

"There will be no Prophet after me."—Muhammad.

The **Islamic Review**

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The Muslim Society in Great Britain Celebrating the Birthday of The Holy Prophet Muhammad (Peace be upon Him) at Portman Room, Baker Street, London, On 3rd June, 36.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

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AUGUST, 1936 A.C.

[No. 8.

A DECLARATION

I, Abu Afegbua (Senior), of Benin Province, Nigeria, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, etc., and that I will live a Muslim life by the help of Allah.

La Ilaha Il-Allah Muhammad-ur-Rasul Allah.

(There is no god but Allah and Muhammad is His Messenger).

(Sd.) A. AFEGBUA.

THE HOLY PROPHET'S BIRTHDAY IN LONDON

BY ASAF ALI BAIG

Under the auspices of the Muslim Society in Great Britain the birthday of the Holy Prophet Muhammad (peace and the blessings of God be upon him) was celebrated at the Portman Rooms, Baker Street, London, on Wednesday, the 3rd June, 1936. The respected President of the Society, Madam Khalida Buchanan Hamilton, was the hostess.

The reception began at about 7-45 p.m., when friends of all denominations began to pour in to pay their humble tribute to the memory of one of the greatest benefactors of mankind, and the last of the holy lineage of Prophets.

All the guests were received by the hostess, who was aided by Mr. Puri, the Secretary of the Society, and Mr. Mahmud, the Secretary of the Mosque, Woking, in the anteroom, and were subsequently conducted to the large adjoining hall, which was very tastefully decorated.

At 8-30 His Excellency Mirza Hussein Khan Ala, C.M.G., the Iranian Minister at the Court of St. James, London, took the chair.

The meeting started with a recital from the Holy Qur-án by Mr. Khalaffullah Ahmad, Secretary, the Royal Egyptian Club, London. The verses were subsequently translated into English by the same gentleman. His Excellency Mirza Hussein Khan Ala then delivered his short but instructive speech, in the course of which he observed that the occasion was really a very pleasant one, since it was in honour of one whose sole mission was the establishment of the Unity of God. The Holy Prophet had raised a despicable nation to a high state of culture, to say nothing of the incredible moral transformation he had brought about.

THE HOLY PROPHET'S BIRTHDAY IN LONDON

The Chairman then called upon Sir Abdul Qadir to this. This gentleman, at the outset of his short lecture, drew attention to the significance of the fact of the Chairman of the occasion belonging to a nation that had once detested the idea of being dominated by Arabs. Their case, indeed, reminded one forcibly of the classical story of Hazrat Omar, who, from being a deadly enemy of the Prophet, by the charm of the Qur-án got converted into one of his most zealous followers. He added that Islam is not a new *religion*, being the universal religion of humanity from the beginning of time, as it were. *It is a religion whose hold on its followers increases with the advance of knowledge*, as a reference to history would show. Although the Holy Qur-án was obviously not primarily concerned with Science, yet it is becoming increasingly acknowledged by men of Science that some of the greatest truths connected with life and with nature are to be found in its pages.

Sir Abdul Qadir was followed by Dr. Shastri, the great Brahmin scholar. While emphasizing the fact that one of the names of God in the Qur-án was THE TRUTH—ALHAQ he added that Muhammad was not only a preacher of Peace, but indeed the very embodiment of it. It was his spirit that was reflected in the classical instructions of the Caliph Abu Bakr to his army. He expressed the wish that such definite and unequivocal instructions were the order of the day nowadays. Himself a scholar, he expressed his admiration and appreciation of the Muslim scholars of the past, and referred to the fact of some Hindu classics having been translated into Arabic by the illustrious Moorish scholars of Spain. He stated that if his co-religionists only made a fair study of our Holy Prophet they would be constrained to pay homage to that towering personality.

The next speaker, Mr. Fakhruddin Shadman, a Persian gentleman, said that the Persians were proud of Islam,

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although it was originally a religion from a foreign country, for the simple reason that it was a religion that taught the Unity of Godhead. The Message of Muhammad was a message which should be acceptable to every human being. Islam has shown itself to be what may be called a religion of knowledge in that many of its notions have been proved to represent facts by Science and by learning generally.

Mr. Khalaffullah Ahmad, the next speaker, in the course of his short lecture referred to the fact of Islam having successfully crushed the national pride of the Arabs by putting religion above nationality. In this connection he cited the well-known case of Bilal—the prominence that had been given to him. He also cited instances of the unique democratic spirit of Islam.

The short address by Mr. Ayub, who immediately followed Mr. Khalaffullah Ahmad, was intensely interesting from a historical point of view. He traced the attitude of the European historians towards Islam. Scarcely anything like an appreciative study of the religion can be traced further back than the 18th century. In the nineteenth century we have such fair-minded English writers as Carlyle and the great Arabic scholar and historian of the latter half of the past century, Stanley Lane-Poole. It is in the writings of these two writers that we first detect a scientific attempt at a study of Islam and its Prophet. Mr. Ayub wound up by a reference to the writings of the Arabic scholar, Professor Gibb, whose opinion it is that Islam only can be the saviour of the one-sided technical civilization of Europe. It is through Islam alone, the Professor has clearly stated, that Europe can hope ever to be once again free from all the social tangles that it has created for itself.

Mr. Bakhteari, who spoke next, stated that the Message of Islam exhausted all the spheres of life. It

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redeemed womanhood. It charged the rich with responsibility for the poor. A fact connected with the religion, which does not seem to be sufficiently considered, is the fact that it has created a league of nations of a stability so far undreamed of in the history of the world.

Last, but not least, came Maulvi Aftab-ud-Din Ahmad, the Imam of the Shah Jehan Mosque, Woking. The Imam, in the course of his absorbingly interesting and instructive lecture, brought out fresh points for the consideration of the vast audience. These may be summarized thus. The great stress that Islam lays on otherworldliness has enabled Muslims to bear the inevitable "ups and downs" of this life in a manner that frequently has caused wonder and admiration to Europeans especially. Muhammad's personality, he stated at the close of his lecture, being what may be called a universal personality, Islam ever had its door open to peoples of all nationalities and faiths, altogether irrespective of race or colour.

At the end of the speeches, which lasted till 9-30 p.m., Mr. Puri, the General Secretary of the Society, thanked the guests, hostess, chairman and speakers. The guests were then entertained to refreshments.

The occasion, at which nearly 300 guests were present, was in all respects a complete success. Friends, belonging to different nationalities and religions, took a very active part in the celebration. Some of our new Muslim friends came from the farthest ends of England, like Yorkshire, Bournemouth, Leeds and Wales. A good many non-Muslim friends carried the idea and realization of the debt of gratitude which they owe to the great Arabian Prophet. The happy talks, mutual introductions and exchanges of thoughts continued till late in the night.

Among those present were : His Excellency Abdur Rahman Hakki Bey (the Egyptian Minister), His Excellency Sheikh Hafiz Wahba (Saudi Arabian Minister),

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His Excellency Ali Jawdat Bey (the Iraqian Minister), His Highness Prince Hami Bey of Turkey, Count Eduardo Gioja, Lady Abdul Qadir, Sir Abdus Samad Khan, Mr. E. A. Ghory, M.A. (Secretary, Palestine Arab Party, Jerusalem) and Madam Ghory, Madam Shastri, Mrs. White Salway, Mrs. L. Dudley (Secretary, Inter-Religious Fellowship, London), Syed Fazl Shah (Secretary, Jamiat-ul-Muslemin, London), Dr. and Mrs. Shakir Mohammedi, Mr. Tirmazi, Dr. and Mrs. Dutt, Mr. Hassan Pettman and Mrs. Pettman, Mr. Habibullah Lovegrove, Dr. and Begum Razwi, Mr. and Mrs. Zulqadar Shah, Mr. Geoffrey Mudley and Mr. Mohd. Ally Khan of the "Islamic World."

MUHAMMAD : THE LEADER OF THE MODERN WORLD¹

BY H. E. MIRZA HUSSEIN KHAN ALA

It is my pleasure and privilege to preside at this meeting and to greet you on a most joyful occasion—the anniversary of the birth of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him).

