clouds have obscured the sun, and a cold east wind blew biting the finger-tips. The household has rejoiced and the howlings of the war wolves from the unquiet heaven have been brought to nought. On such days, when the sun has set, the heart turns gratefully to God, praising His Name for preservation still to enjoy His bounties. In the black darkness of the quiet night, when the straining eye can scarce discern the looming outline of a house-roof against the black sky, the thought of God is very near, and the need of God manifests itself to the heart more than in the brightly lit streets filled with hurrying footsteps as in days gone by. Within the house, there

ISLAMIC REVIEW

is brightness and warmth. Gladly I take up the Qur-án, and I read: "Say to My servants, who believe, that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending. Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. And He gives you of all that you ask Him; and if you count Allah's favours, you will not be able to number them; most surely man is very unjust, very ungrateful." (*Qur-án* xiv: 31—34.)

FROM THE CROSS TO THE CRESCENT

BY ABDUR RAZZAQUE SELLIAH

(Continued from page 16 of the current volume)

The more I attended the church the more plainly I saw the truth of the declarations of the Muslim critics. Choral masses, beautiful altars, impressive pictures and statues, solemn and gorgeous rituals and other matters connected with Catholic worship soon became repulsive to me. The question always hovering in my mind was: "Where is the necessity of all this fuss?" By and by it was noticed by the priests and certain members of the congregation that I never approached the Confessional or the Holy Communion. Later it became a talk that I had stopped attending the Church. All these things were

FROM THE CROSS TO THE CRESCENT

making me very uneasy and I could not—try as I would—be the Catholic I was. I was always rebuked and scoffed at for my indifference to religion and finally I had to hear quite plainly that I was on the road to Hell guided by the signpost “Islam!” This was too much for me to stand. I knew what a good Catholic I was and I saw no reason why I should be treated thus, without even being asked why I was fed up with the Church and enamoured of Islam. Their intolerance was so bigoted that it gave me additional cause to feel sick of the Church that harboured them.

All this time I was seriously thinking that I should do something to be free from the Church and its hold on me. I could never make up my mind to go for confession as I felt that it was the lowest rung of moral stamina that man could stoop to. To confess spiritual crimes to a man, known as a priest, who himself was not immune from such contamination, was never, in the first instance, reasonable to my mind. No doubt the Bible says: “Whosoever sins you (priests) forgive, they shall be forgiven and whosoever sins you retain they shall be retained!” It simply would mean that if the priest chose to forgive me, God too would forgive me, and if the priest chose not to forgive me, then God too would not forgive me. From this verse it was obvious that the Lord God of the entire Universe apparently depended on these priests to forgive a sinner or otherwise and that it was only for Him to endorse their action! Besides this, I could never make up my mind to tell the priest that I committed such and such a sin, the number of times and so on and so forth. It is downright nonsense to believe that these priests could forgive the sinner although I may not deny that the priests may be good themselves. This was one of the things that put a stop to my church-going and a drifting away from the fold.

ISLAMIC REVIEW

I had decided that I must soon settle this question of remaining within or without the Church and, one day on a very cold and gloomy evening, in a worried state of mind, and by arrangement, I went to see a priest again. I felt that an irritation had infected me and I was like a man who was worried as to a way of ridding it. I was greatly perturbed in mind with the thought that I was now in no religion at all. I was neither a Catholic nor a Muslim ; neither flesh nor bone. And this gave me added trouble. Thoroughly exhausted from this state of mind, I pressed the electric bell of the Jesuit Mission House and waited. Meanwhile I had taken such a dislike to priests in general for their manner in treating me that I was not inclined to be very soft at this meeting and always had a certain amount of caution in dealing with them. I became aware that they were well-trained people for their jobs and that I should not be hasty in my thoughts. While I was in such a state of mind, I was greeted by the Reverend Father who answered my call. He was apparently happy to see me and asked me into the parlour. We were very comfortably seated and, between cups of tea and cigarettes, I began telling him the cause of my uneasiness and my desire to leave the Church. After having heard me for some time, he asked me about my education. This question, I thought, was not necessary to answer ; especially, if he was going to apply school education as a measure to understand religion. So I asked why the understanding of a religion should be gauged by academical qualifications. I knew he was a theologian and an M.A., yet religion ought to be simple and comprehensible, so that the appreciation of its beauty should not be the sole privilege of those holding worldly qualifications. Every sort of mind must be able to grasp it according to the intellect it possesses

FROM THE CROSS TO THE CRESCENT

and so I was seeking to understand religion from the knowledge I had of it. Was there any harm, or was it unreasonable? Every man cannot expect to rise to the level of the highest education but every man must have the chance to understand what religion is from his own store of knowledge. If it be true that the interpretation of the clergy should alone be accepted, because they are more educated, then one may as well suppose that religion should be best left to them only. Anyway, we discussed certain matters and I asked for some explanations regarding the points that I found difficult to accept: but, to my great disappointment, I found that I was not getting what I wanted. What I heard was that Islam is an immoral religion and that the Prophet was a mad man. I failed to notice that all this was said to discourage me and persuade me to keep off Islam. But this did not deter me for, by now, I found more than one reason, nay, every reason, why I should become a Muslim. A lot of opposition was put up against me and, thank God, I came off quite safe through them all. All my past friends and others now became my bitter enemies, and the respect and affection I commanded from them was no more. But I may now tell them that I was all the better for it, as, with all the loss I had from them, I was nevertheless lucky to gain what they cannot have unless they are Muslims too.

THE TRINITY

These were some of the questions I asked myself before I turned my face towards Islam: Is God one?—Yes. Then why have a Trinity? To me there was always something incongruous in believing that there were three gods or that there were three persons in God; and, believing at the same time that although these three persons were three distinct beings, yet they

ISLAMIC REVIEW

were all one and the same. Perhaps a Chinese crossword would be easier for an Eskimo to solve than this mystery of the Trinity for a man of reason. There certainly must be mysteries ; in fact the whole world is a mystery, but there must be some reason for these mysteries to exist. If there be no reason, then why try to mystify the existence of the Unity of God ? This mystery business, I know, has sent out many an ardent Catholic from the Church. It is a plain fact that to-day there are very few people who believe in this and the other mysteries of the Catholic Church. To divide the Creator into a Father, a Son and a Holy Ghost is very suspicious and, to say the least, pagan. If he reads the "Sources of Christianity" by the late Al-Hajj Khwaja Kamal-ud-Din and the "Pagan Christs" by J. M. Robertson, a seeker after Truth will be able to understand how these mysteries came to exist. In fact it would be amusing to read that where the Church fails to give some satisfaction in the matter the authors of these books have cleared the mystery once and for all. We must understand, as the late Khwaja Sahib once wrote, that "reason is a God-given gift and has its use." If we do not apply reason in accepting the teachings, or if reason is counted as an unnecessary factor in matters of religion or anything else, where, then, is the purpose of God having given reason at all ? There must have been some reason on the part of God to have given man the faculty of reason and if reason is not applied as it ought to be, then the object of God having given it fails. Could failure be attributed to God ? Certainly not. There is one thing which I should like to point out in view of the contention that the Trinity is Indivisible. St. Mark narrates that immediately after Christ was baptised, the Holy Ghost was seen descending on Him, and at the same time the voice of the Father from

FROM THE CROSS TO THE CRESCENT

above was heard to say: "This is my well-beloved Son in whom I am well pleased." But mark you. The teaching is: "One God in Three Persons," and yet these three persons are undivided. If so, and holding for the moment that Christ was God himself, how is it that the Holy Spirit (God) was seen descending and the voice of the Father (God) also heard? When we clearly see the three persons manifesting themselves in three different ways, it surpasses my understanding as to how the Unity of God could be reconciled. One of the things that disgusted me most was that the teachings of the Church were perfectly void of reason and, to me, it is a very lamentable thing. The truth of it all is that these mysteries were in vogue among the ancient pagans and they later on found their way into the simple teachings of Christ.

UNITY OF GOD IN ISLAM *

Take, on the other hand, what Islam says: "Your God is One." What a gulf of difference you meet! There is nothing perplexing in accepting this, for it is the Absolute Truth and all men do really feel and admit it to be so. This belief is the first thing demanded of a Muslim when he says: "There is no God but Alláh." Also, "Say, 'He, Alláh, is One, Alláh is He on Whom all depend; He begets not nor is He begotten, and none is like unto Him.'" This is not only the Absolute Truth but it shatters the Trinity of Christianity to pieces. "The God of Islam is One because the Divine Nature of God admits of no participation or manifoldness. He is one and has no partner or co-sharer. He has neither begotten sons nor daughters. He is free from passions and is indivisible and impersonal." On further observation we find that, amidst all the Diversity, there is perfect Unity. The solar system, its organic and inorganic worlds, plants and animal life,

ISLAMIC REVIEW

the solid earth, the seas, the rivers, the great mountains, all point to their unity in their diversity. We find men different from each other in colour and tongue but they are a single people. We have the testimony of the Prophets of old who proclaimed the Oneness of God. This Oneness of God is very clearly proclaimed in Exodus, 20 : 3, which says : "Thou shalt have no other gods before me." Further : "The Lord our God, is one Lord : " (Deut., VI : 4) and yet : "There is none other god but One." (I Cor., VIII : 4.) It would be a sheer waste of time to attempt to prove this truth otherwise. To confess the truth as I did when I became a Muslim I always held that God could be One and only One. I have often seen Buddhists, who hold atheistic tendencies, utter "Oh my God !" when in utter dangers and distresses. They believe in the non-existence of God and yet unconsciously feel and call upon God in one form or the other in difficult circumstances. I have touched on the Unity of God for this is the fundamental basis of religion. There cannot be any religion unless there is belief in the Oneness of God, and it is to affirm this belief that the Muslims are obliged to repeat the *Kalima*, i.e., the formula *La Iláha il-Alláh, Muhammad-un-Rasul-Alláh*.

BAPTISM

It appeared to me that the Baptismal ceremony adopted in the Church to initiate a member within its fold was not only meaningless but also originated from pagan rites.* The contention is that everyone born into this world must be baptised if he is to have salvation, and this is based on the words "Go ye . . . baptising them in the name of the Father, Son and Holy Ghost." Any departure from this is supposed to seal one's damnation. "Can this be true ?" was the first question that entered my mind. If it be so, what about

FROM THE CROSS TO THE CRESCENT

the millions who have left this world without ever being baptised? Is it reasonable to suppose that those good and God-fearing yet unbaptised souls would have been condemned to Hell for all Eternity, in spite of the good lives they led? I thought it might possibly be so but, on the other hand, why cannot it be the other way also? What about the infant who is only a few days old and dies without the sacrament? Mind you, it has not a single stain on its soul and yet according to the Church it cannot, or will not, be admitted into Heaven, just because the child was not baptised! Surely what an awful thing it must be on the part of God to plunge these innocents into the burning fire of Hell or to a place called "Limbo!" It is impossible to believe that God could be so cruel. For has not Christ said: "Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven"? And—what is more surprising—the Church says that the sacrament of Baptism was instituted by Christ, whereas we find that Christ was baptised by John according to the Scriptures. And yet Christ himself did not baptise anyone himself, nor was baptism prevalent during the time of Christ. How then was I to accept that this was established by him? This sacrament was practised among the pagans of old, and I am sure that this efficacy of grace was taken on by the Church for more reasons than one. To put a mild question, would any parent believe that his little child is damned to eternal perdition because a few drops of water had not been poured over its tiny head? As a matter of fact, having been a Catholic myself, I had the opportunity of attending many funerals. Wherever I had been I never heard that the person who had recently died would surely be in Hell. On the contrary, what I always heard was that the person would be in Heaven. If Christians could console

ISLAMIC REVIEW

themselves so comfortably, I see no reason why a non-Christian cannot be of the same opinion. This is not uttered by the bereaved party as a matter of consolation. My close study was that they really believed in what they said. And, if this be a fact, what about innocents who die unbaptised? And if these go to Heaven, what about those good adults who die unbaptised? Think awhile before you come to a conclusion, and believe me that my experience in such matters has always led me as will yours do you to seriously doubt the correctness of the Christian position. When a certain young man approached Christ and asked, "Good Master! what good thing shall I do that I may have eternal life?" Christ did not tell him, "Go thou and be baptised" but, He said unto him, "Why callest thou me good? There is none good but *One*, that *God*; but if thou wilt enter into life, keep the *Commandments*," and "Come follow me." (Math. XIX: 16, 17 and 21.) And that was all, and that was really what was necessary, *viz.*, to follow the model of Love and Virtue as embodied in Christ. This much said, I could not believe that baptism was any more necessary for salvation than a piece of straw would be for a drowning man!

KALIMA

On the other hand, let us see what Islam has to offer as a prerequisite for salvation. It imposes on us the belief that every child born into this world is pure from all sin, which means that the child is at the time of birth a Muslim (Pure), and a thing that is pure needs no purification through baptism or anything akin to it. We are to believe that whatever comes from God is good and pure, and that it is we who make it bad. If a child is stamped with sin at its very birth, how could that child be expected to bear the responsibility of sin?

(*To be continued.*)

THE CAMEL DRIVER

BY ALAN EMLEY, F.M.B.

Perhaps as unpromising a situation as ever confronted a teacher was that of the inhabitants of Arabia and Africa fourteen hundred years ago. Neither Christianity nor the Jewish religion had affected these wild tribes. Their philosophy was of the jungle; their ideals were a cipher. Their religion consisted of the worship of female idols, and of the sun, moon and stars.

Slavery flourished in its worst form. Marriage was at the level of the most primitive people to-day. A man could have as many wives, concubines and slaves as he could buy. Punishment of these chattels frequently took the form of death by torture. Burying babies alive was a common religious practice.

All this was changed by Muhammad, the last of the seven Masters. The date of his birth is uncertain,¹ but so great a stir did he make in the world that we know the exact date of his death—June 7th, 632 A.D.

Illumination came to him when still a young man, and he learned that his mission was to reform his people, a task so great that the twelve labours of Hercules seem small beside it.

Forming a secret society, Muhammad began teaching the Law that had been revealed to him. He taught the Unity of God, and life after death, forced into the open by enthusiastic followers he began preaching the new doctrine in public. The idols began to lose prestige. The power of the priesthood was threatened.

Naturally, the most cruel persecutions were practised upon the followers of the new faith. In spite of a doctrine of religion providing that no blood should be shed in the holy city of Makka, the assassination of

¹He was born on Monday, the 12th of Rabi al-Awwal (April, 571 A.C.)—ED. I. B.

ISLAMIC REVIEW

Muhammad was decided upon. The Master learned of the plot and escaped. This was the famous flight from Makka.

After converting some of the desert tribes, Muhammad accepted the challenge of the priesthood in a series of small battles. During the first skirmish it is said that the Prophet fainted at the sight of blood. In all, the casualties probably did not exceed two hundred people.

Finally, Muhammad overcame opposition by converting the leaders of the army of Makka. Then he compromised with the priests and gave them a place in the new religion. Triumphantly he entered Makka, bringing a new dispensation to his people. He broke down most of their superstitions and barbaric practices, ended blood-feuds, abolished the killing of infants, destroyed drunkenness, and moulded the people into temperate, law-abiding citizens. In fact, the Prophet had a greater influence upon those accepting his doctrines than did the Christ upon the people professing to accept his teachings.

Fortunately, we have the actual writings of Muhammad. The Qur-án was written by him² with a sublime dignity, clarity and power that is not lost even in translation. Here is an example: "Ye people, ye have rights demandable of your wives, and they have rights demandable of you. Treat your women well. And your slaves, see that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear. And if they commit a fault which ye are not willing to forgive, then sell them, for they are servants of the Lord and are not to be tortured. Know that every Muslim is the brother of

²This is what the sceptics say. In actual fact the words of the Qur-án came to the Prophet as revelation from God, and were dictated by him to the amanuenses, as he himself did not know any reading or writing—*Ed. J. R.*

ISLAM AND CIVILISATION

every other Muslim. All of you are on the same equality: ye are of one brotherhood."

Even in the light of modern understanding, Muhammad must be considered as being gentle and compassionate. Yet he is so misunderstood by most Christian people. Years after the death of the Prophet, a conquering army invaded and plundered a vast territory in his name, but Muhammad was no more responsible for it than Jesus was responsible for the bloody conquest of Mexico and Peru.—*The Mystic Messenger*, (Tampa), U.S.A.

ISLAM AND CIVILISATION

BY ABDUL LATIF KHAN

(Continued from page 233 of Vol. XXIX.)

