

Mohammad is . . . the Apostle of Allah and the Seal of the Prophets . . . "—Holy Qur-ān, 33 : 40
"There will be no Prophet after me."—Muhammad.

The **Islamic Review**

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

Vol. XXVI]

RABI' UL-THANI, 1357 A.H.

JUNE, 1938 A.C.

[No. 6

Annual Subscription 10s

Single Copy 1s

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Published by

THE WOKING MUSLIM MISSION AND LITERARY TRUST,

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا مُحَمَّدُ رَسُولَ اللَّهِ خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

VOL. XXVI.]

RABI'UL-THANI 1357 A.H.

[No. 6.

JUNE, 1938 A.C.]

A DECLARATION

I, Mr. Cecil Mottram Barton, of Cricklewood, London, 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 and others, and that I will live a Muslim life by the help of Allah.

La ilaha il-Allah Muhammad-un-Rasul Allah.

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

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بِعَوْنِ اللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ
 الرَّحِيمِ مُلْكِ يَوْمِ الدِّينِ إِيَّاكَ
 نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
 أَلْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
 عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ

In the name of God, the Beneficent, the Merciful.

All praise is due to God, the Lord of the worlds.

The Beneficent, the Merciful.

Master of the Day of Requital.

Thee do we serve, and Thee do we beseech for help.

Guide us on the right path.

The path of those upon whom Thou hast bestowed

favours.

Not of those upon whom wrath is brought down,

Nor those who go astray. Amen.

WORLD CONGRESS OF FAITHS

Ultimate Source of all Strength and Beauty

Casting aside all our misleading sense of achievements, and rising above the feeling of the apparent vastness and grandeur of the Creation, we stand with awe and humility before God, the One Invisible Author and Sustainer of all, to realise how in Him lie all strength and beauty, and how these abound in the Universe only by His sufferance. As we perceive in Him the Originator and Sustainer of all life, all power, all comfort and all happiness, we perceive also how His power and control encompass the whole of possible existence—we feel how this immense diversity of the creation is held together throughout by His one beneficent purpose, and how, coming nearer to ourselves, the destinies of all the units of human society are guided from step to step with love and care by His overwhelmingly beneficent will. We further realise that, but for the unceasing manifestation of His mercifulness, nothing can exist and thrive, and that, as He suffers everything and every system to exist and grow, He also consummates it at the end of a fixed period to make it fulfil some higher object of existence. We remember that He is the Author of all laws, and that the highest of His laws is beneficence and mercy.

As we realize all this, we feel that the only part we can play in the scheme of the creation is to follow His will with all our faculties of body, mind and soul, and that, therein alone lies our highest achievement, the fulfilment of the supreme object of our existence. We have not created ourselves, nor do we know our destiny; our destiny is known only to Him, Who has created us. The knowledge of that destiny can come to us only by degrees, and only if we apply to Him with due humility of spirit.

ISLAMIC REVIEW

All Goodness lies in Submission to Divine Will

It is in thus appealing to the Author of our destiny for knowledge of it that our spiritual life lies. The spirit of self-sufficiency in us is disastrous to our spiritual existence. The scheme of creation is irresistible. The Qur-án says: "Everything submits to Him willingly or unwillingly." It is the willing submission to the Author's scheme that constitutes spiritual life. The nearer this willingness of ours approaches to perfection, the healthier we are spiritually, and the more cheerful, joyous and comprehending in our inner nature. This effort towards willing submission should not, however, proceed from our assertive ego, which makes it appear as if the strength that the mind needs to overcome its own imperfections, including the strength, willingly submit to the course of destiny, lies in the mind itself. Let us recognise instead that our mind is itself a creation of God, and, as such, depends upon Him even for the ultimate strength of submission. It is this total, unreserved reliance on God at every step of our spiritual journey that will enable us to understand His will for us, and understanding, submit to it cheerfully. This is the straight and plain path to our destiny. There are two other paths—one the path of arrogantly questioning the wisdom of the Divine scheme, and refusing at every step to follow destiny—the other, the path of self-sufficiency that urges the mind, instead of discovering the destiny appointed for it as a part of the whole, to give the individual self and the rest of Creation a destiny from itself. This, indeed, amounts to a denial of any scheme of Creation. Both these paths being wrong are fraught with pain and suffering to our existence—both immediate and ultimate. May we be given light enough to eschew both these paths and understand not only that the Creation has a purpose, but also that the purpose is to give the grandest fulfilment to the object of our existence.