Exactly 1,366 years ago that great Reformer saw the light of day and during a life consecrated from the first to the last to the service of God and humanity shed new lustre upon the world.

His Message : The Unity of God and the equality and Brotherhood of men is, after fourteen centuries, still the strongest appeal to reason, and holds good under modern conditions.

Muhammad rose in the midst of a nation sunk in superstition, vice and cruelty. He surprised his fellow-countrymen with the belief in One sole God of Truth and Love, Purity and Justice. Those who were disunited in

¹Text of the Presidential Address of His Excellency Mirza Hussein Khan Ala, C.M.G., the Iranian Minister at the Court of St. James, London, delivered at the Holy Prophet's birthday.

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perpetual jealousy and warfare he united by the ties of brotherhood and charity. How much does the world of to-day, distracted, alas! and torn with dissensions and aggressions, need the beneficent and soothing presence of Muhammad ! So sincere in his purpose, so clement in his nature !

He who only fought in self-defence or for the sake of religious freedom would bring peace and understanding among the nations ; he could break down, as he did in Arabia, the baseness of lust, greed, caste and seclusive privilege.

Indeed, his democratic conception of Divine government, his simple humanity, his progressive ideals, affiliate him with the modern world.

That remarkable Teacher enjoined eternal striving and constant effort for man. Contrary to the Western conception that Islam means fatalism, and therefore stagnation, the Prophet said, " The effort is from us, the fulfilment comes from God." What better examples of the activity and progress under Islam than Renaissance, in recent times, of the countries of the Near and Middle East !

The passing of years has made no difference in the love and the devotion that Muhammad inspired. To-day, as in his lifetime, during which he was given to see the accomplishment of his high mission, the Faithful have in their hearts and on their minds the words, *Ruhi fidaka ya Rasulallah !*

THE STRENGTH OF MUHAMMAD

BY SIR ABDUL QADIR, KT.

There is a particular significance about the presence in the chair of a distinguished representative of Iran on this occasion, for Iran (Persia) was the country that was the earliest to come under the spell of Islam after Arabia. The allegiance of Persia to the Faith preached by the Holy Prophet of Arabia was a reluctant one because Persia boasted of a civilization which was very ancient and advanced and the Persians looked down upon the inhabitants of the desert of Arabia. Firdausi, the national poet of Iran, has given expression to the sentiments of the people of his country at the time of the advent of the Arabian influence in a memorable couplet, the first of which is as follows—

From living on the milk of the camel and the flesh of the
reptiles.

The Arabs have now reached such a height.

That they now covet the throne of the descendant at
Kaikaus.

Fie on thee, O revolving heaven !

Fie on thee !

Beginning with that defiant spirit, the Persians ended by discarding their religion and adopting Islam. The eloquent tribute that has been paid to Islam by the Minister of Iran in his opening address to this Meeting bears testimony to the complete conquest of the heart of Iran by Islam. I have drawn attention to Iran as one of the earliest to embrace Islam, but Muslim history is full of instances of even more remarkable conversions—take the case of the Tartars from Central Asia who destroyed the kingdom of the Abbaside Caliphs of Baghdad and ransacked their country, but themselves yielded to the influence of the religion of the people whom they had conquered owing to the intrinsic beauties of the latter religion. In India by far the largest number of conversions to Islam were due to the wide spiritual influence exerted by

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holy men like Khwaja Muin-ud-Din Chishty of Ajmere whose shrine is regarded as a highly sacred place by Muslims in India. I myself belong to an old family of Hindu Kshatrias who became willing converts to Islam some twelve generations ago, and am thus in a position to testify to the Faith of Islam from among those belonging racially to the Aryan stock.

And now you see the spirit of Islam gradually spreading in Western lands and finding acceptance in thinking minds without the aid of force or wealth behind it. The Great Prophet, the anniversary of whose birth we are celebrating this evening, was admittedly one of the greatest men that ever lived, and though he left this world more than thirteen centuries ago he is still a living influence in the world—many of the doctrines preached and emphasized by him have been borrowed by other religions. Their source is sometimes acknowledged and sometimes ignored, but one can see that by adopting them the world is drawing nearer and nearer to Islam. The admirable book, the Holy Qur-án, which gave the Message of God to the world through the Prophet Muhammad (peace of God be upon him) is a wonder and a miracle and is full of guidance for all phases of life and contains a remedy for all the troubles from which the modern world is suffering, in matters social as well as political and particularly spiritual. The commemoration of this great event in history, that is, the birth of the Prophet, helps in making his work better known and appreciated among those who follow him as well as those who want to gain a knowledge of Islam.

THE TRIUMPH OF MUHAMMAD

BY MR. MUHAMMAD AYUB, I.C.S.

YOUR EXCELLENCY, LADIES AND GENTLEMEN—

While I listened to the learned speeches of the preceding speakers and to their glowing tributes to the life of the Prophet, I was reminded of that great German Orientalist, Nöldeke, who, in his youth, planned to write a history of the Rise of the Muslim Empire and, after many years' labour, abandoned the work in despair, because, as he said, he could give no satisfactory explanation of the character of Muhammad.

If to-night, in a humble way, I share some of Nöldeke's diffidence, it is not because the subject does not afford any fresh material for interest and comment. Indeed, it would need many more than half a dozen speakers to exhaust and do justice to the manifold activities and achievements of the Founder of Islam.

To my mind, not the least remarkable triumph of that fascinating man has been the way in which he has impressed himself upon the minds of non-Muslims, especially in the West, and I would like very briefly to trace the changing attitude of European historians towards the Prophet. Muhammad was never one of those personalities whom the world could ignore. Christians might scorn at his teachings, attack his character or vilify his name, but what they could never do was to ignore the Prophet or the religion he had come to proclaim. The early European accounts of Muhammad are of little historical value. None is based on first-hand knowledge, or free from the prejudice of men who saw in the Prophet the arch-enemy of their faith. To them he was "the false Prophet, a libertine and a tyrant." That men of learning and culture should be able to entertain such a misguided view—and even so great a mind as Dante's did not rise above it—is one of the strongest proofs

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of the real menace of the teachings of Muhammad to Christianity, and is the literary expression of the life and death struggle waged by the secular forces of Islam and Christianity in the Middle Ages.

But Muhammad could not be denied recognition for ever. A time came when Europe itself tired of its religious wars, and began to question the authority and the teachings of the Church. The thinkers of the 18th century went a step beyond Luther and Calvin. They began to study alien faiths, and to stress their reasonableness and importance. Somewhat hesitantly they extended to Islam this benevolent evaluation of non-Christian religions. In 1734 Sale published his Translation of the Qur-án. De Boullainvilliers (in his "Life of Muhammad") portrayed the Prophet as a wise and enlightened ruler, who sought to establish a simple and rational religion in place of the dubious dogmas of Judaism and Christianity. Savary (in his Translation of the Qur-án in 1752) marvelled at Muhammad's religious and political achievements, and regarded him as one of the greatest men who ever lived. It is true that even among the enlightened thinkers, Voltaire and Diderot did not accept this view; but the tide in favour of Islam had turned, and in the immortal pages of Gibbon, Carlyle and Lane-Poole—to mention only English writers of note—we find an approach towards the study of Islamic history, and an honest and respectful appreciation of the life and work of Muhammad very different from the calumnies of Christian controversialists.

Meanwhile, another factor came to the aid of Islam. The middle of the 19th century saw the beginning, in Europe, of the school of scientific historians, eager to study all cultures at first hand, and to be as free as possible from personal prejudice in their writings. The benefit of this development to Islam was immense. Arabic authorities were, for the first time, studied and translated

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by European scholars. Many of the historical documents relating to the life of the Prophet were collected, and some of the difficult or obscure incidents in his life were elucidated after long and laborious research. It would take too long to recall the names of these worthy scholars, but I must mention the work of Wellhausen, and, more recently, of Leone Caetani who, by his monumental "*Annali del Islam*," has placed the Muslim world under a very heavy debt.