Our object in making a long discussion on the early history of Christianity and the growth of its theology by quoting several passages from Mr. Wells, is to prove from the pen of a non-Muslim writer that Christianity ceased to be Christianity as soon as it was transplanted from the place where it was born. The moment Christianity came under the influence of Paul it underwent a wonderful change and ceased to be the religion of Christ. In this connection it is worth while to remark that Christianity did nothing to further the cultivation of learning. In course of time Christianity established itself on the imperial throne of the Cæsars but it absolutely failed to regenerate mankind. From the fourth to the twelfth century of the Christian era the gloom of ignorance and superstition that prevailed in Europe began to grow deeper and deeper. During this time Christianity placed learning and science under the ban of persecution and freedom of judgment and liberty of thought were crushed out from the minds

ISLAMIC REVIEW

of human beings. Thousands of human beings were consigned to the flames for mere aberration of reason.

It was Christianity that brought Greek philosophy in Alexandria to an end. Lest it be thought that we are biassed in our opinion we quote below the remarks of the well known authority Draper on the subject:—
“The bishopric thus held by Theophilus was in due time occupied by his nephew St. Cyril, who had commended himself to the approval of the Alexandrian congregations as a successful and fashionable preacher. It was he who had so much to do with the introduction of the Virgin Mary. His hold upon the audiences of the giddy city was, however, much weakened by Hypatia, the daughter of Theon, the mathematician, who not only distinguished herself by her exposition of the doctrines of Plato and Aristotle but also by her comments on the writings of Appolonius and other geometers. Each day before her academy stood a long train of chariots, her lecture-hall was crowded with the wealth and fashion of Alexandria. They came to listen to her discourses on those questions which men in all ages have asked, but which never yet have been answered. What am I? Where am I? What can I know?

“Hypatia and Cyril; Philosophy and bigotry. These cannot exist together. So Cyril felt, and on that feeling he acted. As Hypatia repaired to her academy, she was assaulted by Cyril's mob—a mob of many monks. Stripped naked in the street, she was dragged into a church, and there killed by the club of Peter the Reader. The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. For this frightful crime Cyril was never called to account. It seemed to be admitted that the end sanctified the means.

ISLAM AND CIVILISATION

“So ended Greek philosophy in Alexandria. So came to an untimely close the learning that the Ptolemies had done so much to promote. The “daughter Library,” that of the Serapion, had been dispersed. The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Everyone must think as the ecclesiastical authority ordered him. In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching, and caused all its schools in that city to be closed.”

As to the decision of the Pelagian controversy the same learned authority says :—

“A consequence of great importance issued from the Pelagian controversy. The Book of Genesis had been made the basis of Christianity. If, in a theological point of view, to its account of the sin in the garden of Eden, and the transgression and punishment of Adam, so much weight has been attached, it also in a philosophical point of view became the grand authority of Patristic Science. Astronomy, Biology, Geography, Anthropology, Chronology, and indeed all the various departments of human knowledge were made to conform to it.”

The following extracts from the same learned authority's criticism on St. Augustine are very interesting :—“As the doctrines of St. Augustine have had the effect of thus placing theology in antagonism with science, it may be interesting to examine briefly some of the more purely philosophical views of that great man. For this purpose, we may appropriately select portions of the study of the first chapter of Genesis, as contained in the eleventh, twelfth, and thirteenth book of his “Confessions.”

ISLAMIC REVIEW

“These consist of philosophical discussions largely interspersed with rhapsodies. He prays that God will give him to understand the scriptures, and will open their meanings to him; he declares that in them there is nothing superfluous, but that the words have a manifold meaning.

“Considering the eminent authority which has been attributed to the writing of St. Augustine by the religious world for nearly fifteen centuries, it is proper to speak of them with respect. And indeed it is not necessary to do otherwise. No one did more than this father to bring science and religion into antagonism; it was mainly he who diverted the Bible from its true office—a guide to purity of life, and placed it in the perilous position of being the arbiter of human knowledge, an audacious tyranny over the mind of man. The example once set, there was no want of followers, the works of the great Greek philosophers were stigmatised as profane; the transcendently glorious achievement of the Museum of Alexandria were hidden from sight by a cloud of ignorance, mysticism, and unintelligible jargon, out of which there too often flashed the destroying lightnings of ecclesiastical vengeance.”

The same learned authority's remarks on the Patristic philosophy are also very interesting: “A divine revelation of science admits of no improvement, no change, no advance. It discourages as needless, and indeed as presumptuous, all new discovery, considering it as an unlawful prying into things which it was the intention of God to conceal. What then is that sacred that revealed science, declared by the fathers to be the sun of all knowledge! It likened all phenomenon, natural and spiritual, to human acts. It saw in the Almighty, the Eternal, only a gigantic man.

ISLAM AND CIVILISATION

“As to the earth, it affirmed that it is a flat surface, over which the sky is spread like a dome, or, as St. Augustine tells us, is stretched like a skin. In this the sun and moon and stars move, so that they may give light by day and by night to man. The earth was made of matter created by God out of nothing, and with all the tribes of animals and plants inhabiting it, was finished in six days. Above the sky or firmament is heaven, in the dark and fiery space beneath the earth is hell. The earth is the central and most important body of the universe, all other things being intended for and subservient to it.

“As to man, he was made out of the dust of the earth. At first he was alone, but subsequently woman was formed from one of his ribs. He is the greatest and choicest of the works of God. He was placed in a paradise near the banks of the Euphrates, and was very wise and very pure, but, having tasted of the forbidden fruit, and thereby broken the commandment given to him, he was condemned to labour and to death.

“Let us listen to what some of these authorities say in support of their assertions. Thus Lactantius, referring to the heretical doctrine of the globular form of the earth, remarks: ‘Is it possible that men can be so absurd as to believe that the crops and the trees on the other side of the earth hang downward, and that men have their feet higher than their heads? If you ask them how they defend those monstrosities, how things do not fall away from the earth on that side, they reply that the nature of things is such that heavy bodies tend towards the centre, like the spokes of a wheel, while light bodies as clouds, smell, fire, tend from the centre to the heavens on all sides. Now I am really at a loss what to say of those who, when they have once gone wrong, steadily persevere in their folly and defend one absurd opinion

ISLAMIC REVIEW

by another.' On the question of the antipodes, St. Augustine asserts that 'it is impossible there should be inhabitants on the opposite side of the earth, since no such race is recorded by scripture among the descendants of Adam.' Perhaps, however, the most unanswerable argument against the sphericity of the earth was this that 'on the day of judgment, men in the other side of a globe could not see the Lord descending through the air.'

"It is not necessary for me to say anything respecting the introduction of death into the world, the tower of Babel, the confusion of tongues, the dispersion of mankind, the interpretation of natural phenomena, as eclipses, the rainbow, etc. Above all, I abstain from commenting on the Patristic conceptions of the Almighty, they are too anthropomorphic and wanting in sublimity.

"Perhaps, however, I may quote from *Cosmos Indicopleustes* the views that were entertained in the sixth century. He wrote a work entitled "Christian Topography," the chief intent of which was to confute the globular form of the earth and the pagan assertion that there is a temperate zone on the southern side of the torrid. He affirms that according to the true orthodox system of geography, the earth is a quadrangular plane, extending four hundred days' journey east and west, and exactly half as much north and south that it is enclosed by mountains, on which the sky rests, that one on the north side, huger than the others, by intercepting the rays of the sun, produces night, and that the plane of the earth is not set exactly horizontally but with a little inclination from the north, hence the Euphrates, Tigris and other rivers running southward are rapid, but the Nile having to run uphill, has necessarily very slow current.

ISLAM AND CIVILISATION

“ The Venerable Bede, writing in the seventh century, tells us that ‘ the creation was accomplished in six days, and that the earth is its centre and its primary object. The heaven is of a fiery and subtle nature, round, and equidistant in every part, as a canopy from the centre of the earth. It turns round every day with ineffable rapidity, only moderated by the resistance of the seven planets, three above the sun—Saturn, Jupiter, Mars—then the sun, three below—Venus, Mercury, the Moon. The stars go round in three fixed courses, the northern perform the shortest circle. The highest heaven has its proper limit, it contains the angelic virtues who descend upon earth, assume ethereal bodies, perform human functions, and return. The heaven is tempered with glacial waters, lest it should be set on fire. The inferior heaven is called the firmament, because it separates the superincumbent waters from the waters below. The firmamental waters are lower than the spiritual heaven, higher than all corporeal beings, reserved, some say, for a second deluge, others, more truly, to temper the fire of the stars.’ ”

“ Was it for this preposterous scheme—the product of ignorance and audacity—that the works of the Greek philosophers were to be given up? It was none too soon that the great critics who appeared at the Reformation, by comparing the works of these writers with one another, brought them to their proper level, and taught us to look upon them all with contempt.

“ Of this presumptuous system, the strangest part was its logic, the nature of its proofs. It relied upon miracle evidence. A fact was supposed to be demonstrated by an astounding illustration of something else. An Arabian writer referring to this, says: If a

ISLAMIC REVIEW

conjuror should say to me, 'three are more than ten, and in proof of it, I will change this stick into a serpent' I might be surprised at his legerdemain, but I certainly should not admit this assertion. Yet, for more than a thousand years, such was the accepted logic, and all over Europe propositions equally absurd were accepted on equally ridiculous proof.

"Since the party that had become dominant in the empire could not furnish works capable of intellectual competition with those of the great pagan authors, and since it was impossible for it to accept a position of inferiority, there arose a political necessity for the discouragement, and even persecution, of profane learning. The persecution of the Platonists under Valentinians was one to that necessity. They were accused of magic, and many of them were put to death. The profession of philosophy had become dangerous—it was a state crime. In its stead there arose a passion for the marvellous, a spirit of superstition. Egypt exchanged the great men, who had made her Museum immortal, for bands of solitary monks and sequestered virgins with which she was overrun."

—*History of the Conflict Between Religion and Science.*

(*To be continued.*)

ISLAM AND THE PURSUIT OF KNOWLEDGE

BY MAULVI MIZANUR RAHMAN, M.A.

Knowledge is undoubtedly a power, a privilege and an asset both for individuals and nations. It is the *sine qua non* for all progress—social, national and spiritual. The pursuit of knowledge, therefore, is emphasised in all religions and by all guides and teachers of mankind.

Of all the religions, Islam claims to be the most perfect and the most practical. That is no vain-glorious claim. The holy Qur-án itself, the Revealed Word of Allah, puts it beyond the pale of doubt in the following words: "Al-Yawma Akmaltu Lakum Dinakum wa Atmamtu 'Alaikum Ni'mati"—"This day have I perfected for you your religion and completed My favours upon you." (Al-Qur-án 5 : 3).

The reference is to the gift of Islam as revealed and perfected through Prophet Muhammad (peace be on him) who was the last and latest exponent of Divine Dispensation known as Islam fundamentally based on monotheistic conception of Godhead and universal brotherhood of mankind. Let us now see what Islam, as preached by the outwardly unlettered but Divinely-inspired and spiritually-enlightened Prophet of Arabia, has to say about the acquisition of knowledge.

It will require pages, nay, volumes, to discuss in detail all that the Prophet of Islam has said and emphasised on this all-important aspect of human activities. We propose merely to touch upon the basic principle enunciated by the Prophet of Arabia.

The principle of compulsory education for men and women has evoked a wide range of discussions, both academic and legislative, all over the modern world. But these discussions do not date as far back as the advent of the Arabian Prophet, much less before his time. In one short but pregnant sentence, Prophet

ISLAMIC REVIEW

Muhammad (peace be on him) put the matter, or rather codified the principle, most beautifully. We refer to his well-known and authenticated saying—*Talabul 'Ilmi Faridzatun 'ala Kulli Muslimin wa Muslimátin*—Acquisition of knowledge is compulsory for every Muslim male and every Muslim female.

The saying is simple but emphatic. It leaves no room for doubt or dissertation. It is very pithily and pointedly put. There are some who seek to fence about the meaning or connotation of the word "Ilm" or knowledge as used by the Prophet. We should not make the mistake of dogmatising that "Ilm" means religious knowledge only. This is narrowing down the scope and connotation of a broad and all-embracing word. The Prophet's own words in another authentic saying of his—*Utlubul 'Ilma wa law kána bis-Sín*—"Seek for knowledge even in China"—clearly cut the ground from beneath the narrow interpretation aforesaid. During the Prophet's time, China was no seat for religious learning. Neither is it even now. The Prophet clearly meant and emphasised that all sorts of knowledge, be it secular or religious, have to be learnt by Muslims, both male and female, at all sacrifice, even at the trouble of going abroad to such distant places as China, *compulsorily*, that is to say, as a matter of the highest duty imposed on the Muslims.

According to Islamic Shari'a (Religious Code), the highest form of Muslims' duties is termed "Fardz"—duty obligatory, which cannot be sacrificed without penance. That is the term used *vis-a-vis* the acquisition of knowledge by Muslims of both sexes. It is to be noted that this obligatory duty is imposed on *every* Muslim, both male and female. The Prophet's saying under discussion clearly and unequivocally enunciates

ISLAM AND THE PURSUIT OF KNOWLEDGE

the principle of compulsory education for all Muslims, rich and poor, male and female.

The Muslims, however, have cast the Prophet's saying aside to their eternal shame, though the other nations have codified it and reaped the benefits out of it. For the Muslims worth their names no further codification or legislative enactment is necessary. The Prophet's saying is a self-sufficient, nay, eternal, inflexible and immutable, law for his followers for all climes and ages. The Muslims should realise it. The immediate followers of the Prophet realised it, and therefore lit up the torch of learning even in the West. The Universities of Cordova, Granada, etc., in Spain were the earliest universities in the West of the modern science and civilisation. But by a cruel irony of fate, the torchbearers of knowledge are now grovelling in the darkness of ignorance.

It is time the Muslims took to the practice of the Prophet's saying in right earnest, and thereby gave a lead to the world of science and civilisation. It is not merely poor consolation but self-deception to dream of the dead past and ancestral exploits without taking proper stock of the living present. It is time the "Companions of the Cave" rose from their age-long slumber, lit the torch of light and started anew the journey of life with inspiration from the past but hope and courage and determination and optimism for the future.

ISLAMIC REVIEW

JIZYAH AND SHARI'A (ISLAMIC LAW)

BY M. Y. KHAN

Jizyah, as it appears in the Holy Qur-án, had been a long-standing impost before the advent of Islam. The Athenians levied it in 5 B.C. on the inhabitants of Asia Minor. The Romans imposed it on their people. The Persians, in their turn, levied it on their subjects. The Muslims followed the old precedent, but modified it considerably by removing its rigour and made it more acceptable than it was before. It came to be recognised as one of the best means of establishing genuine international relations. The verse on which the opponents of Islam have based their erroneous judgment runs thus:—

“Fight those who do not believe in Allah, nor in the Latter Day, nor do they prohibit what Allah and His Apostles have prohibited, nor do they follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of inferiority and that they are in the state of subjection.”

The last word on the wars with the idolaters of Arabia having been said, this verse introduces the subject of fighting with the followers of the Book. Though the Jews had for a long time assisted the idolaters of Arabia in their struggle to uproot Islam, the great Christian power of the Roman Empire had only just mobilised its forces for the subjugation of the New Religion and the Tabuk expedition followed. As the object of this Christian power was simply the subjugation of the Muslims, the words in which their final vanquishment by the Muslims is spoken of, are different from those dealing with the final vanquishment of the idolatrous Arabs. The Qur-án neither required the

JIZYAH AND SHARI'A (ISLAMIC LAW)

idolaters to be compelled to accept Islam nor was it in any way its object to bring the Christians into subjection—as is described by Gibbon in his work, *Decline and Fall of the Roman Empire*, Vol. 2, p. 523: “The disciples of Abraham and of Moses were solemnly invited to accept the more perfect revelation of Muhammad, but, if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship.” They, on the other hand, had determined to compel the Muslims to renounce their faith, and to bring them under subjection. The fate of each was, therefore, according to how it proposed to treat the Muslims. The word *Jizyah* is derived from *Jaza* meaning “he gave satisfaction” and means according to Lane’s Lexicon the tax that is taken from the free non-Muslim subjects of the Muslim Government whereby they ratify the compact that ensures their protection. According to Sudi it is a compensation which is guaranteed to them, the non-Muslim subjects being free from military service. The phrase “*An Yad*” has been explained variously. The word “*Yad*” literally (hand) stands for power or superiority, the use of the hand being the real source of the superiority of man over all other animals, and the apparent meaning of the phrase is in acknowledgment of your superiority in protecting the lives, etc. Other explanations are: “for favour received in ready money, obediently, etc.” (AbuHayyan) The followers of the Book are described here as not believing in Allah and the Latter Day—so long as they do not ascribe to Allah the perfect attributes which belong to Him and do not understand the real nature of the life after death. It may also be added that the permission to fight, as given to the Muslims, is subject to the condition that the enemy should first take up

ISLAMIC REVIEW

the sword. "Fight in the name of Allah against those who fight with you." (2: 190). The Holy Prophet never outstripped this limit. He fought against the Arabs when they took up the sword to destroy the Muslims, and he led an expedition against the Christians when the Roman Empire first mobilised its forces with the object of subjugating the Muslims. So scrupulous was he that when he found that the enemy had not taken the lead (initiative) he did not attack the Roman Empire, but returned without fighting.