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As the name itself signifies, "Islam" is the path of submission. The capacity for walking along this path, no doubt, lies dormant in every person, but the inclination to adopt one of the other two paths is very strong in man as he emerges into moral life. The higher nature of submission is found submerged in the lower nature of disobedience. According to the Qur-án, the self of man does not emerge into this world in a perfected or refined form. Like a noble metal, the soul of man is pushed forth from the physical to the moral world in a crude form mixed up with all sorts of dross. To use the words of the Book:

"And the soul and its perfection,
So He intimated to it by inspiration its deviating
From truth and its guarding (against evil).
He will indeed be successful who purifies it,
And he will indeed fail who corrupts it."

(91:7—10.)

The Process of Self-Purification

Our spiritual life, therefore, consists of a sustained effort to purify the original but latent spirit of submission in the soul from the dross of the spirit of rebellion. This is not a path strewn with roses. Like all real achievements, it is beset with difficulties. Like all real comforts, it has to be earned through discomfort. All the different aspects of life have to be harmonised; each and every faculty of ours has to be disciplined for the purpose of that harmonization. It is indeed "an uphill road," as the Qur-án would put it, but it is the only road. Difficult though the path is, the inexhaustible helpfulness of Divine beneficence, not only promises, but assures us of the achievement of our goal. His help comes first in the shape of revealed ordinances for the general guidance of our individual and social lives on all their different plans. These are accompanied by the examples of the persons who receive this revelation for the rest of the people, and who are specially

purified by the Holy Spirit of God to serve that purpose. These persons are called "nabi" in Arabic, imperfectly translated into English by the word "prophet," and they have appeared in all ages and among all nations. We should pay indiscriminate and unreserved homage to all of them, as this will open our mind to the universality of Divine Light in human society—a stepping-stone towards cosmic consciousness.

These two principles of universal Divine guidance through dispensations and appointed personalities are the lines along which our spiritual struggle should be carried on. The course of the struggle is a long one, and consists of innumerable stages, which can broadly be reduced to three. The first is the one in which the spirit of submission is practically non-existent, and the self manifests only the overwhelming passion of insubordination and sin.

Three Stages on the Road to Spiritual Journey

The self at this stage is in its original crude form, and has not yet received the supporting light of God. In Islamic terminology, it is called "Al-nafsul-ammarah" or the "commanding self." The animal self of man holds sway over his whole consciousness and completely overshadows his spiritual vision. It creates for him a false heaven of bestiality. The ignorant self wallows in and gloats over it. The terms "morality" and "moral standards" are meaningless to it, and it does not follow such standards excepting in so far as it is compelled to do so by convention or by the physical power of others. Then, by a prolonged effort through patient prayers and disciplinary measures, one reaches the second stage of the spiritual journey. Here, the spirit of obedience and submission does make itself felt, but is still too weak to have the mastery over the other spirit of insubordination. To borrow a biblical phrase, "the spirit is willing, but the flesh is weak." It is called in

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Islam, "Al-nafsul-lawwamah," or the "chiding self." Remorse, repentance, and what is called the pangs of conscience are the characteristics of this stage, during which the difficulty of the spiritual struggle is felt especially. Doubts and despair beset the path, and the pilgrim is, spiritually speaking, almost bled to death in the course of this struggle. Indeed, at times he cries out in despair: "Mata Nasrullah?" "Where is the help of God?" But just at these critical moments the voice of God rings in the soul, saying: "Behold! the help of God is very near." Thus, supported subtly, yet tangibly, by the hand of God and gradually overcoming the different weaknesses of the flesh, the self of man progresses till it reaches the third and final stage of its evolution, termed in Islam, "Al-nafsul-mutmainnah," or the "self in repose."

At this stage there is a complete harmony between the Divine purpose and the desire of the self. The soul is completely free from the rule of the restless and insubordinate flesh. Peace has descended on the soul. The self has entered into complete submission. May God lead our souls along the straight path to this submission and peace!

"O God! We ask of Thee steadfastness in our pursuits. We ask of Thee the intent for good action, and power to thank Thee for Thy benevolence, and the power to render Thee devoted service. We ask of Thee the tongue that speaketh truth, and the heart that entertaineth no misgivings and the gift of fellow-feeling."

(Prophet Muhammad, Adapted)

"Our Lord! Call us not to account if we have forgotten or erred in anything. Our Lord! Lay not on us a burden heavier than we have strength to bear. Wipe out the faults that we have committed, and cover us from any in future, and have mercy on us."