The effect of the labours of these European historians was to establish, once for all, the political greatness of Muhammad, and to reveal his able diplomacy, his fine tact, and his administrative genius. More recent writers, like De Goeje, Arnold and Tor Andrae, also came to recognise the nobility of his character and the genuineness of his inspiration. But one thing still remains. European historians, of whatever country and whatever school of thought, seem still incapable of looking at Muhammad except through Christian spectacles. As the persecuted preacher in Mecca the Prophet is entirely admirable, but when he accepts the invitation to organise a government in Medina and to lay the foundation of the Muslim Empire, he is lowered in European eyes, for he has strayed from the sacred path and failed to follow slavishly the example of Christ! It is remarkable that even Arnold Toynbee—so rich in his knowledge of Islamic History and of the Near East—subscribes to this view. "Instead of sealing his prophetic message with his blood by becoming Cæsar's victim," writes Toynbee in his recent "*Studies of History*," "it was Muhammad's ironic destiny to compromise and debase his prophetic message by becoming an Arabian Cæsar himself."

The question is bound to arise in our minds whether the West will ever adopt Islam and follow the way of Muhammad. With the Imam Sahib of Woking due to speak

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after me, I can safely leave this problem to his care, but this much I would like to say. The conversion of Europe does not depend merely on a true historical evaluation of the character and work of the Prophet. It depends even more, as our Chairman pointed out in his preliminary remarks, upon the value of Islam as a solution for the difficult problems of the modern world. That even on this score the prospects are bright, I have no doubt in my own mind.

By its very nature and its history, Islam is the intermediary between East and West, and to it, more than to any other factor, we must look for the creation of that spirit of understanding and co-operation between the Asiatic and the Western peoples that is so necessary for any lasting world peace. As Professor Gibbs wrote in "Whither Islam?" we must wait upon "Islamic society to restore the balance of Western civilisation upset by the one-sided nature of European technical progress and to save it from the exaggerated development of European nationalism." Again, it is to Islam that we must look for the solution of the terrible problem of colour bar and racial prejudice, for (to quote Gibbs again) "no other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour, so many and so various races of mankind."

Finally, it is in Islam that we must look for a compromise between the antagonistic system of Communism and Capitalism, for Islam is, to my mind, the only system that recognises the rights of private property and yet expresses in a practical way the duties and the obligations that attach to such ownership.

The religious and political genius of Muhammad, and the simplicity and vitality of Islam are very great assets indeed, but they will not suffice to convert the West. The decisive factor, I am convinced, will be whether we,

ourselves, can become true and worthy followers of the Prophet ; whether in our own lives we can give expression to that brotherhood and democratic feeling, that tolerance and broadmindedness that has characterised Islam at its best.

The Birthday of the Prophet, which we are met here to celebrate, will, I hope, remind us of this task and uphold us in our endeavours. I deem it a great privilege, ladies and gentlemen, to be asked to speak not only on so auspicious an occasion, but also under the chairmanship of the accredited representative of the country which is playing so noble a part in the renaissance of Islam.

THE PROPHET OF UNIVERSALISM¹ X

BY MAULVI AFTAB-UD-DIN AHMAD

To us Muslims, Prophet Muhammad (peace and the blessings of God be upon him) has been the source of a great life. He gave this great society a new zest for life which still thrills them and through them, we may say, the whole of humanity. He was the creator of a new and a vast world-culture that made a new and a glorious chapter in the history of the world. The culture he brought into existence was not only material and intellectual but also spiritual—nay, the spiritual aspect of it is more pronounced than its other aspects. Whereas the political, intellectual and scientific genius of his religion flourished and decayed, the spiritual genius of it continues unabated till this day. It is this fact that has given the Muslim religious mind a staying power and the Muslim social structure a stability unknown so far in human history. It is indeed a matter of pride for the Muslims that they have at all times maintained a real touch with spirituality, and, as spirituality is the mainspring of all social existence,

¹Text of the speech delivered by Maulvi Aftab-ud-Din Ahmad, Imam, Mosque, Woking, at the Holy Prophet's Birthday celebration in London.

THE PROPHET OF UNIVERSALISM

the Muslim social mind has never faltered in the course of its long and chequered history. I admit there have been other nations in the world that have persisted through as great changes in their history, but I assert that such persistence has invariably been at the cost of higher national qualities. The Muslim persistence is different. With all the vicissitudes through which they have had to pass as a nation they have never been mean and greedy. They have nobility and the spirit of chivalry maintained in them all throughout. And if you enquire into the cause of it you will certainly find that it is due to the tradition of other-worldliness handed down to us by our chief, the Holy Prophet Muhammad. There have been great kings and princes in the world ; there have been great saints and prophets. There have also been saints and prophets from kings and princes. But there never has been such a great ascetic while in the royal position as the Prophet Muhammad. He was the greatest, strongest and the most absolute king the world has ever seen, and yet he was the greatest of all ascetics. His was a tried and a dynamic asceticism that revolutionized a whole world morally. He, with his unique insight, had discovered that the cultivation of asceticism in retirement might at best be a potential asceticism, but not a dynamic one, one which could leaven the mind of humanity in the midst of its struggles for material existence. He, therefore, declared with the whole weight of his example and personality—"there is no monasticism in Islam."

La Rahbaniyyata fil Islam.

In other words, asceticism should be cultivated in the midst of our social surroundings in order to make it useful in our worldly existence.

It is universally admitted now that "a greater number of God's creatures believe in Muhammad's word at this hour than in any other word whatever." But

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what is the secret of this hold of Muhammad on people's minds ? It is that the spirituality of Muhammad, being dynamic, can be felt by the humblest and the weakest of the believers in the midst of his or her moral struggle. And the same is the cause of the collective resistance of the Muslim world to the forces of disintegration and moral despair.

We have, therefore, assembled here to-day to refresh our memory of him whose spiritual light has been such a great asset in our national life.

But we also ask the world at large to join us in paying homage to that great personality. Because to the world at large he is the personification of the Time-spirit. Through his example and precept, impressively he released the Time-spirit more than 1,300 years ago, but, even after all these centuries, the world has not been able to fully imbibe that spirit. Hence all its miseries in spite of all its knowledge. The Unity of the Godhead which Muhammad proclaimed was neither a philosophical nor a mathematical proposition. It was instead a great social Message. With him it was a Message of individual emancipation as much as a spiritual truth. To him One God was equivalent to an Universal God—Rabbul Alamin—the Creator, the Sustainer and the Evolver of all the different units of human life. It was, in other words, a Message of equality for all, irrespective of colour, creed, nationality and class. No single individual or class had any exclusive right to the fulfilment of human destiny. Collectively and severally the whole of humanity is to work out its Redemption—that was the Message, in a word. The principle of Democracy, over which so much jubilation has been made in the West, was but a faint reflection of this spirit of Muhammad. It was only a distant echo of his realization of Divine Unity.

Humanity still needs an understanding of the fact that its Redemption lies, not in its intellectual appreciation

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of certain truths, but in their spiritual realization. Intellectually the West is no doubt in a position to-day to visualise the Time-spirit which Muhammad ushered in. The intellectual homage paid to the ideal of the Universality of social outlook has, it seems, been more than enough. And still the forces of reaction are anything but subdued. Social and individual exclusivism, jealousy and arrogance are as rampant to-day even in the most advanced sections of humanity as they were in the patriarchal days of human society ; or perhaps more so. The reason is not far to seek. The West has not established the much-needed emotional contact with that embodiment of the Time-spirit, who proclaimed himself as such 1,326 years ago in the desert land of Arabia. It is a misfortune that with all our boasting of scientific thinking we have not yet appreciated the fact that our social life is based more on emotions than on anything else, and that the character of that emotion is determined by the character of the personality whom we regard as our ideal.