Maulana Muhammad Ali has very clearly explained and illustrated the above verse in the following notes of his illustrious commentary of the Holy Qur-án :

1030. "Further, this verse is to be read along with that which follows. The fourth verse makes it clear that the people meant are those with whom the Muslims made an agreement but they broke it ; because those who did not fail in their agreement are clearly excepted in the fourth verse. It is a fact that the idolatrous tribes of Arabia broke their agreements with the Muslims again and again (8 : 56). Yet the Muslims were enjoined to accept peace, if the unbelievers consented to it, even after repeated violations (8 : 61). But this state of things could not long continue for it was soon found that it was impossible to trust such neighbours. This repudiation of agreements took place in particular when the Muslims were absent on the Tabuk expedition (Razi ; Abu Hayyan). The first thirteen verses of this chapter were publicly proclaimed by 'Ali on the occasion of the pilgrimage in the ninth year of the Hijra, and the following announcements were made as the result :—(1) that no idolater shall approach the Sacred House after this year ; (2) that no one shall go naked round the Ka'ba ; and (3) that all agreements shall be fulfilled. The first and the last of these

JIZYAH AND SHARI'A (ISLAMIC LAW)

announcements are plainly contained in these verses. The attitude of the tribes to whom this ultimatum was given through 'Ali is well indicated in their reply : " O 'Ali ! deliver this message to your cousin (*i.e.*, the Prophet) that we have thrown the agreements behind our backs and there is no agreement between him and us except smiting with spears and striking with swords. (Rz).

1031. " By the day of the Greater Pilgrimage is meant the ninth or the tenth of Zulhijja, being the day of the great assemblage of the pilgrimage in the plains of Arafat and Mina " (Rz).

1032. " Only two tribes, the Bani Damra and the Bani Kanana, are related to have adhered to their treaties (A.H. ; Rz).

One wonders why honest criticism of Islam is so rare amongst Christian authors. The exception given here makes it as clear as anything could be that the Muslims were not fighting with the idolaters on account of their religion, but on account of their having been untrue to their engagements. Yet the comment of a Christian critic on these verses is that " they are to be converted to Islam by the sword." (Wherry.) If the Muslims had been fighting with the idolaters on account of their religion, why should there be an exception in favour of those idolaters who had been true to their engagements ? The cause of the renewed fighting was political, *i.e.*, the violation of treaties, and hence only those tribes were fought against who had broken their engagements. If idolatry had been the cause, the fighting would have been against all idolaters."

1033. " The clear exception of the last verse shows that by the idolaters here are meant not all idolaters or polytheists of Arabia but only those idolatrous tribes of Arabia assembled at the pilgrimage

ISLAMIC REVIEW

who had first made agreements with the Muslims and then violated them."

1034. "The exception here has given rise to much misconception, and it has been made the basis of attack upon Islam, it being supposed that it offers to the unbelievers the alternative of the sword or the Qur-án. Nothing is farther from the truth. The injunction contained in the first part of the verse establishes the fact that the whole verse relates to certain idolatrous Arab tribes who had broken their engagements with the Muslims, and who had now been apprised of a similar repudiation by the Muslims. The essential fact to be borne in mind is that all Polytheists of the world, even all idolaters of Arabia, are not spoken of in the verse. The persons spoken of are those who had repeatedly violated their agreements and inflicted severe losses upon the Muslims. They, therefore, deserved to be killed or besieged or taken prisoners. This punishment was a direct consequence of their previous actions. They had so often broken their words that they could not any more be trusted, but must now receive their punishment. Yet, if they joined the brotherhood of Islam, there was an absolute change in their condition, and hence the punishment, which otherwise they deserved, could be remitted. It was a case of forgiving a criminal who had entirely repented and regenerated. Hence it is that the verse concludes with the words: 'Allah is Forgiving and Merciful.' It should also be noted that mere confession of the Faith was not required, because such a confession might be made to deceive, as were their treaties. What is required is an absolute change, so that the old criminal no longer remains but is an entirely changed man. Therefore, along with the confession of the Faith, it is required that they should keep up prayer

JIZYAH AND SHARI'A (ISLAMIC LAW)

and pay the poor-rate. The subject is further clarified in the next verse and the following section."

1035. "This verse leaves no doubt that the idolaters and the non-Muslims were not to be slain merely on account of their religion. Even Sale explains the meaning of this to be, 'You shall give him a safe conduct that he may return home again securely in case he shall not think fit to embrace Muhammadanism.' It is stated on the authority of Ibn Abbas that after the proclamation by 'Ali an idolater asked him whether they would be killed if they went to the Prophet to get information about the religion of Islam or on some other business. The reply was in the negative, in support of which 'Ali quoted this verse. (Rz)."

1036. "Reason is given here why the Muslims were compelled to repudiate their treaty obligations. This reason, which is here alluded to by drawing attention to the exception, is made plainer in the next verse; for, when it is pointed out that the Muslims must remain true to their engagements as regards tribes that remained true to their compact, it is made obvious that treaty obligations were repudiated only in the case of tribes that had not remained true. The verse that follows throws full light on the subject."

1037. "Note the repeated assertion of the Qur-án that the unbelievers who are to be fought against are those who, in the case of a believer on whom they can lay hands, pay no regard either to ties of relationship or to treaty obligations. No remedy was left for the covert mischief of these people except that agreements should be overtly repudiated and a period put to all their mischief."

1038. "Note, again, that those leaders of unbelief are to be fought against who break their oaths after their agreements and, further than that, openly revile

ISLAMIC REVIEW

the religion of Islam. Even among these, it is the leaders who are to be particularly punished in fighting. The subject has been made so clear that one doubts whether lack of honesty or lack of brains is the real defect of those who seem to think that the Qur-án is here offering the sword or Islam as alternatives."

1039. "It is said to refer to the Khuzaat, who, having become Muslims, suffered severely at the hands of the Bani Bakr, assisted by the Quraish. But the reference may as well be to the Muslims in general, who had suffered the severest persecutions at the hands of the unbelievers. The rage was probably due to persecution and the ultimate punishment of the persecutors would no doubt relieve their hearts."

The *Shari'a* of Islam imposed *Jizyah* on non-Muslims with a view to make their position clear under a Muslim Government. Islam strictly forbade the insulting of the Zimmis (non-Muslims) or ill-treating them in any way. The acceptance of *Jizyah*, on the other hand, offered them a decided blessing and made their lives and properties as secure as those of the Muslims, who are enjoined to extend kindness and show benevolence towards the unbelievers. This has been proved conclusively from the Holy Qur-án, the sayings of the Holy Prophet and the theories and practices of his well-known Associates as well as the verdicts of renowned Muslim theologians.

The points to be discussed in this connection are :

1. The correct version of the verse "*hatta-yu't-ul-Jizyata 'an yadin wa hum saghirun*" (until they pay the tax in acknowledgment of their inferiority and that they are in a state of subjection).
2. It is strictly against the theory and practice of Islam to collect *Jizyah* with a view to insulting the Zimmis.

THE SARACENS

3. The imposition of *Jizyah* makes the rights and privileges of the ruled equal with those of the rulers.
4. The Muslims were equally responsible for the payment of compensation in respect of the lives and properties of the Zimmis as they were bound to observe such regulations among themselves.
5. *Jizyah* was returned to the Zimmis in cases where the Muslims were unable to protect them.
6. Those who were unable to pay the tax were exempted.
7. The Zimmis were not to be molested.

(*To be continued.*)

THE SARACENS

Etymology and Denomination

BY KAZI AHMAD MIAN AKHTAR

[*Continued from page 78 of volume XXX.*]

But Rev. Forster, the author of the *Geography of Arabia*, has vehemently repudiated the assertion of Gibbon. How zealously and with what intense religious fervour the reverend gentleman has pounced upon Gibbon in refuting his so-called sceptic views contained in his "insidious note," will be seen from the following quotation :

"The information and inference compressed into his note, Mr. Gibbon borrows chiefly from Pocock (*Spec.* pp. 33—35) and, I am sorry to add, in this instance is able to shield his scepticism under the shelter of a great name : "Explosaest merito eorum sententia (in the language of the author of the *Specimen*), qui

ISLAMIC REVIEW

a Sarah nomen traxisse autumant.” When a sentence like this is pronounced *ex cathedra*, we are entitled surely to know its grounds. It is my fortune to concur in the exploded opinion : but I shall give (what neither Dr. Pocock nor Mr. Gibbon has given) my reasons for doing so.

“The tone of this insidious note betrays the mind of the writer, the phrase, ‘derived ridiculously, from Sarah, the wife of Abraham,’ breathes, as usual, that spirit of restless and rancorous hostility with which the author of the ‘Decline and Fall’ has been pleased to pursue everything connected in the remotest degree, with the credit, or credibility, of revealed religion.”

The reverend gentleman does not rest content with hurling insinuations against Gibbon, but has gone even further to implicate Asseman, the librarian of the Vatican, who has supported Gibbon while pronouncing his following opinion on this moot question :

“Authors are not agreed as to the derivation of the name Saracens ; some refer this name to Sarah, the wife of the Patriarch Abraham. But none of the Arabs claim descent from Sarah, but from Hagar and Ishmael. Neither will Saracen come from Sarah, but Sarean or Sarite. But the Saritai are Arab people whom Ptolemy places in Arabia Felix, and are named, not after Sarah, but from Sarech (the Saraca of Ptolemy) : The elements of the two words being altogether different.” (1)

After showing how perfunctorily the learned Asseman has disposed of, to his own satisfaction, the derivation of the term from Sarah, Forster proceeds to

(1) Geography of Arabia, II, p. 10.

THE SARACENS

dwell on his gratuitous assumption which may be summed up as follows :

- (1) That the people of Saraca were expressly denominated Saracens, by Stephanus of Byzantium, and,
- (2) that the denomination is, in accordance with the universal Arab usage, to name, alternately to place, after its inhabitants.

2. Forster, while refuting the views of Gibbon and Asseman, has dwelt on this subject devoting some 30 pages of his book. In this lengthy controversy, for which he is not prepared to offer an apology, the reverend gentleman has endeavoured to prove that the Saracens were indisputably the same descendants of Sarah, whom the Romans and Greeks have named Saracens and that *Saraca*, *Sarite* (as-Sarat ?) and *Saraceni* all retrace the name and posterity of Sarah. While summing up his arguments Forster observes :

“The origin of the name of Saracens has now been traced to Sarah, the wife of Abraham, through a series of closely connected evidences, in which history, profane and sacred, geography ancient and modern, and etymology classical and oriental, combine their lights. The names, ‘ mountains of Sarah ’ and ‘ country of Sarah ’ by which the northern seats of the Edomites were familiarly known to the Jews, in the age of the Maccabees, are re-echoed from the extreme south by the Arabs of Yeimen at the present day, in those of al-Saraut, and Ayal Sarah. While these wholly independent authorities, again, reciprocate their evidences with those furnished by the classic writers, whose *Saraca*, *Sarite* and *Saracene* they at once identify and interpret.

ISLAMIC REVIEW

“The preliminary analogies of Hagarines from Hagar, and Keturians from Keturah, which so prominently suggest the antecedent probability of the parallel derivation, from Sarah, of Saritæ, and Saraceni, thus amply borne out, by such a host of witnesses, and such an accumulation of facts, I may unpretentiously anticipate the judgment of others and consider the question to be set at rest.”⁽¹⁾

Notwithstanding this subtle controversial discussion and argumentation, one does not find an answer to the question raised by Asseman that the Arabs claim their descent from Hagar and not from Sarah, and that had the word been derived from the latter, it should have been *Sarite* or *Saracan* and not *Saracen*, for which neither any reason has been given nor any explanation suggested so far as its meaning is concerned.

3. The eminent Orientalist Dr. Pocock makes the following observation in his history of the Arabs (*Specimen Historia Arabum*):

“The opinion of such as derive the name from Sarah has been very properly rejected, it now being generally thought that they are so called from سارق, *Sarak* (to thief), a word by which a ferocious and robber race is evidently designated. But to whom were they indebted for this name? Certainly not to themselves, who would have been more tender of their own reputation, but to the language of some other tribes rather than that of Arabs, to whom such a word would be most offensive, as conveying with it an idea of reproach and degradation. It remains then for the learned to inquire whether a name by which are indicated men

⁽¹⁾ Geography of Arabia, II, pp. 28-29.

THE SARACENS

infamous for public and open robbery can properly be derived from سرق *Sarak*, a word meaning to *steal privily*. Now should anyone be inclined to take me as his guide in investigating who the Saracens were, *let him direct his eyes towards the east*. For, indeed, what difference of sound can there be between Saracenus and Saracenis and Saraceni, than between سركى *Saraki*, and in the plural شركيون *Sharkiun* and Sharkiin, that is, اهل الشرق *Ahlul-Shark*, eastern inhabitants."

"The word Saracenis," the learned Doctor adds, "may also be derived from another source, namely شرك *Sharak*, Idolaters, Associants, so called from their assigning associates to God."⁽¹⁾

4. The renowned German Orientalist, the late Professor Nöldeke, writes :

"Ptolemy (V, 16) mentions Σαρακηνή as a district in the Sinaitic peninsula. The inhabitants of this district, who are unknown to Arab tradition, must have made themselves notorious in the Roman Provinces in their vicinity; we can hardly suppose by other means the predatory incursions by hindering the march of caravans or levying heavy tolls upon them. Thus in that region all Beduins came to be called Saraceni in Aramaic Sarkja, usually with no very favourable meaning."

While tracing the origin of Saracēn from the Aramaic language, the learned Orientalist has not taken the trouble of explaining its meaning which probably may not have been so indecent as to need avoiding its mention.

⁽¹⁾ Sir Syed Ahmad, *Essays on the Life of Muhammad* (Historical Geography of Arabia), pp. 114-115 and 117-118.

ISLAMIC REVIEW

5. The writer of the article "Saracen" in the Encyclopædia Britannica says :

"It is most natural to suppose that they adopted some name of a tribe or confederation and used it in an extended sense, just as the Syrians called all those Northern nomads by the name of the tribe of Tayy.' The common derivation from the Arabic Sharki ('Eastern') is quite untenable. Sprenger suggests that the word may be simply Shoraka', 'allies'." (1)

6. Thomas Hughes in his Dictionary of Islam writes :

"There is much uncertainty as to the origin of this word. The word *Σαρακηνος* was used by Ptolemy and Pliny and also by Ammianus and Procopius, for certain Oriental tribes, long before the death of Mahomed (see Gibbon). Some Etymologists derive it from the Arabic *سرق* (see Wedgwood's Dictionary), others from Sahra (see Webster). Gibbon thinks it may be from the Arabic 'Saraq' whilst some have even thought it may be derived from Sarah." (2)

7. Nelson in his Encyclopædia opines :

"The origin of the term is not known ; a derivation from the Arabic word Sharki (Eastern) is rejected by Arabic scholars such as W. Robertson Smith." (3)

8. The late Syed Ameer Ali, on the authority of Renaud, observes :

"The people who inhabited this vast region, especially those who wandered in the desert which lay to the west of the Euphrates, were called by the Greeks and Romans, Saraceni.

(1) Encyclopædia Britannica, Vol. XXI, p. 304.

(2) Dictionary of Islam, pp. 564-565.

(3) Nelson's Encyclopædia, Vol. 20, p. 144.

THE SARACENS

and this is the name by which they were known in the West when they issued from their homes to conquer the world.

“The word Saraceni is supposed to be derived either from Sahra=desert, and nishin=dwellers; or from Sharkiin, (Eastern)—Shark in Arabic meaning East.”⁽¹⁾

This after all is the result of the inquiry and research of the Western scholars most of whom have supposed the term to have been derived from شرق و سرق, شرک and صحرا; while some of them are inclined to believe it to have originated from some name of person or place to which the Arabs belonged, namely Saraca, al 'Saraut and Sarah.

Notwithstanding all these efforts on the part of the European writers to find out the derivation of the term, the origin of the Saracens is still shrouded in mystery. Rev. Forster's theory, however it may appear nearer home, does not lift the veil entirely from its face.