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Allahumma antas-Salamu wa minkas-Salamu;
tabarakta ya Zal-jalali wal-ikram.

"O God. Thou art the Author of peace, and from Thee comes peace, blessed art Thou, O Lord of Glory and Honour!"

(*Qur-án*)

ISLAMIC SOCIALISM

BY M. FATEHULLA KHAN

Islam is a social polity co-extensive with life itself. Its laws are elastic and broad enough to meet any exigency of time or situation, without in any way disregarding the fundamental truths of human nature, as pointed out by the Holy Qur-án. Islam has an evolutionary outlook on life and admits the growing complexity of social phenomena. Yet it emphasises the laws of human nature which are immutable. So, whatever its laws of social order, political structure, or economic development, they have all been so evolved as to remain in consonance with human nature which is not only unchangeable but also universal.

The modern socialistic theory is that state control is preferable to private enterprise. It regards government control "as essential to the welfare of individuals and society." Government, far from being an evil, is a positive good. The existing political machinery should be used for economic purposes. The means of production and distribution should gradually be taken over by the government from the private capitals. Capital, indeed, is necessary, but not the private capitalist. Private ownership in the production of goods, the socialist condemns as absolutely evil. Capital should be used for the good of all, not for the benefit of the few who are the lucky present possessors of it. If it is to be used for the good of all, then the state which

ISLAMIC SOCIALISM

exists to further the common well-being should control it. Capital should be "socialised." The essential ideas of the best modern socialism are simply the substitution of state ownership of certain things for private ownership. It does not seek to abolish private property. The socialist regards private property as essential to the development of the individual; but considers that the distribution of private property is at present inequitable.

Communism, too, has something in common with socialism. Communism is one of the oldest conceptions of an ideal form of society. The modern theory is that the labour and income of society should be distributed equally by a common authority. No such institution as private property should be allowed. This theory may be called the economic theory of communism. The earliest communism, however, regarded equal distribution not as an economic, but as political and moral necessity.

However, there exists a sharp distinction between socialism and communism. It has to be pointed out that socialists refuse to identify socialism with communism, or with paternalism or state-socialism. Communism, they maintain, stands for the holding of all things in common, while socialism emphasises community of industry, production and distribution only. Moreover, socialism, they say, does not mean a mere extension of state-function such as is implied in the notion of paternalism. Socialists do not favour increasing governmental control merely for the sake of adding power to the government, but rather because they believe that the individual would have more freedom than he now has. Their idea of the State is rather that of a fraternal co-operative commonwealth than a Paternal State. The socialists of Germany, for example, were bitter opponents of the state-socialism of Bismarck, which,

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they asserted, did not aim at the social and economic amelioration of the people, but rather at the extension of the power of bureaucracy. In England where Democracy has made greater headway than in Germany, the distinction between socialism and what is called state-socialism is not as sharp. The socialism of the English Fabian society, for example, is in reality what is called state-socialism.

In Islam, a state should be a powerful organisation and must be strong enough to control all its affairs. Any ideology that seeks to destroy the state-control has, therefore, no place in the Islamic polity. Although class antagonism, such as we see to-day, did not exist at the time Islam was presented to the world, nearly thirteen and a half centuries ago, yet it took cognisance of the dangers of organised wealth and exploitation of labour. Consequently, Islam has laid down certain definite rules and regulations under which distribution of wealth and property and the state-control over certain matters should work, and these may be regarded as socialistic elements in the politics of Islam.

Taking a bird's-eye view, within the space available to me, these socialistic principles are to be found in the following institutions of Islam.

(1) *In the law of sub-division of property and distribution of wealth.*—The scheme of inheritance has been so judiciously framed as to put a brake on the great diversity in the distribution of wealth, and thus extend the underpropriatorship of property to a greater number, generation after generation. Endowments to the state or public charities of the whole property are allowed. The Islamic scheme of distribution does not call for state interference; it is the law which distributes the estate and effects, whereas the distribution of labour and income is regulated by the economic condition of society.

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(2) *In the Prohibition of Usury.*—Islam has interdicted usury or interest, and has thereby put a check on capitalism and exploitation of labour and poverty.