Much can be said for and against anything or any person in the world, but facts remain facts, and they remain so in spite of all our sophistry and arrogant criticisms. And one of these facts is that whoever opens the mind to the moral influence of Muhammad's personality is at once inspired with a feeling of a universality that transcends all limitations of time and space. The most comprehensive outlook is that of a follower of Muhammad. It embraces all religions, all religious personalities, all races, all nations, all colours and all cultures of all times. Muhammad's community is not just a community among communities ; it is a community whose object of life is the service of humanity—Muslims are not the preachers of an indefinite Gospel to the world, but they live a definite life of idealism. Says the Qur-án : *Kuntum Khaira Ummatin Ukhrijat Linnas*. " You are the best of the nations in that you have been

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raised for the service of mankind." That we Muslims have not lived our lives in vain is proved by the outstanding facts of history. Even now our social ideal is the envy of those who are hostile to us. Thus Muhammad lived 1,300 years ago physically, and lives to-day in the social life of his followers for an ideal and a spirit that belongs to humanity and for the lack of which the social structure of humanity is fast falling to pieces.

All his solicitude was for humanity, and all that he suffered and is still suffering at the hands of humanity is because of this solicitude. He does not want any reward for himself. He does not want to be worshipped and adored. All he wants is that his Message of Universality be taken to heart by the warring sections of humanity. In celebrating his birthday to-day we are, therefore, commemorating one whose anxiety and love is for believers and unbelievers alike and who undeniably is the Prophet of Universalism.

IN MEMORIAM

THE LATE MAULVI MUHAMMAD MARMADUKE PICKTHALL

When our dear old friend Al-Farooque Lord Headley left us to mourn his death a year ago, we could hardly think that we would have to sustain another and a similar loss to our English Muslim fraternity in so short a time. But such was the Will of Allah. Maulvi Muhammad Marmaduke Pickthall, the Editor of *Islamic Culture*, published from Hyderabad, and the renowned translator of the Holy Qur-án into English, died of heart failure at 11 a.m., on the 19th May, at St. Ives, Cornwall.

The son of Rev. Charles Pickthall, Rector of Chillesford, Suffolk, he was born on April 7th, 1875, and was educated at Harrow. Owing to his long residence in the Near Eastern countries, he had an intimate knowledge of

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the Muslim life and of the Arabic language long before he declared his faith in Islam in the year 1918. Before his joining the Brotherhood he was a well-known figure in England as an authority on Eastern questions and as a successful novelist. Among his novels, numbering a dozen and a half, "Said The Fisherman" is a book as widely known as any successful publication.

Since his adoption of Islam, he became an asset to the Islamic Movement in England with its headquarters at the Mosque at Woking. For a considerable time he acted as the Editor of the *Islamic Review*, and during the absence of the late Khwaja Kamal-ud-Din officiated as Imam at the London Muslim Prayer House, and conducted the Tarawih Prayers there during the Ramadan, and finally led the Eid-ul-Fitr Prayers of the same year at the Mosque, Woking.

Gradually he conceived the idea of performing a more substantial task in the cause of Islam. He wanted to translate the Holy Qur-án into the English language. He was an Englishman himself, and he knew the difficulties of an Englishman in understanding the Qur-án. For this, however, he needed leisure and patronage which he ultimately obtained in India while in the service of His Exalted Highness the Nizam of Hyderabad. He was given an appointment in the Nizam's Educational Service, and was allowed a long leave, when on the completion of the translation he wanted to have it revised in consultation with the recognized Ulema of Egypt. That his virtuous efforts have borne the expected fruits will be admitted by anyone who has a glance at *The Meaning of the Glorious Koran*, published by Alfred A. Knoff. But, apart from this standing service in the Cause of Islam, he has been editing all the while an Islamic cultural quarterly from Hyderabad, *The Islamic Culture*. It is one of the most successful Muslim Journals published in English in India. We only hope that it will continue in its grandeur and

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dignity and stand as a living memorial to the name of its founder together with his English translation of the Holy Qur-án. If we remember aright, in the course of his recent conversation with us he spoke to us about a new version of his Translation with slight alterations and with the Arabic Text attached to it. As yet we have not been able to ascertain its fate. We only hope his death will in no way hinder its publication.

The mortal remains of the deceased were brought to Brookwood Cemetery on the morning of Friday, the 22nd May, but the burial had to be postponed till the next morning, to enable the Brotherhood to attend the funeral.

The *Salat-ul-Janaza* was well attended, the mourners including members of the family, and some English friends of the deceased like Dr. F. Krenkow of Cambridge University. The Imam of the Mosque, Woking, with his whole Staff was present. It was he who led the *Salat-ul-Janaza*. At about 11-30 a.m., the body was lowered into the grave, leaving a deep sense of loss in the minds of the mourners.

Thus lies buried in the Muslim Cemetery at Brookwood with some other notabilities of the English Muslim Fraternity—like Haroun Mustafa Leon and Al-Farooque Lord Headley—this great English Muslim, the son of a clergyman.

Nothing remains for us now but to submit to the decree of Allah and to send our heartfelt condolence to the widow of the deceased, and the other members of the family. Great was he in life and great is he in death. May Allah shower His choicest blessings on his soul, and may He allow His inspiration to arouse a similar soul in the Islam of the British Isles !

K.S.M.

HEROIC DEEDS OF MUSLIM WOMEN

HEROIC DEEDS OF MUSLIM WOMEN

BY SYED SULAIMAN NADVI

The most heroic action among the golden deeds of Europe is that of a woman who acted the part of a gallant soldier in a battle against Napoleon Bonaparte. In the year 1808 A.D., when Napoleon successfully finished off his expedition to Portugal and left there his brother Joseph as his Vicegerent, he moved on to Spain, where he met with determined opposition in Saragossa, the Capital City of Aragon. Not only did Spain bring up all her available military forces to offer a desperate resistance, but an appeal was made to the national sentiment of the people as well. Help was solicited from each and every individual to save their motherland from its imminent peril, and the people rushed forth to sacrifice their lives at the clarion call of their country. At this crisis the weaker sex also risked their lives to save the honour of hearth and home.

What could these women and children do? They offered themselves to serve the wounded soldiers. Countess Beureta organised a group of women and children who were deputed to take the soldiers' rations to the battle-field, to carry the wounded from the field, nurse them, and give all *attention to their wounds and sickness*. This historic fight is associated with the proudest event of European history. Augustina Saragossa was one day carrying rations for a soldier, when she saw a very dreadful scene on the field of battle. Just at this moment a cannon-ball had stricken a soldier from his post and he fell dead. The other soldiers sought to secure this position of vantage by occupying his place, but the deadly fire fell so thick that the soldiers dared not move on. Cannon-balls were falling in quick succession, when the brave Augustina hewed her way to the place and set a match to the cannon, which the slaughtered soldier had pointed towards the approaching foe. She worked wonderfully till the end of the crisis and her courage was undaunted.

When the battle was over, Augustina learnt that all she had done was on behalf of her husband who lay dead behind the cannon. The nation viewed this action of Augustina's with unstinted approval. The State awarded her a stipend for life, and the *scholars* have depicted this as one of the most glorious and honourable actions in the *golden annals* of Europe.

Joan of Arc was a brave woman of Europe, who fought in the siege of Orleans (1428 A.D.), dressed in a man's attire. She *discomfited* the English in the battle of Pietz, and seated Charles the Seventh on the throne. In 1431 she was burned alive, for it was put about that her supernatural prowess must be due to sorcery. But she has been invested with a halo of glory and her great deeds *are taught in schools as examples of supreme heroism* ; and in the 20th century she has come to be canonized, that is, acclaimed officially as a saint.

Our history abounds in scores of such gallant actions on the part of Muslim women, but of the detail we know little or nothing. Prior to Islam, the Arabian women accompanied their men to the battle-field. With their children, they remained behind and looked after the wounded soldiers, served the horses, gave comfort to their valiant husbands, roused them by narrating the thrilling part played by their ancestors in the past, *unharnessed the armaments* of the slaughtered soldiers of the opponents, rallied the panic-stricken fugitives, and guarded the prisoners.