ARABIC AUTHORITIES

Now let us turn to the Arab writers. Almost all the Arab historians are silent regarding this denomination, except one, who not only makes mention of the name but gives its derivation and meaning to our best satisfaction, thus solving once and for all this intricate question which had hitherto remained unsolved for centuries together and down, to our own times. In one of his standard historical works, the eminent Arab historian al-Mas'ūdi has devoted a special chapter to the Roman Kings from the beginning of the Hijrah era up to A.H. 345, in which, while dwelling on the reforms introduced in his empire by Nicephorus

(1) History of the Saracens, p. 4 (1899).

ISLAMIC REVIEW

the son of Istibraq (A.H. 193) the 38th King of Rome, al-Mas'ūdi states :

”واكبر الى الروم تسميتهم العرب
ساراقينوس نف، وذلك عبود سار،
طعنا منهم على هاجر وابنه اسمعيل
ان كانت امه لساره وقال تسميتهم
عبود ساره كذب والروم الى
هذا الوقت لسمى العرب
ساراقينوس“

And he (Nicephorus) prohibited denomination of the Arabs by Romans as Saracenus, which means the slaves of Sarah, a sneer at Hagar and her son Ishmael, the former believed

to be the maid-servant of Sarah. And he also declared that to call the Arabs “slaves of Sarah” is wrong.

And the Romans up to this time call the Arabs Saracenus.⁽¹⁾

Al-Mas'ūdi has been most probably followed by Ibn ul-Athir, an Arab historian of the 7th century A.H., who has copied only half of the above quotation, reducing ساراقينوس to سارقينوس (probably a typographical or a scribe's mistake) in his chronicle :

”وكانت الروم تسمى العرب
ساراقينوس يعنى عبود ساره بسبب
هاجر ام اسمعيل فنما هم عن
ذلك“

And the Romans used to call the Arabs Saracenus, i.e., “slaves of Sarah,” on account of Hagar the mother of Ishmael, he (Nicephorus) forbade them to do so.⁽²⁾

The fact is that the Jews did not believe in the purity of the Arab race as they thought the latter to be the descendants of Hagar, the so-called “maid-servant of Sarah,” hence the name “Saracenus,” a term which reminds of that ignominious accusation betraying the racial prejudice and religious rancour of the “lost sheep of Israel” against the Arabs. The Jews had always looked down with contempt and hatred upon the descendants of Ishmael and attributed to them such appellations with a view to lower them down in comparison with the Israelites and with this object in view

(1) At-Tanbih wal-Jahraf, p. 168, De Goege's edition.

(2) Tarikh al-Kamil, i, p. 117.

THE SARACENS

they have invidiously endeavoured to prove on the authority of the Old Testament which is entirely based on misconstruction and misinterpretation when they wrongly assume that Hagar, the second wife of the Patriarch Abraham, was a slave girl and maid-servant of his first wife, Sarah. The learned divines of Islam have already refuted this charge in their polemical works on the subject.

A European writer breaks a new ground when he says that "the blood of the Saracens was less pure since they were only descended from Sarah—in what way it is not mentioned; but she probably had them by another marriage; or maybe as the fruit of an Egyptian intrigue."⁽¹⁾

It is quite probable that the Romans and Greeks have borrowed this term, either in form or sense, from the Jews and it reached the Western countries through the Crusaders.

The term was in vogue among the Romans up to the 4th century (A.H.), as we learn from al-Mas'ūdi. Nay, it was retained up to the middle of the 8th century and was generally used for Muslims, as we are informed by the famous Spanish traveller Ibn Batutah, who furnishes us with the following information in his travels:

” ولما وصلنا إلى الباب الأول من ابواب قصر الملك وجدنا بمائة رجل معهم قائد لهم فوق دكانه وسمعناهم يقولون سورا سورا كذا، “ “When we reached the first gate of the King's Palace, we found there one hundred soldiers with their Commanding Officer in the verandah of the Palace. I heard them calling us by the name of 'Saraceno,' which means Musalmans.”⁽²⁾

(1) T. Buckle, *History of Civilization*, i, p. 312.

(2) 'Ajaibul-Asfar, i, p. 266, Cairo.

ISLAMIC REVIEW

CORRESPONDENCE

VICTORIA,
CANADA,
4th June, 1941.

DEAR SIR AND BROTHER-IN-ISLAM,

I was very much impressed to read in your issue of the *Review* Vol. XXIX No. 2 that some of my friends in Canada called to see you and I hope many more will do so. I can assure you that many are interested in this part of the world, more so when I pass round the *Review*; many look forward to reading the same.

If they feel as happy as I have been in the embracement of the Faith I am sure it would help to do something towards a better understanding between the people of this distressed world to-day.

Yours very faithfully-in-Islam,
E. B. UNDERWOOD.

ERDINGTON.

DEAR SIR,

Ever so many thanks for your letter and enclosed literature which is greatly appreciated.

For many years now I have been a student of Oriental philosophy in my spare time and naturally enough found the teachings of Islam provided solutions for nearly all the problems which confronted me. Since joining the army, however, it has become almost imperative for me to declare my beliefs and to join the only true brotherhood which exists in this unhappy world of ours. Therefore I am enclosing the required form which you sent me and which represents my convictions and for which I am prepared to make whatever sacrifices may be demanded of me.

I must conclude thanking you again for your kindly interest in me. My first leave (Allah willing) will see me in Woking when it will give me great pleasure to meet you personally.

Your brother-in-Islam,
C. J. TOZER.

ASHCHURCH,
20th May, 1941.

DEAR SIR,

I hope you will excuse me writing to you. I was very pleased to see your letter in the *Mirror*. I wrote to this newspaper myself quoting chapters III and IV of the Qur-án. This silly belief that women are excluded from Paradise is widely held among Christians. I am greatly interested in the Muslim faith and have been so for a number of years. But it is only just recently that I have been able to get a copy of the Qur-án. I would be very grateful to you if you would kindly give me advice on this matter. The Qur-án I have is published as George Sale's Qur-án. The preliminary discourse and the notes and commentary are written by Sale who in the first few words of his preface speaks of Muhammad's writing as a manifest forgery. Now I do not think this fair to the reader and certainly not fair to the Muslim faith. After carefully reading the Qur-án I am thinking of taking Islam as my religion as I have become disgusted with the Christian faith and its many branches all against one another. This is not a quick fancy on my part. I have given

CORRESPONDENCE

the matter a great deal of thought and was wondering if you could give me any help. I should like to have some writings and if possible a copy of the Qur-án translated by a Muslim. I am 29 years of age and quite realise what I am about to do. I should be very pleased to hear from you.

Yours faithfully,
L. SKUSE.

FALMOUTH,
CORNWALL,
5th June, 1941.

DEAR ABDUL MAJID,

I am a member of His Majesty's forces serving in the Royal Artillery at present stationed in Falmouth. I am 25 years of age and have nearly completed three years' service. For a number of years I have been in pursuit of a religion in which I could put unbounded trust and implicit faith. I have always had in my mind certain set principles which I considered to be absolutely indivisible from a true religion. Until last June my search proved fruitless, then while on coastal defence in a small Cornish village I had the good fortune to come into possession of the Rev. Rodwell's translation of the Qur-án. This I read with great interest and the more I read the more my interest was aroused. Had I at last found that which I had sought so long? For the first time I saw the principles to which I attached so much importance propagated in a religion. This then was that which I sought and on enquiry I found out that this religion is called Islam.

However, until recently, I have not had any opportunity of obtaining any further guidance apart from that which I myself drew from the Qur-án. It seemed that I was to be cut off from any further knowledge until just recently when exactly twelve months after my first introduction to Islam destiny finally brought me into contact with two followers of Islam, Messrs. Denys Gray and John Duffin, both of Falmouth. I have enjoyed numerous talks with them and have read some books they have kindly loaned me. I am definitely convinced that I have in fact always been in sympathy with the Islamic principles without actually being aware of the religion I was endeavouring to follow. Now that I am aware of Islam and all it stands for I would like to be accepted as a follower of Islam and to publicly acknowledge Islam as the only true religion for the West as well as the East.

Yours most sincerely,
A. VIRL.

PRUDHOE:
June 27, 1941.

DEAR SIR AND BROTHER-IN-ISLAM,
Assalam Alaikum!

In my last letters I mentioned my letters to "Everybody's Weekly" and to the Catholic organisation about their booklet on "heathen missions." I have had no reply to either letter and although I sent stamped addressed envelopes, I must presume that there is no answer to my perfectly reasonable queries. I wrote

ISLAMIC REVIEW

a letter to a Mr. McDermott of Chipping Norton telling him among other things how Christianity incorporated Pagan Mithraism and also how I have come to accept Muhammad (peace be upon him) as God's last-sent Messenger. I received a most friendly reply but declaring me to be mistaking "development" of Jesus's simple faith for distortion and making some more observations. He says he made an enquiry into Islam and found it "interesting and even impressive" but found certain "inconsistencies" in the life of Muhammad which seem to belie his claim to Prophethood. He claims also that the "varied and authentic interpretations of the Prophet's doctrines found among modern Muslims hardly encourage an intellectual assent" and furthermore "the effect of modern critical examination of the sources of Muslim thought and practice will probably be felt increasingly and *ancient Islam will have to fight hard if it is to persist.*" These are his main assertions in his letter. I at once replied thanking him for an interesting letter and saying that I am curious to learn some of those "inconsistencies" in the Holy Prophet's life because I personally find his life to be one of flawless consistency. He may reply again to my letter. My own opinion is that he is a Catholic who wants to believe that his church is above and beyond criticism except that of an unsound and negative kind. I do hope to learn more from him about these so-called inconsistencies and varied interpretations of Muhammad's doctrine.

I will close this letter to you here hoping that it will not be long before I hear from you again. Meanwhile I continue humbly striving to become worthier of the wonderful blessings I have received.

Yours sincerely-in-Islam,
OSMAN SMITH.

BOOK REVIEW

Panj Sura Sharif (Five Chapters of the Holy Quran) in three languages, Arabic, English and Urdu. By Maulvi Mustafa Khan B.A. Published 1941, by the Islamic Literary Mission, Lahore. Pp. 194. Price Rs. 3/-/- or 5s. Postage extra.

The word "Panj Sura" enjoys a household familiarity in the Persian speaking countries of the world, which no other small book does. The present work, however, differs, for the better, from the book in current use in its consisting of the following Chapters of the Holy Quran alone :

(1). Al-Fatiha. (2). Ya Sin. (3). Al-Fath, (4). Al-Rahman. (5). Al-Ikhlās (6). Al-Falaq. So in fact it

BOOK REVIEW

contains six chapters and not five. Each chapter is preceded by a short and instructive introduction. The book proper is prefaced by a short sketch of the Holy Prophet's life and one article each on the Qurán and on the contributions of Islam to Science and Civilisation. At the end there is an Appendix entitled "Islam, the natural religion of man."

Thus the book while fulfilling the daily need of a Muslim household, in so far as it contains the six most popular Chapters of the Quran, also furnishes very valuable information to an enquirer that may show a casual interest in the religion. Containing, as it does, the Urdu translation of the chapters, it can be used by such members in a family as are not conversant with the English language. In this way it offers a proposition of economy as well.

Neatly bound in green cloth, it is a handy book for presentation.

Birth of Jesus. (In the light of the Quran and the Gospels.) by Dr. Basharat Ahmad, published by Darul Kutub Islamia, Lahore. Second Edition, August 1941. Pp. 52. Price As. -/8/- or 9d. Postage extra.

The book tries to prove the birth of Jesus from a human father. As such it runs counter to the prevailing belief. Its most salient feature, however, that will appeal readily to a believing mind, is that its approach to the subject is not free and rationalistic as it is called and as is the fashion of the day; it is religious. It argues not from the theories of Science but from the texts of the Scriptures. The book may or may not convince the reader but it will certainly appear to him as presenting an altogether new point of view and possessing a force of persuasion that compels admiration.

ISLAMIC REVIEW
TRANSLATION
OF
THE HOLY QURAN

**From the Original Arabic Text with critical
Essays, Life of Muhammad, Complete Summary
of contents**

By

Al-Haj Hafiz Ghulam Sarwar, M.A., Member of the
Malayan Civil Service, Mufti of Penang, Civil District
Judge, Singapore.

Size 9½ × 6½, gilt-edged, cloth-bound

Price Rs. 7/8/- or 12s. 6d. (Postage extra)

**“ WHAT AN UNLETTERED ARAB UTTERED
IN HIS TRANCES ”**

BY

BENNET AND BROWN

“ Quite an original plan indeed of presenting the drama of Islam as it unfolded itself scene after scene in the words of the Quran itself without a word of comment or explanation from the compilers. In a biographical sketch of the Prophet, the writer at every step stands between the reader and the Prophet and to that extent obstructs the view or gives a distorted view. Here there is no author to stand between. The drama just unfolds itself as it actually took place and the reader feels perfectly free to form his impression.”

Price Rs. 3/8/- or 5s. 3d. (Postage extra)

Apply—

**THE MUSLIM BOOK SOCIETY, Aziz Manzil,
Brandreth Road, LAHORE (India)**

ISLAM TO EAST AND WEST

BY

THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

Founder of the Woking Muslim Mission, England.

It is a collection of lectures delivered in different countries of the world by the late Khwaja Kamal-ud-Din.

There is nothing without authority in these lectures. Whatever there is in them is all supported by the authority of the Prophet himself or by the Holy Quran. The subject matter varies with that of the locality. Therein is shown how Islam accommodates all other religious principles of high moral and spiritual value and forms in itself a much desired "League of Faiths."

Price Rs. 2|8|- Postage extra.

Please apply to :

THE MUSLIM BOOK SOCIETY

Azeez Manzil, Brandreth Road,

LAHORE (Pb. India).

The Sources of Christianity

BY

THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

A Book For Every Shelf

A challenge which tears traditional Christianity to shreds, but remains unanswered. It traces the origin of Christianity in every form to Paganism and the Sun-worship cult.

Pages 262.

Price Rs. 2/-/- or 3s. 2d.

Please apply to :

The Muslim Book Society

Azeez Manzil, Brandreth Road,

LAHORE (Pb. India).

THE CHARMS OF ISLAM

A reproduction of biographic accounts of conversion to Islam of distinguished ladies and gentlemen representing a vast range of nations and countries of the West. It shows how spontaneously the learned and highly cultured element in the West is paying its homage to Islam. It enables an impartial reader to judge fairly the real merits of Islam. It is neatly bound and is a presentable book. There are forty photographs of prominent new Muslims together with excerpts from articles on the Holy Qur-an by some of the world's greatest thinkers and scholars.

Price Rs. 2/-/- Postage extra.

Please apply to :

THE MUSLIM BOOK SOCIETY

Azeez Manzil, Brandreth Road,
LAHORE (Pb. India).

INTRODUCTION TO THE STUDY OF THE HOLY QUR'AN

BY

The Late **KHWAJA KAMAL-UD-DIN**
(*Founder of the Working Muslim Mission, England*)

PREFACE BY

The Late Sir **SHAH MUHAMMAD SULAIMAN**,
M.A., LL.D., D.Sc.

The book presents Islam in a new light unfolding true Islamic tenets

Price Rs. 2/8/- or 3s. 8d. Postage extra.

Please apply to :

THE MUSLIM BOOK SOCIETY

Azeez Manzil, Brandreth Road,
LAHORE (Pb. India).

"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. XXXI

RABI'UL-THANI, 1361
MAY, 1942 A.C.

[No. 5

Annual Subscription 10s. or Rs. 7/8/-

Single Copy 1s.

CONTENTS

	Page
A Declaration	129
The 'Id-ul-Fitr (1360) at Woking	130
Islam, the Chosen Religion : By Syed Wizarat Ali ..	132
"The Garden of Peace" : By W. B. Bashyr-Pickard	137
The Crown of Humanity : By Rabi'al Karim ..	142
From the Cross to the Crescent : By Abdur Razzaque Selliah	145
Islam and Civilisation : By Abdul Latif Khan ..	150
Jizya and Shari'a : By M. Y. Khan	156
Correspondence	166

Published by
THE WOKING MUSLIM MISSION AND LITERARY TRUST,
THE SHAH JEHAN MOSQUE,
WOKING, SURREY, ENGLAND.

(All Rights Reserved)

Kindly quote your Subscriber's Number when corresponding.