(3) *In the Institution of Zakat.*—Zakat is the Islamic poor-rate. Zakat means "cultivation by pruning," "causing to grow straight." Its imposition on Muslims is enjoined by the Qur-án, making it a means for the cultivated growth of the community. "A tax shall be taken from the rich and given to the poor," said the Prophet. The underlying idea is that no Muslim should starve for his inability to earn his livelihood, and that the incapacitated should get some relief from the State. This is not an abstract principle, but a moral injunction made binding upon the conscience of every Muslim and enforceable by the State.

The present-day cry of "old age pension," "labour insurance" and other like proposals, and the struggle to get them enforced by legislation, are of recent growth, but Islam long long ago presented such a system of organised relief through the State that it is difficult to replace it by a better one.

(4) *In the Mercantile Law.*—Islam prohibits monopoly of trade, holding up commodities in stock and buying up staple foodstuff wholesale for inflating the market by artificial means. Such obnoxious practices and capitalistic speculations are checked by the injunctions of the *Shariat*. The concomitant evils of such practices seriously affect the economic condition of the people, especially the poorer classes, and, therefore, Islam does not countenance the presence of such capitalistic tendencies, be they even on the part of the State. Islam does not interfere with private enterprise, or with individual initiative. It encourages trade and industry, but condemns trade-monopoly and artificial inflation of markets.

(5) *In the Nationalisation of Land.*—Islam recognises man's right to nature's gifts such as the air, the sea, the light, and the land, and that every man has equal right to their enjoyment. "God placed treasures in the earth and at the bottom of the oceans as ornaments for men," says the Qur-án. So, land belongs to the commonwealth. "Whoever squats on a plot of land and tills it" is entitled to hold it under the State; but neither the head of the State nor the people have absolute right to the land under the State. Individual right is recognised on a twofold ground: (a) actual use and occupation and (b) payment of taxes to the State for the protection it affords to the people.

It is obvious that these principles knock on the head of feudalism and landlordism. In fact, we find in the early wars of the Islamic Commonwealth that socialism was fighting the imperialism of the Romans and the Persian—democracy against autocracy.

(6) *In the Dignity of Labour.*—By such declarations as "labour has divine approval," "God is gracious to him that earneth his living by his own labour," and "pay the workman his wages before his perspiration dries up," Islam has raised the dignity of manual labour. Consequently, the lowliest of the labourers in Islam is equal to the highest dignitary in Society.

Thus, the whole economic system of Islam is built up on a basis altogether its own, and is a harmonious, useful and workable blending of Capitalism and Socialism, with the best features of both without the defects of either. This system I have preferred to call "Islamic Socialism."

MUHAMMAD MY MASTER

BY HAMID RAZA, B.A.

(Continued from Vol. XXVI, Page 181.)

The charm of Muhammad's personality lies in his being human. We human mortals do not require the sojourn of God-incarnates on the earth to show us the way. Indeed we moderns have outlived the age of the God-incarnates and have lost our faith in them as human ideals. Our Prophet introduces the modern age by dismissing the idea of incarnation as primitive and irrational. In the blessed race of the prophets and seers Muhammad is the one individual whose life-history has not been converted into a "fairy tale" or his person raised to the pedestal of divinity by his followers. A new religious ideology is set forth by him and, strange to say, adopted by the thinking minds in the West. According to this new ideology, the Church seems to become an anachronism content to remain stranded on the shoals of dogma, and to see the tide of modern thought sweeping irresistibly past her. The slow compulsion of European thought—scientific, philosophical and religious—has led the liberal churchmen to overhaul the fabric of traditional Christianity. The New Theology compels thinking men to orient themselves afresh and asks them, in the present flux of religious dogma, if it may not be possible to find a more secure basis for their faith in some *vital creed*. It is this vital creed of the Modernist which finds its highest realisation in Muhammad. Bishop Gore, Dean Inge, Hastings Rashdall, and Bishop Barnes are the advocates of a Neo-Christianity and realise the tremendous issues that are at stake for the Church. They fail to identify their intellectual movement with the dogmatic structure of the Pauline Christianity. The dogmas of incarnation, atonement and trinity have been

traced by the Higher Criticism to the pre-Christian pagan cults.²⁰ Jesus, therefore, has come to be recognized as a *man* by the liberal theology, and the Modernist is merely formulating the progressive opinion in general. He brings home the important truth that Christianity with its dogmas has long ceased to be an inspiring force in the life of mankind. Man cannot progress as long as his mind is under the thralldom of these lifeless dogmas. Thus the merit of Christian apologists consist in adapting Christianity to the growing phases of human thought. "The tragedy of Christianity repeatedly has lain in the persistent, ingenious endeavour to make it costless; *but that essentially ruins Christianity.*"²¹ (My italics.) The findings of modern science are essentially antagonistic to the claims of the Church. Strangely enough, they are thoroughly in conformity with the teaching of Muhammad.