The famous poet of Arabia, Omar bin Katthum, recites in pride :

| | |
|-------------------------|----------------------------|
| لخا ذرا ن تقسم او نهونا | على آثارنا بيض حسان |
| اذا لا قوتنا ثب معلمينا | اخذن على بعولتهن عهدا |
| واسرى فى الحبال مقرنينا | لكى يسالبن افراساً و بيضاً |
| خلطن بميسم حسبا و ديننا | ضعالن من بنى چشم بن بكر |
| لعو لتنا اذ لم تمنعونا | يقبن جيادنا و يفلن لستم |

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[Behind our ranks are beautiful and white-faced women ; we are always afraid lest they should be insulted, and the enemy take possession of them. These women have taken oaths from their husbands to show gallantry in the field of battle. They accompany us, so that they may take possession of, and arrest, enemies, horses and armaments. These are the ladies of the family of Jashm bin Bekr, who not only possess beauty, but have traditions both of family and religion. They serve our horses, and they say that if you cannot protect us from the enemy you are not our husbands.]

Islam also maintained this tradition. Always in the *Jehad* women followed the men. In the battle of Uhud, Ayesha (may God be pleased with her) carried a leather bag full of water and *quenched the thirst of wounded soldiers*. She was helped in the task by Umm-i-Salim and Umm-i-Salit.

The *Traditionist* Abu Nayeem relates, that in the Battle of Khaibar, half a dozen women of Medina followed the marching army. The Prophet did not know of this, and when he was informed thereof, he angrily asked the women why they had come at all. They reverently answered that they had medicines with them, and they would nurse and dress the wounded, take out arrows from the bodies of the soldiers, and arrange for their rations. The Prophet allowed them to accompany the army, and when Khaibar was conquered, he gave a share to these women from the war booty.¹

Umm-i-Salim and a few other ladies of Ansar were often deputed in many battles for similar kinds of services.² Rabie, daughter of M'auz, along with other women, performed the duty of carrying the martyrs and the wounded from the battle-field of Ubud to

¹ Abu'Daud, Fateh Kheyber.

² Abu'Daud, Vol. 1, p. 252.

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Medina.¹ Umm-i-Raquida, had a pavilion for the wounded, where she washed and dressed their wounds.²

Umm-i-Ziad, Ashjiya and other five ladies, helped the Muslims by working at spinning wheels. They picked up arrows from the field, and offered grain-powders to the soldiers.³ Umm-i-Attiya cooked for the companions in seven battles.⁴

Tabri writes of one occasion, when the corpses of the Muslim soldiers lay in great numbers in the van, and the batch of men especially devoted to the funeral ceremonies of the slain, commissioned the women to look after the wounded, and the martyrs were thus duly buried by these women. In the battles of Aghvas and Armas, which were fought in connection with that of Kadesiya, women and children dug graves.⁵

The battle of Kadesiya is described thus by a woman who was present: "When the battle was over, we (women) rushed forward daringly to the battle-field. We had rods in our hands, and picked up the wounded Muslim soldiers from the battle-field." ⁶

The above incidents, however, not only testify to the religious zeal, national enthusiasm and heroic action of Muslim women, but also indicate the various duties they were called upon to perform from time to time. They--

1. Offered water to the wounded,
2. Arranged rations for the army,
3. Dug graves,
4. Picked up the wounded from the battle-field,
5. Nursed the wounded soldiers, and
6. Often put heart into the men by urging them to take a firm stand, and sometimes they actually helped them by joining in the battle.

¹ Bokhari, Kitab-ut-tib.

² Abu'Daud, Vol. I, p. 270.

³ Sahih Muslim, Vol. II, p. 105, Egypt.

⁴ Tabri, Vol. VI, p. 3317, European Edition.

⁵ Tabri, Vol. VI, p. 2363.

⁶ Tabri, Vol. VI, p. 363.

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If you examine the battles of the early period of the Saracens, you will find women engaged in these duties in the rear. The last-mentioned services rendered by Muslim women require, however, some elaboration, and we will go into detail to show how nobly did the weaker sex among the Muslims discharge this task.

The mother of Anas bin Malik (the Prophet's servant), Umm-i-Salim, accompanied the Prophet to the field very often.¹ When Taleeb bin Umair adopted Islam, and when he informed his mother of this, she said, "Thou hast sided with the man who deserved the most. Would that I had strength and ability like men, I would protect him and fight for him."²

In the battle of the Ditch, the Prophet and his companions were fighting against the Jews, when Banu Quraiza advanced to the place where Muslim women and children had entrenched themselves. There were no forces to protect these women against Banu Quraiza. Meanwhile, a Jew chanced to appear before them, and they were afraid that the Jew might inform Banu Quraiza of their whereabouts, and he would avail himself of the earliest opportunity to attack them. Safia, the aunt of the Prophet, and the mother of Zubair, asked Hassan bin Sabit to kill the Jew, which he hesitated to do. Notwithstanding this, Safia herself climbed down with the pole of the pavilion in her hand and killed the Jew with the rod. This was the first heroic action, says the historian Ibn Athir, done by a Muslim woman.³

Umm-i-Amarah was a notable lady companion. Prior to the Hijrat, when the Muslims had taken, secretly, a vow on the hands of the Prophet to help him against the infidels, and to propagate the cause of Islam, Umm-i-Amarah was one of the staunch adherents who formed an organised group for the first time. This is

¹ Usud-ul-Ghaba, Vol. V, p. 591.

² Istia'ab, Tazkira Taleeb bin Umair.

³ Usud-ul-Ghaba, Description of Safias.

known as *بيعت عقبه* in Islamic history. In 6 A. H., when the Prophet determined to go to Mecca on a pilgrimage, he sought permission from the Quraish to enter the city. Uthman went as an envoy to Mecca on behalf of the Muslims, but it was rumoured that Uthman had been put to death by the Quraish. The Companions were furious at the news and took an oath on the hands of the Prophet to fight to the death. This is known as *بيعت رضوان-Umm-i-Amarah* also took the same oath. Again, in the battle of Uhud, she accompanied her husband to the battle-field, and when disorder and flight had destroyed a chance of a Muslim victory, when the infidels were assailing the sacred person of the Prophet, and the faithful Companions were laying down their lives to save their Master, this heroic lady also, sword in hand, was trying to keep back the assailants. She sustained that day a number of injuries on her hands and arms, and indeed she had manifested her great courage and bravery in other battles likewise.¹

During Abu Bakr's reign, Mussailama, the liar, professed to be an inspired prophet, but was killed by the Muslims in the bloody battle of Yamama. Umm-i-Amarah took part in this battle also. She fought till she was seriously wounded, receiving that day twelve wounds on her body.²

During Umar's days, Islam had to encounter two formidable foes, the Roman Empire and the Persians, before it could make possible an expansion beyond the Arabian Peninsula. The fiercest battle, which finally decided the fate of the Roman Empire, took place at Yarmuk. The Persians also fought at Kadesiya with all the might of the Chaldean Throne, but all in vain. These two battles were epoch-making in the history of Islam, for, after them Islam expanded far and wide with little or no obstruction.

(To be continued.)

¹ Usud-ul-Ghaba, Vol. V, p. 605.

² Fatuhah Islamia, Syed Dahlan, p. 64.

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ISLAM : A STUDY

BY SYED SABAH-UD-DIN ABDUR RAHMAN, B.A.

(Continued from Vol. XXIV, p. 278)

Islam thus countenanced the use of the sword in a righteous cause, in self-defence, in repressing the oppressors, in righting a wrong. Wherein lies the sin in the use of force for "resonant ideals," for the maintenance of right or chastisement of evil! Was war unjustified in such circumstances? Muslims could not afford to submit themselves to massacre and extermination. They rose, and rose only to subdue their enemies and resist being forced to desert Islam and accept idolatry.

Similarly, it would be quite incorrect to regard the warrior bands which dwelt in Arabia as inspired by religious fervour. Anti-Muslim fanaticism there was none, nor were the protagonists of the Arab cause animated by the spirit of proselytism. These wars forced on the Prophet were first undertaken for self-defence in most pressing circumstances. For example, the battle of Muta, and the campaign of Tabuk, the earliest demonstration against a foreign state, arose out of the assassination of an envoy by the Greeks. Muhammad, and after his death his successor Abu Bakr, sent expeditions to seek reparation for the murder of the Muslim envoy. The Saracenic expedition set the Syrian tribes ablaze, and the Romans gathered at last, under Heraclius, to give battle to the Saracens, but were defeated and the whole of Southern Syria lay at the feet of the Saracens. This brought the Muslims into a state of war with the greater portion of Christendom.