BIOGRAPHIES OF THE HOLY PROPHET MUHAMMAD

(peace be upon him)

	Rs. a.
1. MUHAMMAD THE PROPHET, by Maulana Muhammad Ali. Most authentic narrative in simple, homely English of the rich eventful life of the Founder of Islam. Beautifully bound and blocked gold 300, pages	3 0
2. THE PROPHET OF ISLAM, by Maulana Muhammad Ali. A brief life-sketch of the Prophet Muhammad (peace be upon him)	0 4
3. IDEAL PROPHET by the Late Khwaja Kamal-ud-Din. A forceful challenge to non-Muslim world. Contradicts the false charges against the Holy Prophet	3 0
4. MUHAMMAD THE HOLY PROPHET, by Alhaji Hafiz Ghulam Sarwar. A clever narration of the conflict between Faith and Disbelief. Not only the History of Islam but also a survey and a dispassionate study of Islam	3 12
5. THE SPIRIT OF ISLAM, by Right Hon'ble Syed Ameer Ali. The Life and Teachings of the Holy Prophet Muhammad	15 0
6. THE PERSONALITY OF MUHAMMAD THE PROPHET. A speech delivered in London by Abdullah Yusuf Ali	1 2
7. THE ARABIAN PROPHET, by Kiu Chai Lieu. A Life of the Holy Prophet Muhammad from Chinese and Arabic sources. Translated into English by Isaac Mason	6 0
8. MUHAMMAD THE COMMANDER OF THE FAITHFUL, by Muhammad Ali Alhaji Salmin	4 0
9. THE PROPHET OF THE DESERT, by K. L. Gauba. Generally acclaimed as one of the most brilliant biographies of recent times	2 8
10. MUHAMMAD THE HISTORICAL PROPHET, by Alhaji the late Khwaja Kamal-ud-Din. A brief sketch of the Life of the Holy Prophet with his manners and Sayings	0 8
11. MUHAMMAD THE MOST SUCCESSFUL PROPHET. A comparative study, by Alhaji the late Khwaja Kamal-ud-Din	0 8
12. THE MIRACLE OF MUHAMMAD, by Shaikh M. H. Kidwai. Also contains a beautiful outline of the Prophet's life	3 0
13. THE MAN OF ALLAH, by Alhaji Qassim Ali Jairazbhoy. Contains the spirit of the Holy Prophet Muhammad in various atmospheres of activities. Also reveals the step taken by him in Serious Problems of penal, religious, economical, intellectual, moral and spiritual affairs	3 0
14. THE LAY OF THE HEJAZ, by Prof. Jamshed Ali Rathor. Deals with the Life-Story of the Holy Prophet in English Verse	1 0
15. MUHAMMAD OF ARABIA, by Khurshid Ahmed Enver with a Foreword by Hon'ble Mr. A. K. Fazlul-Haque, Premier of Bengal	1 0

Postage extra

Can be had from—

**The Manager, THE MUSLIM BOOK SOCIETY,
Azeer Manzil, Brandreth Road, LAHORE (Punjab)**

BOOKS BY SHEIKH M. H. KIDWAI

	Rs. a.
The War and God	0 3
Polygamy	0 3
Divorce	0 3
Haram, Purdah or Seclusion	0 3
Prayer	0 6
Muhammad: The Sign of God	0 10
The Sword Against Islam	3 6

Postage extra

Can be had from—

**The Manager, THE MUSLIM BOOK SOCIETY,
Azeer Manzil, Brandreth Road, LAHORE (Punjab)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَجْلَدٌ مِمَّا نَشْرُطُ عَلَى رَسُولِ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

THE
ISLAMIC REVIEW

Vol. XXX]

RABÍ'UL-THANI, 1361
MAY, 1942 A.C.

[No. 5

A DECLARATION*

I (MR.) LESLIE ORD PINDER, of 20 Thistle Street, Glasgow, C 5, Scotland, 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-Rasúl-Alláh

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

Dated 6th April, 1941.

L. O. PINDER.

* We are sorry not being able to publish the photo of our new brother-in-faith due to the scarcity of paper.—Ed. I. R.

ISLAMIC REVIEW

THE 'ID-UL-FITR (1360) AT WOKING

The Muslim festival of 'Id-ul-Fitr (1360) was celebrated at the Shah Jehan Mosque, Woking, on Wednesday, 22nd October, 1941, with the customary success. Once more the weather was very favourable and the sun shone brilliantly all day long to add a further charm to the happy gathering. Every Muslim country was represented including India, Egypt, Turkey, Iran and Malaya ; there was even a veiled Tuareg from the African deserts and a member of the Muslim Tatar community of Poland present. The gathering was moreover increased by the welcome presence of fifty officers and men of the Indian contingent in England who had been enabled to attend through the kindness of their commander, Col. R. W. Hills, O.B.E.

The 'Id prayers were said at 11-30 A.M. in a large marquee erected on the Mosque lawn being followed by the sermon which was delivered by the Imam of the Mosque, Maulvi Abdul Majid, M.A. In his eloquent sermon the Imam Sahib stressed the universality of Islam and pointed out that man has a heritage of good which must be developed to draw proper advantage therefrom. He pointed out that this war has at last brought mankind to face the great realities of existence among which is the sanctity of individual liberty. Liberty was first insisted on by the Holy Prophet Jesus who opened up a wide vista of human development, which vista was later widened by Islam. The Imam Sahib showed that in this modern world pure reason and ideology had failed to bring mankind anything like happiness whereas religion which had deep roots in truth had succeeded. Science has, it is true, a very important part to play in our lives, but Islam insists that man must have recourse to spiritual values if he is to keep his soul.

'ID-UL-FITR AT WOKING

After his sermon the Imam Sahib wished his congregation a "Happy 'Id" and they all in their turn wished each other the same with the inimitable Islamic embraces, presenting a sight which did not fail to leave a deep impression of the solidarity of Islamic brotherhood upon all the non-Muslims who were present.

The congregation and their guests then betook themselves to a separate tent where a delicious Indian luncheon had been prepared for them. The luncheon arrangements had been made by Mr. Lall of Shafi India Restaurant, London. After lunch our friends spent an hour or two in happy conversation and in renewing old friendships and at 4 o'clock they all attended a most interesting and instructive lantern-slide talk by the well-known Muslim author, Sirdar Iqbal Ali Shah, who told his audience something about "Life in Makka," a subject of supreme interest for every Muslim. •

By 6 o'clock most of the guests had returned to their homes to avoid the inconveniences of the black-out, having, we are sure, spent a most successful and enjoyable 'Id together. Among those who honoured us with their presence were :

Col. Shepherd (of the Indian Comforts Fund).

Risaldar-Major Mohammed Ashraf Khan, I.O.M.

Mr. and Mrs. Ismail V. de Yorke.

Mr. Lall, Deputy High Commissioner for India.

Rev. Bishop Wedgwood.

Mrs. Shakir Mohamedi.

Mr. and Mrs. J. W. B. Farmer.

Mr. Abdullah Yusuf Ali.

Mr. Muhammad Abdullah Warren.

ISLAMIC REVIEW

ISLAM, THE CHOSEN RELIGION

BY SYED WIZARAT ALI

Muslims believe the Qur-án to be the Word of God. Therein, it is clearly laid down that the chosen religion with God is Islam (S. 111.19). And this was also the legacy that Abraham left to his sons, and so did Jacob. "O my sons! God hath chosen the Faith for you, then die not except in the Faith of Islam."

Mr. Abdullah Yusuf Ali in his exposition of Ch. 2, v. 138, observes that the Arab Christians mixed a dye or colour in the baptism water, signifying that the baptised person got a new colour in life. We, Muslims, do not believe that it is necessary to be baptised to be saved. Our higher baptism is the "Baptism" of God by which we take on a colour (symbolically) of God and absorb His goodness in us. Islam can, therefore, be rightly called the chosen religion of God. Its dogmas are all simple and not complicated. Hence it appeals to all and sundry.

Mr. J. C. Molony in the course of his criticisms on the "Notes of Islam," by Sir Amin Jung, says: "Religion is a thing that must grow with man's intelligence. It is not a box of spiritual truths packed once and for ever, and unpacked for the gaze of successive generations."

These are sane remarks, but, unlike other religions, the spiritual truths contained in the box of Islam do not lose their value with the lapse of time. They are, indeed, ever-lasting and are not susceptible to changes of time, and have an ever-refreshing fragrance. This accounts for the large number of conversions to Islam and its ever-growing Muslim population in the four quarters of the globe to-day. Sir Amin Jung in his justification of "Why is Islam the best religion?" says: "Because no other religion accords so well as Islam

ISLAM, THE CHOSEN RELIGION

with the modern ideas of science. Islam is, so to speak, the youngest of all the great religions that are now professed by millions of people. Like a child who is heir to all the mental and physical tendencies, inherited and acquired by his ancestors, Islam inherited all the revelations which innumerable prophets had communicated to the world before the advent of Muhammad. It is, therefore, no detraction from the merits of Islam that some of its doctrines resemble those of other revealed religions. Parsis say that Islam borrowed 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' (in the name of God, the most Merciful and most Compassionate) from their holy scripture Zend-Avesta. Some Christian writers on Islam seem to take delight in pointing out that the Prophet of Arabia borrowed this, that, and the other doctrines from certain Christians and Jews whom he had met in his earlier life. It is very doubtful whether he had ever met such people but it is certain that he was too illiterate (امى) to understand their recondite doctrines, if they had condescended to teach him. Even if we admit* that he borrowed doctrines from other religions, his own religion is not thereby rendered the less valuable, for there is no religion which is absolutely original. He never denounced former religions, but only claimed to have confirmed and supplemented them by the religion revealed to him. He always referred to 'former revelations' with great respect." He goes on to say: "Muslims picture the 'Supreme Truth' as a beautiful citadel built on the top of a steep mountain. Different religions are but so many paths leading to it from different directions. In their estimation, Islam is the best and the easiest path of all. This fanciful idea implies that some of the paths might cross each

* Just for the sake of argument, because the idea of revelation precludes the possibility of borrowing.—Ed. I. R.

ISLAMIC REVIEW

other at different parts of their course, and others might run parallel to one another or even run together for a considerable distance. Many religions may, therefore, have certain doctrines bearing close resemblance to each other like parallel paths. Some religions may even have certain doctrines in common, like the paths running together. All religions are and purport to be paths leading to one and the same 'Citadel of Truth.' None-the-less each of them has an individuality of its own and a claim that it is better and easier than all others." How true this is! But Islam has special features of its own and the wonderful progress it made in its early career made the right-minded people think that verily it was a true religion of God. Let me quote here some interesting passages from the "Message of Islam" by the late Khwaja Kamal-ud-Din, the great missionary of Islam:

"The moral conditions of the time when Islam appeared were deplorable. Depravity had reached its lowest ebb. Righteousness had become well-nigh extinct and the blackest evil was practised to earn merit in the eye of God. The world since its birth had never seen such sinful days, when the thick clouds of impurity, wickedness and ignorance had darkened the whole horizon. Complete death—moral, mental and spiritual—had overtaken the world.

"Muhammad was chosen for the great task of reform and appeared in Arabia, which at the time was the blackest spot on the earth of God and there he brought the message of Islam. Muhammad aroused men from their death-like sleep and raised them to the highest pinnacle of development. The most debased of sinners became men of righteousness and piety, keeping all the laws of God, and respecting ordinances of society. What wonderful change occurred, as if an angel from Heaven had passed through the land,

ISLAM, THE CHOSEN RELIGION

breathing harmony and love into the hearts of those who had hitherto been sunk in the most revolting semi-barbarism."

"There is nothing," says G. B. Smith in his book *Scenes from European History*, "more remarkable in history than the rapidity with which Muhammad's followers became a civilized people. Less than two centuries after his death, Baghdad and Damascus had become beautiful and magnificent cities, the centres of luxury and intellectual progress. In them lived philosophers, scientists, physicians and men of letters at a time when Europe was still involved in its great struggle with the forces of barbarism and savagery."

Despite the unfavourable circumstances, Islam progressed by leaps and bounds. We have it on the authority of Mr. Marmaduke Pickthal that there was no police for centuries within the Muslim Empire and no need of one. "There is no need of a police for happy people." The greatest part of Muslims' achievements was that they preserved their simple, honest conduct, and wherever they went, spread righteousness and the light of truth by their example.

The Islamic Code was the Holy Qur-án, which embodied all laws—moral, social and spiritual—for the welfare of the Muslims and the mankind at large. The Quranic teachings were acted on by the followers of Islam in their everyday lives. Hence their enlightenment and worldly prosperity.

Islam no longer wields the political power which it did before. It has fallen from the proud position which it held in the past. In the days of old, Islam ruled over a world-wide Empire. Its temporal power rivalled that of mighty Rome. The study of the history of Islam will make it clear that its downfall was due to two causes: (1) decay of religious life, and (2) the spirit of disunion.

ISLAMIC REVIEW

Yet our Prophet (peace and the blessings of God be on him) inculcated the lessons of universal brotherhood. His system of polity was nothing but a Republic with Allah as its Head. The Khalifas were the servants of God. For more than two centuries Islam was invincible because the teachings of our Prophet exercised the most potent influence. At a later time, luxury and corruption sapped the foundations of our society. Dynastic wars, civil dissensions between contending factions completed the destruction of the once powerful Islamic Empire.

Islam has seen better days and can rise again, if we but earnestly follow in the footsteps of the Great Prophet and his illustrious companions (peace be on them) who set the finest example of Faith before us.

The prayer which God enjoined on His Prophet to observe was :

“Say, O my Lord ! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour, and grant me from Thy Presence an authority to aid me.”
(The Holy Qurán xvii: 80.)

If we repeat the prayer in our daily prayers in an earnest manner, we can be confident that God Almighty will not forsake us in our distress. On the other hand, we will rise to honour, glory and power from day to day, as our predecessors did. Verily, Islam is the chosen religion of God.

“THE GARDEN OF PEACE”

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

(Continued from page 86 of the last issue.)

XII

To-day the sun has been withheld behind sullen, pervasive, persistent cloud. Nature has lain dozing through her winter's dream, shivering beneath the chill breath of the east wind.

Upon the human plane, the hungry wolves of hate have howled at intervals, and the hours, alike of day and of night, have passed beneath a brooding suspense. Yet, beyond all this, the spirit walks unperturbed in the Garden of God, the immortal seeking the Eternal and passing unperturbed on its pilgrimage amidst the material and temporal. At length hate is hurled back. The quiet night comes into its own. The face of the Beloved gleams through the darkness with pervasive peace.

Towards midnight the Qur-án is opened and the following verses shine with an eternal splendour from the page: “Say: Praise be to Allah and peace upon His servants whom He has chosen! Is Allah better, or what they associate with Him? Nay! He it is Who created the heavens and the earth and sent down for you water from the cloud: then We cause to grow thereby beautiful gardens. It is not possible that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are a people who deviate. And He it is Who made the earth a resting-place and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know! And He it is Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind! And He it is Who guides

ISLAMIC REVIEW

you in utter darkness of the land and the sea and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted be Allah above what they associate with Him! And He it is Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god with Allah? Say: Bring your proof, if you are truthful. Say: No one in the heavens and the earth knows the answer but Allah: and they do not know when they shall be raised. Nay! their knowledge respecting the Hereafter is slight and hasty: nay, they are in doubt about it: nay, they are quite blind to it." (Qur-án xxvii : 59—66.)

XIII

Above the earthly things, above the temporal things, stretches the Great Eternal—into the past Eternal, into the future Eternal; and the flash of the life of man is set as a thin line of pilgrimage between the two, as a bridge of a hair's breadth between two fathomless immensities. Man cometh out of the darkness of the past and walketh by the grace of God into the light of the future. Yea, the Ever-Living upholdeth him. This day the world hath seemed barren and the claims of the world a conflicting tumult of irreconcilables. Yet this is but an occasion for patience, for endurance, for perseverance. Hardship and inconvenience and the long stretches of monotony but sweeten the times of comfort and of ease. What taste hath happiness that does not arise out of perils and toils overpassed?

Again the quiet midnight brings remembrance of the Qur-án, while outside the winds of the Almighty freshen the earth, sleeping beneath the glittering stars. Turning the pages then I read: "The judgment is only Allah's; He relates the truth and He is the best of deciders. Say: If that which you desire to hasten

“THE GARDEN OF PEACE”

were with me, the matter would certainly have been decided between you and me; and Allah best knows the unjust. And with Him are the treasures of the unseen—none knows them but He; and He knows what is in the land and the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but it is all in a clear account. And He it is that takes your souls at night in sleep, and He knows what you acquire in the day; then He raises you up therein that an appointed term may be fulfilled; then to Him is your return; then He will inform you of what you were doing. And He is the Supreme above His servants and He sends keepers over you; until, when death comes to one of you, Our messengers cause him to die, and they are not remiss. Then are they sent back to Allah, their Master, the True One. Now surely His is the judgment and He is swiftest in taking account.” (Qur-án vi: 57²-62.)