Witness, for example, the following passage from a modernist:

"Jesus did not claim divinity for himself. He may have called himself, or more probably allowed himself to be called, the Messiah or Son of God. But never in any critically well-attested saying is there anything which suggests that his conscious relation to God was other than that of a man towards God. . . . It obviously follows from this admission that Jesus was in the fullest sense a man, as much so as any other human being, that he had not merely a human body, but a human soul, intellect, will. . . . The Virgin Birth, if it could be historically proved, would be no demonstration of Christ's divinity, nor would the disproof of it throw any doubt upon that doctrine."²² Rashdall's rejection of

(20) The Qur-an anticipated this criticism 1355 years ago. See the Qur-an, 5:77 and 9:30

(21) Henry Emerson Fosdick, "The Secret of Victorious Living", p. 44-45

(22) Hastings Rashdall, "Jesus, Human and Divine," p. 1115

Jesus' divinity forms a landmark in the history of Christian thought; but it should be conceded without demur that Rashdall follows the rational yet sublime view taught by Muhammad.²³ The Prophet is indubitably inspiring the Western savants to recognise the Church creed and restore it to its pristine purity. The lead given by him is in the best interests of the faith of Jesus and followed by the exponents of modern thought. Oliver Lodge says: "His (Jesus) humanity is to be recognised as real and ordinary and thorough and complete: not in middle life alone, but at birth and at death and after death. . . . The un-uniqueness of the ordinary humanity of Christ is the first and patent truth, marked only by well-meaning and reverent superstition."²⁴ Haeckel speaks of Jesus as "that noble Prophet and enthusiast, so full of love of humanity." Charles T. Gorham shares the Islamic view when he says: "As regards the work and function of Jesus as the saviour from sin, it would seem that the extraordinary position that the Church has assigned to him received no sanction from him."²⁵ His thought about himself appears to have been confined to the function of 'Prophet' or 'herald,' possibly the Messianic Head of the new Kingdom. . . . These typical extracts from the leading Christian thinkers show a distinct influence of Muhammad on the historical development of Christianity. No theology, preaching the doctrine of atonement and trinity, has contributed to the betterment of the condition of mankind, as their advocates exert all their energies to ban all freedom of thought so necessary to human progress. As a matter of fact, the dogmas of

(23) See the Qur-an, 3:58; 4:171; 5:17, 72, 116; 19:30-33; 19:87-92.

(24) Sir Oliver Lodge, "Man and the Universe", p. 187

(25) See the Qur-an 5:77; 5:116; 9:30

the Church are utterly foreign to the pure faith of Jesus. "The doctrine of atonement or redemption is still more generally abandoned. That is a plain admission of the intellectual bankruptcy of Christianity as Europe has known it for fifteen centuries." ²⁶ Perhaps Nietzsche is right when he asks: "What did Christ deny?" and answers: "Everything which to-day is called Christian." His criticism is in complete accordance with, or should we say, derived from the teachings of the Prophet of Arabia. Muhammad sets to himself the grand task of reforming all the outworn creeds and restores the religion of Jesus to its primitive purity. All the noble attempts to purge the Church of foreign influences have their origin in his remarkable teaching, and the Modernists and Rationalists are merely following the progressive ideals of Islam. Muhammad, therefore, leaves a permanent impress on the history of advanced religious thought, and is the *one* inspiring force of all those healthy movements in the East and in the West that have been devised to humanise religion. He rids the human mind of the horrors of the Athanasian Creed and makes salvation no exclusive monopoly of a single nation. He deals a death-blow to religious rancour by teaching his followers to cherish the greatest reverence for the Prophets and patriarchs of every nationality. He thus gives a practical shape to the age-long dream of a universal brotherhood of man, cordially receiving all the sacred teachers of humanity and making it compulsory for his disciples to *believe* in them. Herein lies the distinctive merit of the Prophet as being a universal teacher of mankind, pointing the glorious path to peace and toleration. The cultural value of Muhammad's teaching will be appreciated as the world becomes wiser in regulating the relations of her citizens. One has to agree with the

(26) John McCable, "The Bankruptcy of Religion," p. 151.