In like manner the conquest of Persia was brought about. The work of pacification in the north-east of Arabia brought the Muslims face to face with the wandering tribes of Hira, a semi-Arab kingdom, which acknowledged the supremacy of Persia. The unsettled

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condition of the Caliphate, after the Prophet's death, encouraged these Hirites to make raids on the borders of Islamic territory. Abu Bakr, therefore, appointed Khalid to take in hand the repression of Hirite raids.

Hira, after a short resistance, capitulated to the Muslims. This aroused the anger of the Persian government which sent a large army to drive the Saracens out of Chaldæa. The famous battles of Kadessie, Jalula and Nehawand followed in succession, and the Persians were defeated with terrible loss. Thus Persia passed under Muslim domination.

The other conquests of the Arabs were made under economic impulses,⁴⁸ and religion was nothing more than a party cry of unifying power. The expansion of the Arab race has been envisaged rightly by Arnold, on the authority of a German monograph by Cætasië, as "the migration of a vigorous and energetic people driven by hunger and want, to leave their inhospitable deserts and overrun the richer lands of their more fortunate neighbours."¹

It is, however, idle to offer apology for the wide expansion and conquests of the Muslims. If expansion be an offence, then the gracious Ruler of the British Empire must be regarded as the greatest offender among mankind; and if conquest is a crime, then Alexander, Cæsar, Charlemagne, Napoleon, Bismarck and again, Clive, Warren Hastings and Lord Wellesley may be charged with unpardonable outrages against humanity. But if they are justified, honoured and praised by their countrymen, as well as by the sober section of the

⁴⁸ Vide Becker's *Christianity and Islam*, p. 33. Also Bosworth Smith's *Mohammad and Mohammedanism*.

¹We are inclined to characterise them as the conquest of a world, sinking fast into barbarism, for lack of any faith in its own destiny and a timely guidance to its mental outlook, by a nation, inspired by a superman to a universal sympathy, restless with a creative genius and charged with the delivery of very important messages to the political and economic line of an evolving humanity—*Ed. I. R.*

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world, why may not the Muslim conquerors be given the same honourable places in Valhalla of history? At the time, when it was considered chivalrous for every nation to assert itself and make itself felt in distant lands, the Muslims simply took the same course. Fortune favoured the brave, and they conquered half the world, which no nation had yet succeeded in doing. But they have met strange fate at the hands of the chronicle-writers; their chivalry and heroism were misrepresented, and no people have been more calumniated than the Muslim conquerors and rulers. Their chronicles of chivalrous war and glorious conquests are told in horrifying terms of havoc, carnage and savagery; and the pity of it all is, that biassed historians would have us believe that all these atrocities were sanctioned by the sacramental efficacy of the religion to which they belonged. These sweeping observations are entirely unjust to a religion which preached peace, safety and salvation, and, "from one end of the then known world to the other, sowed the seeds of literature, commerce and civilization."¹

The essence of the political character of Islam is to be found in the charter which the Prophet granted to the Monks of the Monastery of St. Catherine, near Mount Sinai, and to all Christians, and which has justly been designated as one of the noblest monuments of enlightened tolerance that the history of the world can produce. This remarkable document, faithfully preserved by the annalists of Islam, displays a marvellous breadth of view and catholicity of conception. By this charter the Prophet declared himself to be "the Protector and Preserver of the Monks, of their goods and effects." He commanded all his officers "not to require any poll-tax of them or any other tribute," nor to "change their judges or governors," nor "to molest them when they are

¹ Bosworth Smith in *Mohammad and Mohammedanism*, p. 181.

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travelling on the road," nor "to deprive them of their churches," nor "to take them out of their habitation in time of war," nor "compel them to go to war." These commands related to the Monks; as to the other remaining directions, they concerned every Christian. Rich Christians were to pay no more than 12 drachmas. It was expressly ordered not to molest those who had a veneration for the Books that are sent from God, but rather to converse with them in a kind manner, to give good things to them and to hinder everyone from molesting them. If a Christian woman happened to marry a Muslim, the husband was not to cross the inclination of his wife or keep her from the chapel, prayers and the practice of her religion. Again no person was to hinder any Christian from repairing his churches, and no one was to bear arms against them, but, on the contrary, the Muslims were to wage war for them.¹

The patent was signed by witnesses, namely, Ali, the son of Abu Talib; Homar, the son of Hattavi; Ziphir, the son of Abnan, etc., etc. The Prophet enjoined all those who were "national people of his religion" to fulfil these promises to the Christian races and again, "whosoever of his religion shall presume to break this agreement, will be a resister of Faith and worthy of curse." Can there be any more eloquent testimony of liberal toleration?

The Prophet, as a gentleman-warrior, is a desirable model for human imitation; and he has laid down rules of guidance for the coming world in matters of war. "March in the name of God, and by His aid, and by the religion of the Prophet. Do not kill an old man who is not able to fight, nor young children, nor women."² This was the advice given by the Prophet whenever an expedition was sent against an enemy. Again the Prophet

¹ From *A Description of the East and Other Countries*, by Richard Pococke, Bishop of Meath. Published in 1743. Vol. I, p. 268.

² *Islamic Review*, 1914.

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said to his General, Khalid, "Do not kill any woman, do not kill any labourer." ¹

These charters and teachings of the Prophet have, for the most part, furnished the guiding principle of all Muslim rulers, in their method of dealing with non-Muslim races. Abu Bakr, who followed truly in the steps of his Master, gave the following advice to O'Sama, the son of Zaid, who was placed at the head of the Syrian expedition, after the Prophet's death : "See," said the Caliph, "see when you meet your enemies in the fight, comport yourselves as befits good Muslims, and remember to prove yourselves the true descendants of Islam If God should give you the victory, do not abuse your advantage, and beware how you stain your swords in the blood of him who yields ; neither touch ye the children, the women, nor the infirm old men, whom ye may find among your enemies. In your progress through the enemies' land, cut down no palm or other fruit trees ; destroy not the products of the earth, ravage no fields, burn no dwelling ; from the stores of your enemies take only what you need for your wants. Let no destruction be made without necessity Treat the prisoners, and him who renders himself to your mercy, with pity, as God shall do to you in your need Let there be no perfidy, nor falsehood in your treaties with your enemies. Be faithful in all things, proving yourselves upright and noble and maintaining your word and promise truly. Do not disturb the quiet of the monk or hermit, and destroy not their abodes " ²

These admonitions speak much of the ethics of Islamic warfare, which were always adopted by later Muslim Generals. After the subjugation of Hira, Khalid bin Walid issued a proclamation by which he guaranteed the lives, liberty and property of the Christians, declaring

¹ *Ibid.*

² Kitābul Kharaj of Imam Abu Yousuf ; Fatuhul Baladan ; Gibbon, Amir Ali and also Dr. Abdul Majid in the *Law Quarterly Review*, 1908.

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that they should not be prevented from beating their *Nagus* and taking out their crosses on occasions of festivals, and that their temples should not be destroyed.

¹ Again, when Tariq, Commander of the first invading army of Islam, led his expedition against that band of Christians, he commanded that no offence should be offered to the peaceful and unarmed inhabitants, and that plunder should be confined to the field of battle and to towns carried by assault. ²

El-Hakim bin Abdur Rahman, the Moorish King, gave similar war instructions to his Saracen General in 963. When taking possession of a city, said he, "let no man slay women, children or old men, neither shall any man attack monks vowed to a life of solitude Do violence to none to whom you have given promises of security, but be careful to keep all engagements and fulfil all contracts." ³ Saladin's humanity was in striking contrast to the brutality of the "liberators" of Lion who hurled themselves on Muslims in expedition after expedition. The Saracens were massacred in streets and houses. ⁴ The dignity of age, the helplessness of youth and the beauty of sex were disregarded by the Latin savages; houses were no sanctuaries and the sight of a mosque gave added virulence to cruelty. ⁵ But Saladin showed himself otherwise. When he was victorious over the crusaders, he gave the Greeks, the Syrians and the Christians permission to abide in full enjoyment of their civil rights. The Sultan himself paid the ransom of thousands to free them of bondage, and many thousands were liberated by the Sultan without any ransom. The clergy and the people carried away all their treasure without the slightest molestation. The Sultan gave the Christians mules, wherewith to transport

¹ *Kitabul Kharaj*, p. 84.