XIV

What shall I say of this day? An icy wind has swept the snow along. The clouds have shed sleet from the obscured heaven. On all sides and from all sorts and conditions of people come the words shivering “Isn’t it cold!” How very different this from the sunshine and heat of the Arabian land, where to the Prophet Muhammad came down the Qur-án in Ramadhan! How different indeed! and yet when one reflects one comes to the conclusion that this difference of climate and race between Western Europe and the glowing sands of Arabia does not affect the application of the message of the Qur-án, which is of universal import. God is Lord of the worlds, Lord of all creation. Not only of Asia but of Europe, not only of the Eastern but also of the Western Hemisphere of the Americas. God is Lord not only of the whole earth but of every star, planet and world. Lord is He not

ISLAMIC REVIEW

only of the Arabs but of the Europeans, and the message of the Qur-án is found to be of an all-embracing significance, of an eternal significance.

Though of necessity one Book must descend in one place, the worldwide scope of the message is not thereby limited to one land and to one race. For some people this fact may seem hard to realize, may at first glance not have been apparent. A little reflection will remove the curtain of obscurity.

And now I turn once more to the pages of the Qur-án itself and I read: "Praised, Glorious God! Consider the Book that makes manifest: Surely, We have made it an Arabic Qur-án that you may understand. And, surely, it is in the original of the Book with Us, truly elevated, full of wisdom." (Qur-án xliii: 1—4.)

Muhammad being an Arab, the revelation unto him was necessarily in Arabic for his clear understanding.

Then further on in the Book I read: "Surely, those who guard against evil shall be in gardens and bliss, rejoicing because of what their Lord gives them, and their Lord saved them from the chastisement of the burning fire. Eat and drink pleasantly for what you did, reclining on thrones set in lines, and We will unite them to pure, beautiful ones. And as for those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work: every man is responsible for what he shall have wrought." (Qur-án lii: 17—21.)

XV

Snow has again sprinkled the ground to-day, but the warm midday sun thawed great patches away in the sheltered places and the air resounded with the music of the trickling waters. Yet, as the sun sank,

“THE GARDEN OF PEACE”

the air sharpened its keenness, and one is thankful for the fireside. In the early night the hideous screech of the air alarm resounded. The house was put in a state of readiness and the evening calmly took its normal course. In the deeper night, awaiting still the signal of relief that hate once more has passed by, my thoughts turn with anticipation towards the glorious Qur-án. I take the Book down from its shelf and I read: “O you who believe! do not devour usury, making additions again and again; and be careful of your duty to Allah, that you may be successful.” (Qur-án iii: 129.) “And hasten to forgiveness from your Lord, and a garden, the extensiveness of which is as the heavens and the earth; it is prepared for those who guard against evil: those who spend benevolently in ease and in straightness and who restrain their anger and pardon men: Allah loves the doers of good to others.” (Qur-án iii: 132, 133.) “And be not infirm, and be not grieving, and you shall have the upper hand, if you are believers.” (Qur-án iii: 138.) “And Muhammad is no more than an apostle: apostles have already passed away before him: if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful. And a soul will not die but with the permission of Allah; the term is fixed. And whoever desires the reward of this world, We will give him of it, and whoever desires the reward of the hereafter, We will give him of it; and We will reward the grateful.”

“And how many a prophet has fought, having at his side many worshippers of the Lord! They did not become weak-hearted on account of what befell them in Allah’s way, nor did they weaken nor did they abase themselves; and Allah loves the patient. And their saying was no other than to say: ‘Our Lord! forgive

ISLAMIC REVIEW

us our faults and our extravagance in our affair, and make firm our feet and help us against the unbelieving people.' So Allah gave them the reward of this world and the better reward of the hereafter ; and Allah loves those who do good to others." (Qur-án iii : 143—147.)

THE CROWN OF HUMANITY

BY RABI'AL KARIM, M. Sc.

[As the author himself says in one of his letters to us, the inspiration for this eloquent tribute to the memory of the Holy Prophet came to him from a book of this name in Bengali *Manab Mukut* by the late Mr. Yaqub Ali Choudhury. Although we have been authorised to make any changes we think necessary, we have refrained from interfering with the imageries and emotional touches with which the article is interspersed and which are peculiar to the current Bengali literature, lest we should thereby disturb its beautiful rhetoric.—*Ed. I. R.*]

Hazrat Muhammad is one of those great personages whose advents in this frail earth have redeemed the suffering humanity from their troubles and afflictions, whose words of love have refreshed the sorrowful hearts of the human society, whose sun-like radiance has dispersed the clouds of sins and vices and kindled the light of religion, and whose efforts to pull the down-trodden and fallen mankind out of the slough of degradation and to place them in the high pinnacle of glory have been invariably crowned with success. The hearts of men are filled with wonder and delight when they think of the unique and harmonious development of knowledge, action and love in the character of this pride of mankind ; but humanity has not yet thoroughly grasped the glory he has imparted to our species.

The names of Jesus, Buddha and Chaitanya are respectfully remembered whenever any mention is made of sacrifice, love and goodwill, but the name of Hazrat Muhammad of the Arabian desert does not rouse the same feelings in the popular mind.

THE CROWN OF HUMANITY

The Hindu mind is filled with silent regard when he thinks of Jesus sacrificing his life on the Cross, the Christian heart is filled with pity when he remembers how Buddha left his royal home in rags and preached *Nirvana* under the Bodhi tree. But the name of Hazrat Muhammad reminds them only of the clash of arms, the din of battle and the flow of blood ; and doubt and terror fill and darken their minds. Though he is the sovereign ruler of the hearts of millions and millions of people in this world, yet the ordinary man hesitates to place the crown of humanity on his head. As if even now man is not prepared to see in a worldly person having wife and children his redeemer ; as if he still prefers for this purpose the hermit in rags who has left his household. That is why his heart is not filled with reverence when he happens to discuss the personality of Muhammad.

And yet it must be said that men have shown superficiality and narrowness of their thinking in not enthroning the Prophet in their hearts. The time has come for fair-minded humanity to come forward leaving aside all kinds of narrowness, and say that the glory of manhood attained by the Holy Prophet is not only extraordinary but unparalleled ; as it was achieved not by the death of a moment but by the unremitting self-sacrifice of many long, weary and troubled years of devotion and meditation, and the bright example he has thus set will shine for ever as the most sublime ideal of human aspiration and ambition.

All of those whose strength and love have saved humanity from utter destruction through vice and sin were not hermits of the forests. All the Prophets of Western Asia, except Jesus, were not forsakers of their earthly homes. Buddha, Shankaracharya and Shri Chaitanya of India might have left their homes,

ISLAMIC REVIEW

but Krishna, who is the Ideal of the Hindus, was a king, a diplomat and a warrior. From him came not only the doctrine of work but the words of love as well.

In fact man has belittled his own spiritual self by adoring redeemers of humanity in the persons of hermits and world-forsaking saints.

However charming the sacrifice of a world forsaking hermit may be, it is not at all worth following and can never be adopted as an ideal of self-sacrifice. The love and sacrifice of Jesus and Buddha who left their homes have been rightly captivating us all this time ; but the time is come to ask who is that Superman, who did not despise the homestead and the hamlet but sanctified and endeared them, who led the quest of the Eternal Unknown by living a worldly life full of love and care, weal and woe, and yet gaining perfection in all that is beautiful in human nature, who loved the world living in it, and not forsaking it,—living and joining with its humble inhabitants in all the spheres of their activities, in all the phases of their life—and saving them by the inspiring example of his pure and serene life ? Where is this Superman to be found ? He is the only true friend of mankind and its truest well-wisher, and the crown of humanity is to adorn his head.

(To be continued.)

FROM THE CROSS TO THE CRESCENT

BY ABDUR RAZZAQUE SELLIAH

(Continued from page 94 of the current volume.)

If sin is inherent in human nature at the time of his birth where then comes the necessity of preaching virtue to him? No, Islam does not permit such beliefs, but says: every child is born sinless and pure. The only thing a non-Muslim has to do, to become a Muslim, is to recite the words: "There is no God, but Allah, and Muhammad is His Messenger," thus affirming his belief in the existence and the Absolute Oneness of God, and the Divine messengership of Muhammad, who was sent as the final Prophet to this world. This is known as the Kalima or the Formula of Faith. Having briefly explained my view of the Baptism in the Catholic Church and the Kalima of Islam, I shall now proceed to state the experiences I had in the worship of God in the Catholic Church.

PRAYER AND THE HOLY MASS

The prayers composed by the Catholic Church are ever sublime and beautiful. Different prayers are used for different occasions. They are sometimes very sentimental and touching, such as the Stabat Mater, Dies Ire, and God of Mercy; while on the other hand such prayers as the Alleluia, Adeste Fideles, and Hail Heavenly Queen are so beautiful that it would be a joy to keep on singing them. There are also other prayers for daily mass, etc., that give one untold consolation. These are very nice indeed. But the misfortune is that they are only appealing to the senses of nicety and cheer, in so far as its music and the resultant emotions are concerned. Beyond that I could not find anything. There is nothing to open out that little door in your mind for the real knowledge of God, the Almighty. The chief prayer, as is well known to any Christian, is the Lord's prayer. Even in this we

ISLAMIC REVIEW

are asked to pray that our daily bread be granted, whereas it is the Muslim's belief that our daily bread has already been apportioned for us beforehand. And what a pity it is to read the words: "and lead us not into temptation!" Surely I for one cannot believe that God, the Almighty, will lead anyone into temptation; and we cannot expect Him "to deliver us from all evil," by mere lip service, ceremonials, rituals, etc. Addressing the Virgin Mother, praying to the saints for their mediation, etc., when prayer should be directed to the One God only, were things that really made me think over the whole question of religion and brought me the realization that there is a vast difference between prayers set by God, and those composed by man. Actually, a Christian does not take any active part in the worship which is conducted by the priest alone. No one has the right to touch the different articles used by the priest, especially the Chalice, and the Sacred Host with their hands. This can only be done by the ordained priest. All that the congregation has to do is to follow the Divine Service as laid down by the rules and the rites of the Church. And what is the real significance of the Service other than commemorating the Passion of Christ at the altar? The most important stage in the Catholic worship is reached when the priest is supposed to change the elements of Bread and Wine into the Real Body, Blood, Soul and Divinity of the Lord God Jesus Christ otherwise known as transubstantiation. As the belief goes, once the priest has pronounced the words of consecration over the Bread and Wine, these substances immediately change into the actual Body and Blood of the God-Man Christ and yet retains its original colour, shape and taste, under the appearances of Bread and Wine. The Catholic Church wholly and solely claims this miracle, which it is if we are to believe that it actually happens

FROM THE CROSS TO THE CRESCENT

as it is claimed. But the question is, could it really happen that the Bread and Wine really change into the Body and Blood of God, etc. ? One may as well believe that the conjurer's silver rupees produced from dust are equally genuine. In the first place, God is Invisible and Immaterial, having neither substance nor matter. How then can it be possible to reduce an unknown in material substance to something tangible and material ? Is it possible that in view of the thick mist of doubts that surround such doctrines they could be acceptable to a mind that retains any power of reasoning ? It is one of the greatest brain-teasers I have ever had to face ; I find it so even to-day, and for all I know it will continue to be so till doomsday. Be that as it may, let me tell you actually what it is that prevented me from accepting this as a truth. Admitting for the moment that the priest miraculously changed the Bread and Wine into the Body and Blood of God, I should like to know what happens to this Body and Blood of God once the communicant has partaken of it by receiving it with all fear and piety into his mouth, after which it is most carefully swallowed. Do not these so-called sacred particles enter the body as any food or drink naturally does ? Again, are not these sacred elements subjected to the same course of digestion and ejection as all other food ? And if this is admitted, where then does the consecration of the elements come in ? To me it is nothing short of the most awful desecration any man could conceive of. To see the holy elements of God being finally turned into the worst filth is, to say the least, abominable. And just think of people eating their God. It is most astounding that the Catholic Church which has some of the most brilliant minds should cling to such

ISLAMIC REVIEW

irrational and savage belief. It is most amusing, and at the same time most disgusting too, to think of it in this light. Whatever it be, I shall quote a few lines from J. M. Robertson's "Pagan Christs," and the reader will be surely surprised to learn that this sacrament of the Eucharist had been grafted to the simple teachings of Jesus. He says: "In the first stages of the Church, the notion of the Divinity of the 'Body and Blood' of the communion meal was vague and undefined. The partakers certainly regarded the consecrated Bread and Wine as carrying some supernatural virtue, since they took away portions for medicinal use, but they thought of the meal very much as devout pagans thought of the same kind in their mysteries or temple ritual. Where their ritual phraseology was challenged as giving colour to the charge of cannibalism, the Fathers seem always to have explained that the terms were purely figurative; and such was the doctrine laid down by Augustine. But when pagan culture had passed away, and there was none in the barbarized West to challenge the Church as such, the strange literalness of the original liturgy was set up by the stranger belief that what was eaten in the Eucharist was by 'transubstantiation' of the actual flesh and blood of the God-Man. Where such a belief was possible, it was the special interest of the priesthood to make the affirmation. A stupendous miracle, they claimed, was worked through the priest. He, and he only, could bring it about; and thus the central mystery and prodigy of the faith, the command of its most essential ministry, was a clerical monopoly. The economic and spiritual centre of gravity of the entire system was fixed in the priestly order. Under such a dominating conception, Christianity was for the majority a religion 'neither of faith nor of works';

FROM THE CROSS TO THE CRESCENT

it was a religion of sacerdotal magic. Not that he believed, still less that he loved his neighbour, but only that he received the mystic rite at consecrated hands, that he was to be saved. Moral teaching there might be, but more than ever it was supererogatory. Already in the fourth century the sacerdotal quality of the rite was defined by the practice of solemnly 'elevating' the wine and the 'hostia' or sacrifice, as the bread was termed, before every distribution; and it had become common to administer it two or three times a week. Thus the 'missa' or Mass, as it had come to be termed (traditionally from the formula of dismissal, 'Ite missa est,' corrupted into 'Missa est'—another pagan detail), had passed from the status of a periodical solemnity to that of a frequent service; and the rite was developed by the addition of chants and responses till it became the special act of Christian worship." It will thus be seen that this sacrament which is held in the greatest veneration was nothing more than a pagan infiltration into the simple doctrines of Jesus. Mr. Robertson fully discusses this "most essential belief" in his book, and it would be a good thing if the Christians read it too, to enable them to know if the "Eucharist" is anything short of pagan superstition. I have had to say so much on this point because with such beliefs forced on me, it was practically impossible to form even an idea of real worship. This belief, as certain others, was simply revolting to me, and I could not for a moment believe that amid such monstrous tenets I could offer any more worship to God in a church.

(To be continued)

ISLAMIC REVIEW

ISLAM AND CIVILISATION

BY ABDUL LATIF KHAN

(Continued from page 104 of the last issue)

I have already mentioned that while the Christians of Europe persecuted learning of science, the Muslims fully devoted themselves to the cultivation of Literature, Science, Philosophy and all other branches of human learning. Comparing the development of scientific knowledge in Christendom and the Muslim world the same learned authority Draper says :—

“ In Christendom, the greater part of this long period was consumed in disputes respecting the nature of God, and in struggles for ecclesiastical power. The authority of the fathers, and the prevailing belief that the scriptures contain the sum of all knowledge, discouraged any investigation of Nature. If by chance a passing interest was taken in some astronomical question, it was at once settled by a reference to such writings as the writings of Augustine or Lacantinus, not by an appeal to the phenomena of the heavens. So great was the preference given to sacred over profane learning that Christianity had been in existence fifteen hundred years, and had not produced a single astronomer.

“ The Mohammedan nations did much better. Their cultivation of science dates from the capture of Alexandria in A.D. 638. This was only six years after the death of the Prophet. In less than two centuries they had not only become acquainted with but correctly appreciated the Greek scientific writers. As we have already mentioned, by his treaty with Michael III, the Khalif Al-Mamun had obtained a copy

ISLAM AND CIVILISATION

of the "syntaxis" of Ptolemy. He had it forthwith translated into Arabic. It became at once the great authority of Saracen Astronomy. From this basis the Saracens had advanced to the solution of some of the most important scientific problems. They had ascertained the dimensions of the earth, they had registered or catalogued all the stars visible in the heavens, giving to those of the larger magnitudes the names they still bear on our maps and globes, they determined the true length of the year, discovered astronomical refraction, invented the pendulum-clock, improved the photometry of the stars, ascertained the path of a ray of light through the air, explained the phenomena of the horizontal sun and moon and why we see those bodies before they have risen and after they have set, measured the height of the atmosphere, determining it to be fifty-eight miles, given the true theory of the twilight, and of the twinkling of the stars. They had built the first Observatory in Europe. So accurate were they in their observations that the ablest modern mathematicians have made use of their results. Thus Laplace in his "System du Monde," adduces the observations of Al-Bataqni as affording incontestable proof of the diminution of the eccentricity of the earth's orbit. He uses those of Ibn Junis in his discussion of the obliquity of the ecliptic, and also in the case of the problems of the greater inequalities of Jupiter and Saturn."