MUHAMMAD MY MASTER

Orientalist, Stanley Lane-Poole, that Islam is "a form of pure theism, simpler and more austere than the theism of most forms of Christianity, lofty in its conception of the relation of man to God, and *noble in its doctrine of the duty of man to man, and of man to the lower creation.*"

As an educational experiment, Islam is "a new sort of training for a new sort of living." *27

Muhammad changes the very ideology of the world by discountenancing "asceticism" as a religious rule of life. Through him, mankind learns a new view of life and a new way of thinking. By his emphatic rejection of renunciation ethics, he opens a new chapter in the history of religion and favours the development of humanity on singularly new lines. Islam teaches that life is a round of duties and responsibilities. The *Shariah* aims at the conquest of matter and *not* flight from it. The spirit of Islam is not afraid of its contact with the world of matter. As the Qur-án says: "Forget not thy share in the world." Islam thus aims to prepare man for a healthy corporate life and saves him from a pernicious drudgery of seclusion and isolation. The way in which it moulds the life of an individual is not idealistic at the expense of realism nor realistic to the detriment of idealism but represents a harmonious blending in co-ordinating spirit and matter, volition and nature, belief and social necessity. This co-ordination of the spiritual and the material elements of human nature is the distinctive achievement of Islam. It makes a proper adjustment of man's relation to the external force of the universe and reconciles the ideal and the real by eliminating all mutual opposition. "It is the sharp opposition", says Iqbal, "between the subject and the object, the mathematical without and the biological within that impressed

* (27) H. G. Wells, "The Work, Wealth and Happiness of Mankind," p. 752.

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Christianity. This essential difference in looking at a fundamental relation determines the respective attitudes of these great religions, that is to say, Islam and Christianity, towards the problem of human life in its present surroundings. Both demand the affirmation of the spiritual self in man, with this difference only that *Islam, recognising the contact of the ideal with the real, says 'Yes' to the world of matter and points the way to master it with a view to discover a basis for a realistic regulation of life.*"²⁸ Accordingly, the highest possible life is that which leads to the complete and harmonious development of the whole personality, in preparation for the life to come. The Prophet's teaching is uniquely distinct in teaching man to be spiritual enough to possess his soul in the noise of the blatant world, and not in the peace and silence of an anchorite's apartment. According to his teaching, man should not flee from the world of matter to find "the way to holiness" in the wilderness. Nietzsche's view of asceticism is essentially Islamic when he says: "Hath there been anything filthier on earth than the saints of the wilderness? Around them was not only the devil loose, but also the swine." Thus spake Zarthusra. Asceticism is favoured by other religions but condemned by the Prophet. Its history is one of never-ending oscillation between things secular and things spiritual. "The hopelessness of Christian theology in respect of the flesh and the natural man generally, has, in systematizing fear, made of it one tremendous incentive to self-mortification."^{* 29} The case with Islam is totally different. Its moral discipline does not admit of any ascetic austerities. The Prophet says: "The (Islamic) religion is easy to practise; and none may overdo this religion but it overwhelmeth him. So take

(28) Sir Muhammad Iqbal, "Religious Thought in Islam," Lahore edition, pp. 12-13.

* (29) William James, "The Varieties of Religious Experiences," p. 302.

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the middle path and approach (perfection) and be of good cheer. . . . " ³⁰ This beautiful precept recommends a natural way of living. Islam, therefore, is a programme of natural living, and strongly disapproves of austerities and acts of self-denial sanctioned by most religions as a means of spiritual edification. With such a guiding morality, a Muslim has no morbid mentality to obscure his outlook on life and letters. Life is no "galling load" to him. He translates joy in its fulness, except within the narrow ambit of the forbidden, and possesses the flavour of life denied to the followers of many creeds. In a word, the attitude of Islam towards the mundane world is not shy and shrinking, but bold and conquering.

If Religion is on trial in the educated mind of Europe, it is mainly because orthodox Christianity is "a conglomeration of unseen" ³¹ and sanctifies "asceticism" as a religious ideal. Monachism is a fruit which grows abundantly in the lush jungle of Hindu and Christian thought. The outburst of modern humanism has exposed the radical defects underlying the system. "The optimism and refinement of modern imagination," says William James, "has changed the attitude of the Church towards corporeal mortification and a Suso or a Saint Peter of Alcantara appear to us to-day rather in the light of tragic mountebanks than of sane men inspiring us with respect." ³² James' angle of vision is entirely different from the Christian creed. In his attempt to disfavour "asceticism," he is merely rendering a conscious homage to Muhammad. It is a miracle of the Prophet that he revolutionises the domain of Science by depreciating the ethics of monasticism and asserts, as never before,

(30) "Sahih Al Bukhari," Translated into English by Maulana Muhammad Asad (formerly Leopold Weiss).