² *The Law Quarterly Review*, 1908.

³ *Islamic Review*, September 1914.

⁴ Nichand.

⁵ Mill.

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their aged and feeble relations. He was touched by the lamentations of the departing women and at once restored to mothers their sons, to wives their husbands, and promised to treat whosoever remained in his prisons with kindness. ¹

In praising the Saracens we do not maintain that they were never guilty of pillaging, devastation or any atrocity whatsoever. Individual acts of violence or pillage committed by soldiers might be gleaned from the history of the Saracens. But they were inevitable with an invading army and we have to read the records of the well-disciplined army of Germany which entered Paris in 1870, or invaded France in 1914, to understand the evils of conquering raids. Again, some of the Muslim rulers may have stifled all feelings of humanity in their conduct to the conquered race, but they did it either in gratification of ferocious vindictiveness, or in the pride of power, or as the outcome of the dynastic policy they pursued. But their individual actions cannot be called the deeds of the religion to which they belonged. Religion is a sacred thing, it cannot teach violence and hate. At the St. Bartholomew massacre in France, 10,000 of the common people perished. In 1658 a sentence of the Holy Office of Rome condemned all the inhabitants of the Netherlands to be put to death as heretics, and three millions—says Motley in his *Dutch Republic*—men, women and children were sentenced to the scaffold. Again, in the Greek War of Independence in 1821, three hundred thousand Muslims—men, women and children, the Muslim population of the Morea without exception, as well as many thousands in the northern parts of Greece—were wiped out in circumstances of atrocious cruelty. ²

Were these massacres and slaughters sanctified by the religion of Christendom? Were these atrocities

¹ Vide Amir Ali—*History of the Saracens*.

² Pickthall—*The Cultural Side of Islam*, p. 112.

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perpetrated in conjunction with the teachings of the founder of Christianity? No sensible student of history can contend that.

For the elucidation of the nature of wars and conquests of the Muslims, we may be permitted here to quote some of the statements of non-Muslim writers on the subject. "Islam," says Hallam, "emancipated the vanquished states from the conditions which every conqueror from the beginning of the world up to the days of Muhammad had invariably imposed." "In the countries conquered by the Caliphs," says Godfrey Higgins, "the peaceable inhabitants, whether Greeks, Persians, Sabaeans or Hindoos were not put to the sword, as the Christians have represented; but, after the conquest was terminated, were left in the peaceable possession of their properties and religion, levying a tax for the enjoyment of the latter privilege—a tax so trifling as to be an oppression to none. In all the history of the Caliphs, there can not be shown anything half so infamous as the Inquisition, nor a single instance of any individual burnt for his religious opinions; nor do I believe, put to death in time of peace simply for not embracing the religion of Peace."

"The non-Muslim communities," says Von Kramer, the German Savant, "enjoyed almost complete autonomy, for the government placed in their hands the independent management of their internal affairs, and their religious leaders exercised judicial functions in cases that concerned their co-religionists only. Their churches and monasteries were, for the most part, not interfered with." In the reign of Osman, the Christian Patriarch of Merv addressed the Bishop of Fars, named Simeon, in the following terms: "The Arabs who have been given by God the kingdom of the earth, do not attack the Christian faith; on the contrary they help us in our religion; they respect our God and our Saints and bestow gifts on our churches and monasteries." A spirit, the very reverse

CORRESPONDENCE

of this (intolerance), remarks the author of an article entitled "Islam as a Political System," published in *East and West*, is evinced in every page of the history of Islam to which it has extended, so that in Palestine a Christian poet (La Martine) exclaimed 12 centuries after the events to which we are referring: "The Mohametans are the only tolerant people on the face of the earth," and an English traveller (Slade) reproaches them with being "too tolerant." "The wars of the Arabs," says Bosworth Smith, "were not mere wars of devastation like those of Genseric or Attila in latter times," but with their conquests "two blades of grass were found growing where one had grown before."

CORRESPONDENCE

PRETORIA,
SOUTH AFRICA.

THE EDITOR,
THE *Islamic Review*,
THE MOSQUE, WOKING.

DEAR BROTHER IN ISLAM,

ASSALAM-O-ALAIKUM.

Please do continue sending the *Islamic Review*. I like your Magazine very much: it gives one the feeling that it is good to be born a Muslim.

I cannot refrain from expressing to you my admiration at the policy so courageously and steadfastly carried out in the *Islamic Review*, namely, to exclude any article likely to prove conflicting and frictional, and that would stimulate sectarian feeling. The quiet strength of your Magazine has always impressed me; and I hope most sincerely that the *Islamic Review* will continue to follow the difficult but wise policy of obviating any frictional and controversial elements, which may be very illuminating, but is certainly far from inspiring.

Wassalaam.

Yours fraternally,
HALIMA A. VAGDEE (MISS).

ISLAMIC REVIEW

THE IMAM,
THE MOSQUE, WOKING.

BRADFORD.

DEAR SIR,

ASSALAM-O-ALAIKUM.

Just a line to thank you for the wonderful reception and kindness shown to me while in London, and believe me when I tell you I was dazed, bewildered. I never met so many different nationalities in all my life, in one evening.

But of one thing I felt ashamed. I could not pronounce correctly the answer to our Moslem greeting Assalam-o-Alaikum. I somehow could not get it off my tongue. Perhaps they thought it strange I should accept their greetings and not return them. I hope they understand.

I shall have to hear it a few times before I will be able to repeat like the others did. I may be down in London for the lecture on "Woman of Islam" in July, and I will bring you another lady who wishes to join Islam and at present lives with me here.

I am glad I have seen you all, and I hope it will not be very long before I see you again.

I request you to kindly send me the paper with the photograph of the reception.

Once more thanking you.

Yours fraternally,
ELLIE MITCHELL.

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"AURANIA."

MY DEAR IMAM,

This is just a short line to let you know how I am, and to enquire after you. I am sailing to Canada and am going to stay with Lord Tweedsmuir, the Governor. When I return from Canada, about August, I should very much like to come and see you at the Mosque.

Might I bring a Miss Former, who, like myself, is interested very much in the Muslim religion, but has no wish to change her Faith for purposes of convenience, for I am sure she would be most enthralled.

After all is said and done, what does it matter what one professes; what matters far more is what one thinks. Surely, all religions are but as signposts to guide us to the Father, whether that Father be known as God, Allah, Brahma or Shang Ti. The essence of most religions is good. The Christians have diverged so far from the teachings of Christ as to have rendered Christianity ridiculous. The Muslims have, I should say, stuck closer to the ideals of their Faith than most. That is one of the reasons why it interests me so.

However, I must end this now.

Yours fraternally,
A.G.C.

CORRESPONDENCE

EPSOM,
SURREY.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

I am interested in your religion. Could you please be kind enough to send me The Qur-án, and any pamphlets or books for me to gain further knowledge ?

Yours sincerely,
L.M.

LONDON, W.11.

DEAR IMAM,

When we met at Mrs. Dudley's you were kind enough to say you would lend me some books dealing with your Faith. I should be very grateful indeed if you would do so. Need I say that I am most interested in the esoteric side, for I feel that Truth can only be apprehended by finding the correspondence between the Revelations hidden beneath the varying outer forms of all religious beliefs. It is in this respect that I feel the Inter-Religious Fellowship will do so much good work.

I shall look forward to hearing you speak on the 9th. I also hope one day to take advantage of your most kind invitation to visit your community at Woking.

Very sincerely yours,
J.M.A.M.