These represent but a part, and indeed but a small part, of the services rendered by the Arabian astronomers in the solution of the problem of the nature

ISLAMIC REVIEW

of the world. Meanwhile, such was the condition of Christendom, such its deplorable ignorance, that it cared nothing about the matter. Its attention was engrossed by image-worship, transubstantiation, the merits of the saints, miracles, shrine cures.

This indifference continued until the close of the fifteenth century. Even then there was no scientific inducement. The inciting motives were altogether of a different kind. They originated in commercial rivalries. The question of the shape of the earth was finally settled by three sailors, Columbus, De Gama and above all by Ferdinand Magellan.

As to the measurement of the earth by the Muslims the same great authority says:—"On the shores of the Red Sea, in the plains of Shinar, by the aid of an astrolabe, the elevation of the pole above the horizon was determined at two stations on the same meridian, exactly 'one degree apart. The distance between the two stations was then measured and found to be two hundred thousand Hashemite cubits, this gave for the entire circumference of the earth about twenty-four thousand of our miles, a determination not far from the truth. But, since the spherical form could not be positively asserted from one such measurement, the Khalifa caused another to be made near Kufa in Mesopotamia. His astronomers divided themselves into two parties and, starting from a given point, each party measured an arc of one degree, the one northward and the other southward. Their result was given in cubits. If the cubit employed was that known as the royal cubit, the length of a degree was ascertained within one-third of a mile of its true value. From these measures the Khalifa concluded that the globular form was established." The eminent historian Gibbon says:—"Under the reign of Ommayyades, the studies of the Muslims were confined to the interpretation of

ISLAM AND CIVILISATION

the Qur-án, and the eloquence and poetry of their native tongue. A people continually exposed to the dangers of the field must esteem the healing powers of medicine or rather of surgery, but the starving physicians of Arabia murmured a complaint that exercise and temperance deprived them of the greatest part of their practice. After their civil and domestic wars, the subjects of the Abbasides, awakening from this mental lethargy, found leisure and felt curiosity for the acquisition of profane science. The spirit was first encouraged by the Caliph Al-Mansur, who, besides his knowledge of the Muhammadan Law, had applied himself with success to the study of astronomy. But, when the sceptre devolved to Al-Mamun, the seventh of the Abbasides, he completed the designs of his grandfather, and invited the muses from their ancient seats. His ambassadors at Constantinople, his agents in Armenia, Syria, and Egypt, collected the volumes of Grecian science, at his command they were translated by the most skilful interpreters into the Arabic language, his subjects were exhorted assiduously to peruse these instructive writings, and the successor of Mahomet assisted with pleasure and modesty at the assemblies and disputations of the learned." "He was not ignorant," says Abulphargius, "that they are the elect of God, His best and most able servants, whose lives are devoted to the improvement of their rational faculties. The mean ambition of the Chinese or the Turks may glory in the industry of their hands or the indulgence of their brutal appetites. Yet these dexterous must view, with hopeless emulation, the hexagons and pyramids of the cells of a bee-hive. These fortitudinous heroes are awed by the superior fierceness of the lions and tigers, and in their amorous enjoyments are much inferior to the vigour of the grossest and most sordid quadruped. The teachers

ISLAMIC REVIEW

of wisdom are the true luminaries and legislators of a world which, without their aid, would again sink in ignorance and barbarism." The zeal and curiosity of Al-Mamun were imitated by succeeding princes of the line of Abbas ; their rivals, the Fatimides of Africa and the Ommayades of Spain, were the patrons of the learned, as well as the commanders of the faithful, the same royal prerogative was claimed by the independent emirs of the provinces, and their emulation diffused the taste and the rewards of science from Samarkand and Bokhara to Fez and Cordova. The visit of a sultan consecrated two thousand pieces of gold to the foundation of a college, which he endowed with an annual revenue of fifteen thousand dinars. The fruits of instruction were communicated, perhaps at different times, to six thousand disciples of every degree, from the son of the noble to that of the mechanic ; a sufficient allowance was provided for the indigent scholars ; and the mint or industry of the professors was repaid with adequate stipends. In every city the productions of Arabic literature were copied and collected by the curiosity of the studious and the vanity of the rich. A private doctor refused the invitation of the Sultan of Bokhara, because the carriage of his books would have required four hundred camels. The royal library of the Fatimides consisted of one hundred thousand manuscripts, eloquently transcribed and splendidly, which were lent with jealousy or avarice, to the students of Cairo. Yet this collection must appear moderate if we can believe that the Ommayades of Spain had formed a library of six hundred thousand volumes, forty-four of which were employed in their catalogue. Their capital, Cordova, with the adjacent towns of Malaga, Almiria and Marcia, had given birth to more than three hundred writers, and above seventy public libraries were opened in the cities of the Audalusian

ISLAM AND CIVILISATION

kingdom. The age of Arabian learning continued about five hundred years, till the great irruption of the Moghuls, and was coeval with the darkest and most slothful period of European annals, but since the sun of science has arisen in the West, it should seem that the Oriental studies have languished and declined."

As to the great success of the Muslims in the science of astronomy the same great authority says :—" They cultivated with more success the sublime science of astronomy, which elevates the mind of man to disdain his diminutive planet and momentary existence. The costly instruments of observation were supplied by the Caliph Al-Mamun, and the land of the Chaldeans still afforded the same spacious level, the same unclouded horizon. In the plains of Sinnar, and a second time in those of Cufa, his mathematicians accurately measured a degree of the great circle of the earth, and determined at twenty-four thousand miles the entire circumference of our globe. From the reign of the Abbasides to that of the grand-children of Tamurlane, the stars without the aid of glasses were diligently observed and the astronomical tables of Baghdad, Spain, and Smarcand corrected some minute errors, without daring to renounce the hypothesis of Ptolemy, without advancing a step towards the discovery of the Solar system."

As to the great success of the Muslims in the science of medicine the same great authority says :—

" But in the science of medicine, the Arabians have been deservedly applauded. The names of *Mesna* and *Echer*, of Rhazis and Avicenna, are ranked with Grecian masters, in the city of Baghdad, eight hundred and sixty physicians were licensed to exercise their lucrative profession ; in Spain, the life of the catholic princes

ISLAMIC REVIEW

was entrusted to the skill of the Saracens and the school of Salerno, their legitimate offspring, revived in Italy and Europe the precepts of the healing art."

As to the great success of the Muslims in the science of Chemistry the same great authority says:— "But the science of Chemistry owes its origin and improvement to the industry of the Saracens. They first invented and *named* the Alembic for the purpose of distillation, analysed the substances of the three kingdoms of nature, tried the distinction and affinities of alkalis and acids, and converted the poisonous minerals into soft and salutary medicines. But the most eager search of Arabian Chemistry was the transmutation of metals and the elixir of immortal health, the reasons and the fortunes of thousands were evaporated in the crucibles of alchemy; and the consummation of the great work was promoted by the worthy aid of mystery, fable and superstition."—*The Decline and Fall of the Roman Empire*.

JIZYA AND SHARI'A

BY M. Y. KHAN

(Continued from p. 115 of the last issue)

The critics have misunderstood the word "*saghar*" meaning "disgrace" to denote actually insulting the unbelievers at the time or before collecting the *Jizyah*. Having this fallacious ground in view they believe that it is permissible to add insult to injury.

Sale in his great work "The Alkoran" on page 152 comments on this verse which explains clearly the benevolent character of this impost which includes people of all shades of opinion who claim their religion to be of divine origin. He says:

* "This I think the true meaning of the words '*An Yadin*, which literally signify 'by or out

JIZYA AND SHARI'A

of hand,' and are variously interpreted; some supposing they mean that the tribute is to be paid readily, or by their own hands and not by another, or that tribute is to be exacted of the rich only, or those who are able to pay it, and not of the poor; or else that it is to be taken as a *favour that the Muhammadans are satisfied with so small an imposition.*

That the Jews and Christians are, according to this law, *to be admitted to protection, on payment of tribute, there is no doubt*; though the Muhammadan doctors differ as to those of other religions. It is said that Omar at first refused to accept tribute from a Magian, till Abdul Rahman bin Auf assured him that Muhammad himself had granted protection to a Magian, and ordered that the professors of that religion should be included among the *people of the book* or those who found their religion on some book which *they suppose to be of divine origin.* And it is the more received opinion that these three religions only are to be tolerated on the condition of paying tribute. Others, however, admit the Sabians also. *Abu Hanifa supposed people of any religion might be suffered, except the idolatrous Arabs*; and Malik *excepted only apostates from Muhammadanism.*

“The least tribute that can be taken from every such person is generally agreed to be a dinar or *about ten shillings a year*; nor can he be obliged to pay more, unless he consent to it: and this, they say, ought to be laid as well on the poor as on the rich. Abu Hanifa decided that the rich should pay 48 dirhams (20 and sometimes 25 of which made a dinar) a year; one in middling circumstances half that sum; and a poor man who was able to get his living, a quarter of it: but that one who was unable to support himself should pay nothing.”

ISLAMIC REVIEW

According to Sale, as stated above, the Qur-án is very lucid on what *Jizyah* is, how much tax should be imposed and how it should be collected. Compare, for instance, the following :—

1. The tribute is to be paid readily in person by those on whom it is imposed.
2. The tribute is to be exacted of the rich only, or those able to pay it and not of the poor.
3. It is to be considered a favour that the Muhammadans are satisfied with so small an imposition.
4. The least tribute that can be taken from the non-Muslims is generally agreed to be a dinar or about 10 shillings a year, nor can anyone be obliged to pay more unless he consent to it. Abu Hanifa decided that the rich should pay 48 dirhams a year, one in middling circumstance 24 and a poor man who was able to get his living 12 dirhams but those who were unable to support themselves should pay nothing.
5. That the Jews and Christians are, according to this law, to be admitted to protection on payment of tribute. According to Abdul Rahman bin Auf the Holy Prophet allowed that professors of the Magian religions should be included among the people of the book, or those who founded their religion on some book which they supposed to be of divine origin. The Sabians are also admitted. Abu Hanifa supposed that people of any religion might be tolerated, except the idolatrous Arabs; and Malik excepted only apostates from Muhammadanism.

JIZYA AND SHARI'A

These are the commandments relating to Jizyah and the Zimmis as enunciated in the Holy Qur-án. Jizyah is therefore a tax to be paid in person by the Jews and Christians in the first instance and afterwards when the Muslims came in contact with other nations it was taken from the Magians and Sabians. Imam Abu Hanifa (whose followers comprise the majority of the Muslim world) included every other people except the idolatrous Arabs who had first made agreements with the Muslims and then violated them. The limit of people under protection was extended further by Imam Malik when he included all nations except apostates from Islam. Any other interpretation except that mentioned above is undoubtedly a forgery against the letter and spirit of the Holy Qur-án which is the fountain of all Islamic teachings.

The nefarious propaganda that Islam leaves no alternative but the 'sword or Islam is, thus set at naught by the commentary of the above verse by Sale. Jizyah, according to Sale, should be paid by the Zimmi in person and readily and proves that "the Muhammadans are satisfied with so small an imposition." This favour was granted to the Jews, Christians and Magians in the beginning but it was extended to the followers of all religions which had received a revealed book. This statement of Sale is further confirmed by Imam Abu Hanifa (whose followers form the bulk of the population in the Islamic world) that "people of any religion might be tolerated except those idolatrous Arabs, who had first made agreements with the Muslims and then violated them." Imam Malik reduced the number still further by confining it to the apostates from Islam.

"We have no hesitation in stating," says Dr. Leitner, "that an unbiassed study of the Muhammadan scriptures will lead one to the conclusion that all those who believe in God and act righteously will be saved.

ISLAMIC REVIEW

Indeed the ground is cut off from under the feet of those people who maintain that Jihad is intended to propagate the Muhammadan religion by means of the sword. It is, on the contrary, distinctly laid down in the Sura called 'Pilgrimage' that the object of Jihad is to protect mosques, churches, synagogues, and monasteries from destruction, and we have yet to learn the name of the Christian crusader whose object it was to protect mosques or synagogues. Of course, when the Arabs were driven from Spain (to which they had brought their industry and learning), by Ferdinand and Isabella, and were driven into opposition to Christians, the modern meaning of Jihad as hostility to Christianity was naturally accentuated. Indeed, Jihad is so essentially an effort for the protection of Muhammadanism against assault, that the Muhammadan generals were distinctly commanded not to attack any place in which the Muhammadan call to prayer could be performed or in which a single Muhammadan could live unmolested as a witness to the faith.

"The fact was that on the occasion when the injunction was given, Muhammadans could not avoid fighting; and there was, therefore, a necessity for a special strong appeal; but Jihad, even when explained as a righteous effort of waging war in self-defence against the grossest outrage on one's religion, is strictly limited in the passage which we now quote *in extenso* :—

Qur-án, Sura entitled "The pilgrimage"—Al-Hajj.

"Permission is granted unto those who take arms against the unbelievers, because they have been unjustly persecuted by them and have been turned out of their habitations injuriously and *for no other reason* than because they say 'Our Lord is God.' And if God did not repel the violence of some men by others, verily

JIZYA AND SHARI'A

Monasteries and Churches and Synagogues and Mosques, wherein the name of God is frequently commemorated, would be utterly demolished."

"Fighting for religion is, indeed, encouraged in the second chapter, which was given under circumstances of great provocation, but even in that it is strictly laid down, 'and fight for the religion of God against those that fight against you, but transgress not by attacking them first, for God loveth not the transgressors; kill them wherever you find them and turn them out of that whereof they dispossessed you, for temptation to idolatry* is more grievous than slaughter; yet fight not against them in the holy Temple until they attack you therein, and if they attack you, slay them but if they desist, God is gracious and merciful; fight therefore against them until there be no temptation to idolatry and the religion be God's, but if they desist, then let there be no hostility except against the ungodly"—in other words: *fight sin but not the sinner in times of peace.*"

Let us now read what the Holy Prophet preached and practised in relation to Jizyah and the Zimmis. In this connection I quote below the two Firmans which the Holy Prophet granted to the Christians and the Zoroastrians.

The Patent of Muhammad, which he granted to the Monks of Mount Sinai, and to the Christians in general.

"As God is Great and Governeth, from Whom all the prophets are come (for there remaineth no record of injustice against God), through gifts that are given unto men, Muhammad the son of Abdullah, the Apostle of God and careful guardian of the whole world, has written the present instrument to all those that are

* "Fitna" which is translated here as "temptation to idolatry" really means "persecution".—Ed. I. R.

ISLAMIC REVIEW

his national people and of his religion, as a secure and positive promise to be accomplished to the Christian nations and the relatives of the Nazarene, whosoever they may be, whether noble or vulgar, honourable or otherwise, saying thus:—

1. 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 what person soever he may be.
2. That whenever any monk in his travels shall settle on any mountain, hill, village, or in any other habitable place by the sea or in the desert, or in any convent, church, or house of prayer, I shall be in the midst of them, as the preserver and protector of them, their gods and effects, with my soul, aid and protection, jointly with all my national people, because they are a part of my own people, and an honour to me.
3. Moreover, I command all officers not to require any poll-tax of them or any other tribute, because they shall not be forced or compelled to anything of the kind.
4. Nor shall they presume to change their judges or governors, but they shall remain in their office without being deposed.
5. No one shall molest them when they are travelling on the road.
6. Whatever churches they are possessed of, no one shall deprive them of such.
7. Whosoever shall annul any of my decrees, let him now positively understand that he annuls the Ordinance of God.

JIZYA AND SHARI'A

8. Moreover, neither their judges, governors, monks, servants, disciples, or any others depending on them, shall pay any poll-tax, or be molested on that account, because I am their protector, whosoever they shall be, either by land or sea, east or west, north or south, because both they and all that belong to them are included in this my promissory oath and patent.
9. And of those that live quietly and solitary upon the mountains they shall exact neither poll-tax nor tithes from their incomes, nor shall any Mussalman partake of what they have, for they labour only to maintain themselves.
10. Whenever the crop of the earth shall be plentiful in its due time, the inhabitants shall be obliged, out of every bushel, to give them a certain measure.
11. Neither in time of war shall they take anything out of their habitations, nor compel them to go to wars, nor even then shall they require of them any poll-tax.

In these eleven clauses is to be found whatever relates to the monks; as to the remaining seven clauses they direct what relates to every Christian.

12. Those Christians who are inhabitants, and with their riches and traffic are able to pay the poll-tax, shall pay no more than 12 dirhams.
13. Excepting this, nothing more shall be required of them according to the express Word of God, which says: "Do not molest those that have a veneration for the books that are sent from God, but rather, in a kind manner, give of your good things to them, and converse with

ISLAMIC REVIEW

them, and hinder anyone from molesting them."