* (31) Charles T. Gorham.

(32) William James, "The Varieties of Religious Experiences," pp. 360-361.

the inherent power and dignity of the spirit of man. European religion and European philosophy are, comparatively speaking, recent phenomena in the evolution of modern thought. It is almost a dull, prosaic task to enumerate the layers of dead religions and extinct philosophies that have gone to make the subsoil from which has eventually blossomed forth the flower of modern thought; *but it can be definitely asserted that the new morality forbidding the "Corporeal mortification" had its first advocate in Muhammad.* He expounds a new theory of life when he says: "*There is no asceticism in Islam.*" All the humanist exposition of religious asceticism reflects the truth of the Prophet's teaching. Herein the whole superstructure of modern thought in relation to the ascetic idealism has received its strength from him. The truth is that Christian scholarship is drifting more and more towards an entire surrender of all that is distinctive of Christianity and following Muhammad as its sole guide. Dean Inge says: "We are not bound to accept the extreme asceticism which captured the Church; it was not originally a Christian movement."³³ The Qur-án *deserves* its "divine" claim, for it is the first to advance the criticism that is offered by Dean Inge to-day. It says:

"And (as for) *monkery*, they (Christians) innovated it—We did not prescribe it to them—only to seek God's pleasure, but they did not observe it with its due observance."
(58: 27.)

Two things are clear from the Qur-ánic narrative: firstly, that *monkery* is a later-day accretion to the simple faith of Jesus, and secondly, that it receives no sanction from God but is devised only by some perverted minds

(33) I have chosen this quotation from "Points of View" edited by G. Lowes Dickinson.

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"to seek God's pleasure." God is not responsible for the deliberate faults of His creatures. Let us see how the wonderful testimony of the Qur-án is confirmed by the trend of modern philosophy. Prof. George Albert Coe observes: "*Just so, to get on the safe side of an ethically irresponsible god or to accumulate merit with him, is a very large factor in asceticism.*"³⁴ (Italics are mine.) The Qur-ánic analysis of Christian "asceticism" surpasses anything contrived by the brain of man and proves its origin from the Absolute. Even a hostile critic corroborates this analysis: "Jesus did not organise his disciples into a band of monks."³⁵ How the leading thinkers of Christendom accept the Islamic view of asceticism may be seen from the following passage from the Bishop of Birmingham: "Our modern aim is to strengthen and discipline the body so as to fit it both for intellectual activity and also for spiritual understanding. . . . We moderns who reject the old dualism of body and soul do not find it necessary to harm the one so that the other may be stronger and more beautiful. . . . Hence a tortured body is likely to produce a warped mind. Bodily health will, by the very nature of our being, minister to religious health, and health of body should be regarded as a prerequisite alike for outstanding intellectual achievement and for exceptional religious experience. These conclusions will be challenged by those who take a perverted delight in the austerities which have preceded mystical states. Such will claim that horrible forms of asceticism were necessary to the experience which followed them. . . .

(34) George Albert Coe, "The Psychology of Religion," p. 148.

(35) Arthur Anthony Macdonnel, "Lectures on Comparative Religion," p. 178.

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THE VINDICATION OF JIZYAH

BY M. Y. KHAN.

(Continued from Vol. XXVI, Page 193)

Jizyah was of two kinds—the one being the voluntary and by composition, whose rates were agreed upon by the parties concerned, and the other imposed by the Imam, who confirmed its payers in the possession of what they possessed, the rates varying from 48 dirhams a year in the case of people in the highest position to 12 dirhams in that of the humblest.¹ The method as to how it should be realized has been so very explicitly pointed out that it leaves no room for any doubt that oppression was the last thing intended by it. "And it is imposed upon them (Zimmis) in the shape of a tribute called poll or capitation tax (Jizyah) by means of which they secure protection for their property, personal freedom and religious toleration from the Muslim Government."²

The great Magna Charta of Muhammad to the nations on whom Jizyah was imposed, granted amnesty to those who were present and to the absentees as well. The records of the times of Umar and Ali, the two enlightened Caliphs, who followed closely the Holy Prophet, show what seriousness was attached to this solemn pledge given by that master to the non-Muslim subjects paying this tax. The former recommended to his successors the Charter of the Holy Prophet as a solemn obligation for the fulfilment of the promises made to the Zimmis to protect them and to confer on them all that humanity demanded. The latter, who, subject to the payment of the Jizyah, considered the rights of the Zimmis as equivalent to those

(1) Hughes "Dictionary of Islam," p. 620.
(2) "Raddul-Mukhtar," Vol. 2, p. 7; "Fatawai Alamgiri," Vol. 2, p. 860; "Hidaya," Vol. I, p. 102.