LONDON, W.11.

DEAR IMAM,

I am sorry I have not been acknowledging the parcel of books you kindly had sent me before, but I have been away and only found them awaiting me on my return.

Very many thanks. I shall read them with great interest. I hope you will allow me to keep them a little while, as I get very little time for serious reading ; I shall take good care of them.

Looking forward to hearing from you at the Meeting on the 9th June.

Sincerely yours,
J.M.A.M.

ISLAMIC REVIEW

LEEDS.

DEAR SIR AND BROTHER-IN-ISLAM,

ASSALAM-O-ALAIKUM.

Many thanks for your kind letter which I was very pleased to receive. I am extremely sorry that I have not communicated with you for such a long time, but I have been, and still am, very busy. Allow me to assure your kind self and friends, however, that I still hold the Cause of Islam very closely to heart and am still, of course, quite as earnest a Believer as on the day of my conversion four years ago. I always do everything I can to uphold Islam, and try to correct the widespread ignorance of the tenets and practice of our Faith on every occasion, and will endeavour to let you have one or two articles in a typical vein as soon as possible.

Yours very sincerely and fraternally,

SALIM R. DE O' FIRTH.

COLOMBO.

THE SECRETARY,
THE WOKING MUSLIM MISSION AND LITERARY TRUST,
THE MOSQUE, WOKING, ENGLAND.

DEAR SIR,

I shall be obliged if you will send per return gratis a copy of the booklet "Charms of Islam," and any other books and literatures relating to Islam, as I wish to know the teachings of your religion.

Thanking you in anticipation.

I remain,
Yours faithfully,
O. L. VAN REYK.

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THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

From information supplied to me by a member of the Islamic Faith at home I understand that you would be willing to supply me with information upon the principles and practices of Islam.

Yours faithfully,
R.B.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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

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

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

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

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

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

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

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

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

ISLAMIC REVIEW

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

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

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

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

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

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

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

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

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

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

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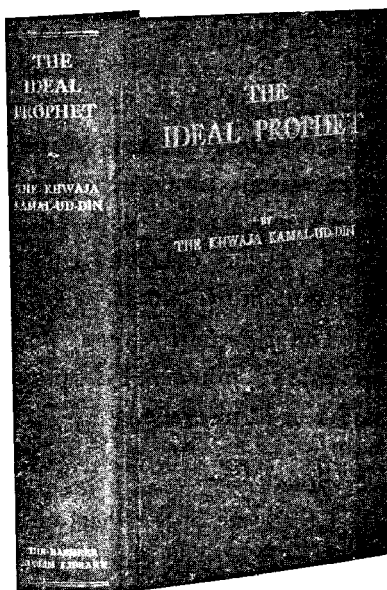
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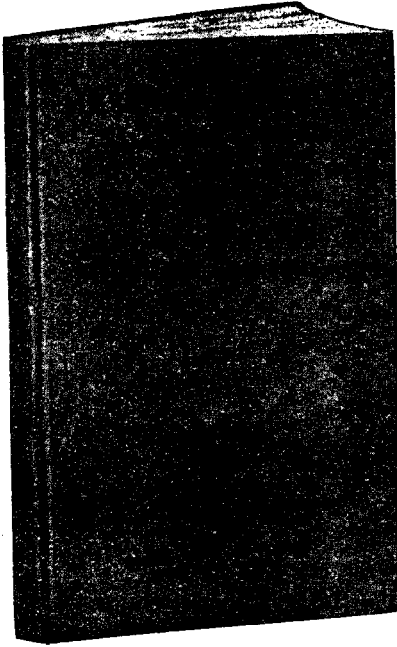
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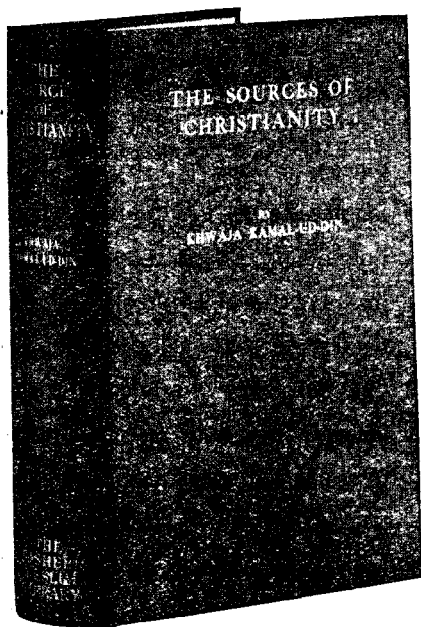
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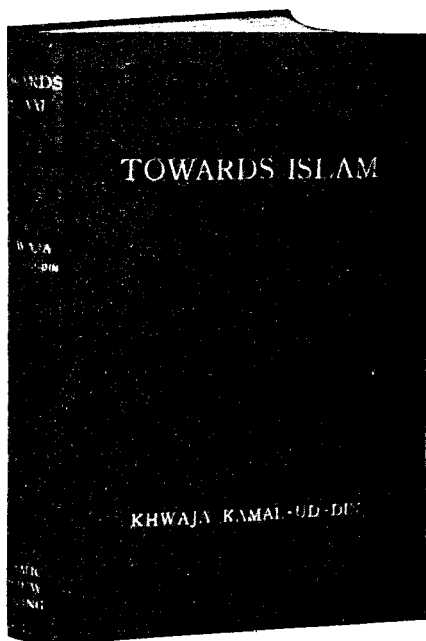
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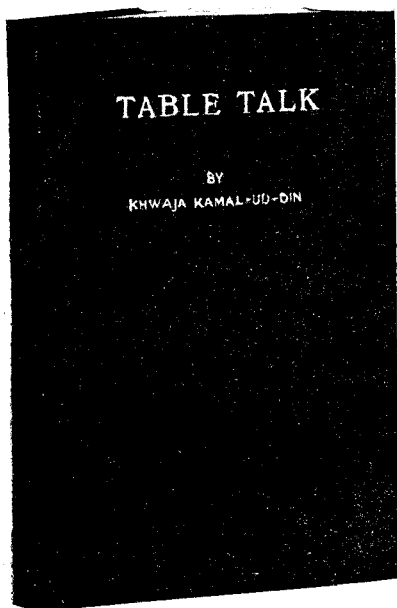
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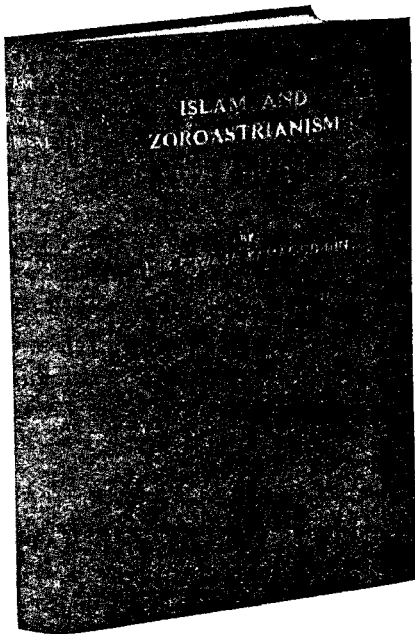
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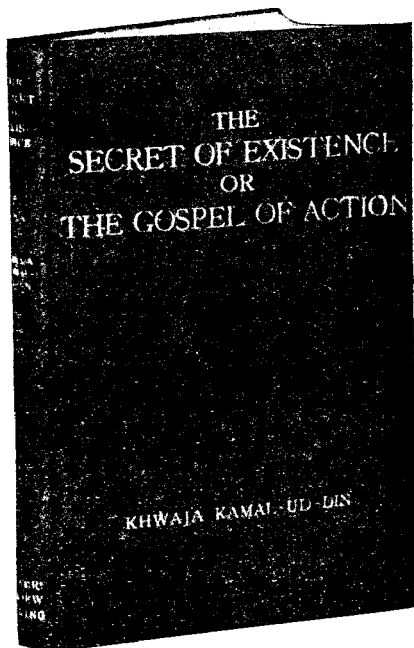
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