14. If a Christian woman shall happen to marry a Mussalman, the Mussalman shall not cross the inclination of his wife to keep her from her chapel and the practice of her religion.
15. Let no person hinder them from repairing their churches.
16. Whosoever acts contrary to this my grant, or gives credit to anything contrary to it, becomes truly an apostate from God and His Divine Apostle, because I have granted them this protection according to this my promise.
17. No one shall bear arms against them, but, on the contrary, the Mussalmans shall wage war for them.
18. And by this I ordain that none of my nation shall presume to do or act contrary to this my promise until the end of the world.

Witnesses.

Ali, the son of Abu Talib,
'Umar, the son of Khattab,
Ziphir, the son of Abuan,*
Saith, the son of Meat,*
Thavitt, the son of Nassis,*
Amphachin, the son of Hassan,*
Moathem, the son of Kasvi,*
Azur, the son of Jassin,*
Abu Bakr, the son of Abu Kahafa,
Othman, the son of 'Affan,
Ambtelack, the son of Messuet,*
Phazer, the son of Abbas,*
Talat, the son of Amptonlack,*
Saat, the son of Abbatt,*
Kasmer, the son of Abid,*
Abdulla, the son of 'Umar.

† The original Arabic forms of these names can at best be guessed. We have given the correct transliteration of the five names that are too patent to be hidden under misspelling.—Ed. I. R.

JIZYA AND SHARI'A

This Present was written by the leader, the successor, Ali, the son of Abu Talib ; the Prophet marking it with his own hand at the Mosque of the Prophet (on whom be peace !) in the second year of the Hegira, the third day of the month of Muharram.

“ In proof of the correctness of the view thus taken by the historians,” says Davenport, “ of the tolerant character of Muhammad the above public document is inserted here, being extracted from a work entitled, ‘ A description of the East and other Countries,’ by Richard Pococke, Bishop of Meath, and published in 1743, Vol. I, p. 268. The high character of its author for piety, integrity and learning is sufficient voucher for the authenticity of the document which is narrated above.”

The above facts and arguments will prove the futility of the charge as emphasised by the enemies of Islam of the severity of the imposition of Jizyah and its collection and a candid, unprejudiced mind will be convinced that any points raised beyond what is said in the above Patent are utterly devoid of foundation and therefore “ both false and scandalous,” says Davenport. He has briefly and very clearly narrated his views thus :—

“ Muhammad imposed tribute and exacted ransoms, but in every instance respected the religious belief of the conquered, always, it is true, recommending his religion, but never enforcing its adoption by law ; thus carrying into execution what he had written* in the Qur-án, “ Say unto the blind (in spirit), ‘ Embrace Islam, and you shall be enlightened.’” If they are rebels, you are only charged with preaching unto them ; God knoweth how to distinguish between His servants.”

“ Muhammad’s success in this instance principally arose from the clemency and moderation he

* It was not the Prophet that wrote the Qur-an. He received it through revelation—Ed. I. R.

ISLAMIC REVIEW

showed to the Christians, from whom he claimed only a moderate tribute. Thus, when he returned to Medina, he left in the country he had subjected every heart astonished at the clemency of his religion."

I must add here that it was very ridiculous on the part of Sir William Muir to give currency to the views of so-called learned Muhammadans when they differ totally from their own sources, viz., the Holy Qur-án and the Sayings of the Holy Prophet. I have clearly explained in the preceding pages that it is a lie, rather a malicious lie, to state as Sir William Muir does in his book, *The Caliphate—Rise, Decline and Fall*, that:—

Learned Muhammadans consider this tax as a ransom from death accorded to the 'people of the book,' (including in this term Magians as well as Christians and Jews), in opposition to idolaters, who have to choose between conversion and the sword."

The above criticism is repudiated by the remarks in the notes 1035 to 1038 of Muhammad Ali, quoted already.

CORRESPONDENCE

PRUDHOE,
17th May, 1941.

DEAR BROTHER-IN-ISLAM,
Assalam Alaikum!

I am indeed gratified and thankful that my letters to you have impressed you with my sincerity. I have honestly never known so deep a feeling unless it is perhaps comparable only to the deep and well-deserved love I have always felt for my mother.

You will be most interested to know that I have felt commanded to no longer "hide my light under a bushel." I have had an interview with my Sergeant-Major to get full recognition of my new Faith. He of course showed some slight concern but said he had known Muslims while serving in Egypt and India. He could find nothing to hold against them. He warned me of how "strict" the Muslims are and gently told me that Islam was "spread by fire and sword." Of course I pointed out to him how erroneous this saying was and said that in any case Christianity has nothing to boast about in this direction. He seemed mildly surprised to find

CORRESPONDENCE

"my feet so firmly planted." He told me he would arrange for me to see the Padre which I did this morning. I expected a series of ingenious arguments and persuasion from him but was most pleased to find him just "intensely interested" in what had happened to make me take such an unusual step. He admitted that mine seems to be a most sound conversion. He had a good discussion about various things with me. One interesting point was that he imagined that, as Islam had not experienced the tremendous upheavals and revolution of thought that the West had under Christianity, it was not only able to remain a more placid religion but also to appear impressive on account of this. He seemed to find no answer though to my remarks about the flourishing of Science and Culture under Islam while Europe was clouded with storms of darkness and intolerance. I strongly deplored to him the ignorance of the life of the Holy Prophet Muhammad in this country. I have presented him with, he asked me to lend him it, the book, "Sayings of Muhammad." I think he will be eager to borrow my Holy Qur-án for a few days after my leave and of course I shall oblige him as I feel grateful for his sympathetic interest. If a few clouds can be dispersed all will be worth while.

With sincerest regards,
(Sd.) G. E. SMITH.

THE EDITOR,
"ISLAMIC REVIEW."

28th May, 1941.

DEAR BROTHER-IN-ISLAM,
Assalam Alaikum!

Amidst the present frightful turmoil one fact stands out with frightening clarity, that the Children of Islam are again being forced into the melting-pot of Christian warfare with no likelihood of recompense to indemnify them for their sufferings, or to aid them in the reconstruction of their ravaged homelands.

The time has come for Islam to bestir herself.

As the Germanic fury hammers at the very gates of Islam, the continued freedom of their people, to enjoy the comfort of their Faith unmolested, is endangered.

Once again the Sacred Lands of Islam will be ravished to form a battleground—a Human Abattoir—for the unmentionable horror of modern warfare.

Islam must awaken, unite her nations and, in the complete fulness of her awful power, call a halt. She must assume now as she has assumed in the past her rightful position as mediator and arbitrator to the Spiritually ailing Christian people. For many centuries now, Islam has maintained the peace amongst the quarrelling Christian *sects* within their holiest sanctuary, the Church of the Holy Sepulchre. There is no reason to suppose that she is incapable of maintaining it likewise among the quarrelling Christian *nations*.

In order to save her children from the threatened horrors, the Awakening of Islam must manifest itself *immediately*, and, under present conditions, forcibly. Immediate armed intervention in the present conflict is the only course open to her.

To a superficial survey immediate armed intervention by Islam would appear to be an impossibility.

ISLAMIC REVIEW

There are, however, ways and means by which this may be achieved.

Within the Allied Armed Forces are hundreds, perhaps thousands of Moslems, scattered into many different units, they are already fully trained and equipped soldiers and many are hardened and experienced by actual warfare. They also have an inestimable advantage over their opponents in the astonishing spiritual stability with which Islam endows her Children.

Here then, ready to hand, is the material, the Shock Troops, for the first and immediate Islamic action. All that is required is that they be drawn from their several units to be banded together to form purely Islamic Units,—Moslem Regiments—which with the blessings and prayers of all Islam will go into battle to defend the countries of Islam.

Islam must then cause to be set up a War Council whose duty it will be to ensure the continuity and power of our intervention until victory and peace are achieved. The Council should be enabled to draw upon the wealth and man-power of all the world of Islam in the performance of its duty.

The war at end, Islam must send her representatives to deliberate with the Councils of the nations and direct, in her age-old wisdom and under the hand of God, the reconstruction of the world and the establishment of a lasting and holy Peace.

Thus and thus only will the Children of Islam be enabled to prevent the recurrent devastation of their Sacred Lands and, to ensure the continued well-being, peace and freedom of the Faithful.

God be with you,

Yours
MUHAMMAD WARREN.

<i>Name of the Book</i>	<i>Author</i>	<i>Price</i>
		Rs. s.
Mystical Elements in Mohammad ..	J. C. Archer ..	7 4
Sufiam : Its Saints and Shrines ..	John A. Subhan ..	4 0
Islamic Sufism ..	Sirdar Iqbal Ali Shah ..	9 6
Mystic Tendencies in Islam ..	M. M. Zuhur-ud-Din Ahmad ..	6 0
Oriental Mysticism ..	E. H. Palmer ..	3 12
The Kashf Al-Mahjub (Sufi Doctrine)	Ali B. Uthman Al-Jullabi Al-Hujwiri ..	11 4
The Secrets of the Self (Asrar-i-Khudi) ..	Dr. Sir Mubd. Iqbal ..	3 0
The Secret of Anal'Haqq ..	Khwaja Khan ..	2 0
The Mystical Philosophy of Muhyid Din Ibnul Arabi ..	A. E. Affifi ..	9 6
The Wisdom of the Qur-an ..	H. H. Mahmud Muhtar Pasha ..	3 12
Philosophy of the Qur-an ..	Hafiz Ghulam Sarwar ..	1 0
The Evolution of Curriculum in the Muslim Educational Institutions of India ..	Dr. G. M. D. Sufi, M.A., L.T., D. LITT., C. F. ..	4 0

Postage extra

Please apply to : —

**The Manager, THE MUSLIM BOOK SOCIETY,
Azeez Manzil, Brandreth Road, LAHORE, (Punjab).**

Name of the Book	Author	Price	
		Rs.	a.
Muhammad : The Holy Prophet	.. Hafiz Ghulam Sarwar	..	3 12
The Life of Muhammad	.. Sir William Muir	..	11 4
History of the Caliphs	.. Jalal-ud-Din as-Suyuti	..	8 12
Omar the Great	.. Allama Shibli	..	4 0
Conception of Tawhid	.. Dr. Burhan Ahmad Faruqi, M.A., PH.D.	..	3 0
Kemal Ataturk	.. Hanns Foroembgen	..	3 12
Ibn Khaldun	.. N. Schmidt	..	10 12
Ibn Al-Arabi	.. Maulvi S. A. Q. Husaini	..	0 12
Eminent Mussalmans (of India)	3 0
History of the Arabs	.. P. K. Hitti	..	23 10
The Legacy of Islam	.. Sir Thomas Arnold and A. Guillaume	..	7 8
A Short History of the Saracens	.. The Rt. Hon. Syed Ameer Ali	..	9 0
Iqbal's Educational Philosophy	.. K. B. Saiyidain, B.A., M. ED. (Leeds)	..	2 8
The Spirit of Islam	.. The Rt. Hon. Syed Ameer Ali	..	15 0
The Renaissance of Islam	.. Adam Mez	..	7 14
The Muslim World of To-day	.. John R. Mott	..	6 6
Islam in the World	.. Dr. Zaki Ali	..	4 8
History of the Muslim World	.. K. B. Ahsanullah	..	5 0
Whither Islam	.. H. A. R. Gibb	..	11 4
Rise and Progress of Mahometanism	.. Dr. Henry Stubbe	..	5 10
Islamic Civilization	.. S. Khuda Bakhsh	..	4 0
My Life : A Fragment	.. Late Maulana Muhd. Ali	..	5 4
Speeches and Writings of Mr. M. A. Jinnah	.. Jamil-ud-Din Ahmad, M.A.	..	4 8
PAKISTAN : A Nation	.. El-Hamza	..	3 0
Conflict of East and West in Turkey	.. Halide Edib	..	3 0
The Making of Modern Turkey	.. Sir Harry Luke	..	7 14
The Day of the Crescent	.. G. E. Hubbard	..	2 10
The Daughter of Smyrna	.. Halide Edib	..	1 8
Influence of Islam on Indian Culture	.. Tara Chand	..	7 8
Islam : Her Moral and Spiritual Value	.. Major A. G. Leonard	..	2 0
Pilgrimage to Mecca	.. Lady Evelyn Cobbold	..	9 0
Islam at the Crossroads	.. Muhammad Asad	..	2 0
Some Cultural Aspects of Muslim Rule in India	.. S. M. Jaffar	..	5 4
Some Aspects of Muslim Administra- tion	.. Dr. R. P. Tripathi	..	6 0
The Caliphate : Its Rise, Decline and Fall	.. Sir William Muir	..	11 4
The Caliphate	.. Sir T. W. Arnold	..	7 14
Short History of the Fatimid Khali- fate	.. De Lacy O'Leary	..	7 14
Decisive Moments in the History of Islam	.. M. A. Enan	..	4 8
Aspects of Iqbal : A collection of Iqbal Day Lectures	3 0
The Reconstruction of Religious Thought in Islam	.. Dr. Sir Muhd. Iqbal	..	5 10
Preaching of Islam	.. T. W. Arnold	..	13 14
Islam and Modernism in Egypt	.. C. C. Adams	..	5 10
Islamic Faith	.. Sir T. Arnold	..	0 8
The Muslim Creed	.. A. J. Wensinck	..	12 0
The Concept of Society in Islam and Prayers in Islam	.. S. A. Latiff	..	2 0
The Cultural Side of Islam	.. Muhammad Marmaduke Pickthall	..	1 0
Studies : Indian and Islamic Notes on Islam	.. S. Khuda Bakhsh .. Sir Ahmad Husain, K.C.I.E., C.S.I.	..	7 14 1 0
Iqbal's Philosophy of Society	.. B. A. Dar	..	1 8
Iqbal : His Poetry and Message	.. S. Akbar Ali	..	4 0

ALL ABOUT ISLAM

IN ONE VOLUME

By the Greatest Living Authority

Maulana Muhammad Ali, M.A., LL.B., Translator of the Holy Quran

THE RELIGION OF ISLAM

Contains: Over 2,200 References to and Quotations from more than 50 original Arabic Sources. Original Size Royal 8vo, Pages 784—xxviii. Binding in Superior Buckram, embossed in Gold letters.

CONTENTS IN BRIEF:

Introduction: Survey of Religion and its influence in moulding characters. Place of Islam among religions. Islam is the basis of civilization.

First Part—Sources of Islam, its Essentials and Doctrines: The Holy Qur-*ān*, Hadith, Ijtihad and Ijmaa.

Second Part—Principles of Islam: Faith, Attributes of God, Angels, Revelation, Revealed Books, Prophets. Finality of Prophethood in the Holy Prophet Muhammad, Life after Death, Taqdir, etc.

Third Part—Institutions and Practices of Islam: Prayer, Zakat (Charity), Fasting, Pilgrimage, Jihad, Apostasy, Social Relations (Marriage), Property, Interest, etc.). Miscellaneous—as Food, Penal Laws, etc.

Price Rs. 13. Postage extra.

Can be had from—

**The Manager, THE MUSLIM BOOK SOCIETY,
Azeez Manzil, Brandreth Road, LAHORE (Punjab)**

*Just Published**Just Published**Just Published***MUHAMMAD IN WORLD SCRIPTURES**

A unique and wonderful work by Maulana Abdul Haque Vidyarthi, containing the prophecies about the advent of the Holy Prophet in the various world Scriptures. He has treated separately the Hindu, Buddhist, Zoroastrian, Hebrew and Christian Scriptures. The text with necessary references is reproduced in photographic plates. The literal translation is that done by scholars of that particular religion, and it is proved that scriptures of all nations and of all the time contained a foreknowledge of the Holy Prophet.

OPINIONS

on

Muhammad in World Scriptures

The Late Sir S. M. Sulaiman, Federal Judge, Delhi:

Your excellent treatise, "Muhammad in World Scriptures," contains considerable interesting and instructive matter embodying your valuable researches. I read the book with great interest.

The Light, Lahore:

It may be said without exaggeration that the last thirteen centuries since the advent of Islam have not seen a single attempt of this kind and Muhammad in World Scriptures is the first solitary book of its kind breaking absolutely new explored ground.

The Imam, Patti:

Every institution and library and those concerned with proving the truth of the Holy Prophet's Mission would do well to possess a copy of this book. We are sure it would prove a source of great benefit and infinite knowledge.

Price Rs. 3-12. Postage extra.

Can be had from—

**The Manager, THE MUSLIM BOOK SOCIETY,
Azeez Manzil, Brandreth Road, LAHORE (Punjab)**