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of the Muslims, enjoined the Governor of Barzakh Saboor to abstain from molesting the non-Muslim subjects of the Muslim Government. "If you would do against my instructions," said Ali, "God would hold you responsible and violation of contract would terminate your office." Other divines whose veracity is universally acknowledged have preached and practised similar leniency and toleration for the Zimmis. Thus philology and history combine to testify that Jizyah is a tax neither in any way peculiar to the Islamic Law, nor oppressive in any sense of the term.

A careful study of Islamic traditions will bring many more truths to light about which the historians are quite in the dark. It is enough, however, for our present purpose to learn that Jizyah was a protective duty. It was paid back when the Muslims failed to protect the subject races. Islam never employed any force for its collection, and it advised its adherents to pay due regard to the feelings of the Zimmis. Emphasis was also laid on yearly payment. Those entrusted with the duty of collecting the Jizyah were particularly instructed to show leniency and refrain from all harsh treatment. Even in the case of non-payment, infliction of corporal punishment was forbidden. Islam not only reduced the rigour with which the Romans exacted Jizyah, but modified it in extent too. It became a very light duty which was not at all instrumental in increasing the number of converts directly or indirectly. The word "Jizyah" appearing in the Qur-án (9: 29) shows the all-embracing nature of the Holy Qur-án, which, according to Bosworth Smith, "is a book of poem, of common prayer, and a code of laws." No wonder Burke admits it to be "interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world."

The Christian priests not only have maliciously corrupted the history of Islam, but have ignored the writings of their own co-religionists. Jerugal, the Patriarch of Merv in the days of Othman, wrote a letter to the Lord Bishop of Limean in Persia praising the freedom of conscience that the Christians enjoyed under Muslim rule, and Jesujab III, the Jacobite Patriarch addressed to Simean, the Metropolitan of Revershire and Primate of Persia, letters which have refuted the oft-repeated argument that the people of Merv were compelled to leave their own religion, and established beyond all doubt that they "were suffered to keep it safe and undefiled if they gave up only a moiety of their goods of this fleeting world. . . . Your people of Merv were willing to barter for a moiety of their goods—even less."³ Fournefort, when writing in 1700 of the conversion of Candests, confessed that "these wretches sell their souls *a penny worth* . . . the privilege of their being exempt from capitation tax, which is not above five crowns a year."

Schefflers admits "that the one ducat a head was a very trifling sum." Draper confirms this when he says that "on the payment of a trifling sum the conquerors granted to the Christians and Jews absolute security for their worship." Godfrey Higgins also endorses this, saying "after the conquest was terminated, the subjects were left in peaceful possession of their properties and religion, paying a tax for the enjoyment of this privilege, *so trifling as to be oppressive to none.*" Lastly, Dr. Margoliouth, in his book "Muhammad and the Rise of Islam," confesses that "His recognition of the principle that the money payment would serve instead of a religious test shows how little of a fanatic the Prophet was at heart."

(3) Arnold. "Preaching of Islam," pp. 71-72.

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These conversions to Islam were, therefore, not because Jizyah was regarded as so oppressive a tax as to drive the non-Muslims either to embrace the faith or court death. The fact is that these people cared little or nothing for the beliefs of their forefathers. Draper has rightly said: "To one whose faith sat lightly upon him, or who valued it less than the tribute to be paid, it only required the repetition of a short sentence acknowledging the Unity of God and the Divine Message of the Prophet, and he forthwith became, though a captive or a slave, the equal and the friend of his conqueror. Doubtless many thousands were, under these circumstances, carried away." The causes of the rapid conversions to Islam have been characteristically described by Gibbon in a passage thus:

"On becoming converted, the subject or the slave, the captive or the criminal, arose in a moment to be the free and equal companion of the victorious Muslims. Every sin was expiated, every engagement was dissolved, the vow of celibacy was superseded by the indulgence of nature, the active spirits who slept in the cloisters were awakened by the trumpets of the Saracens."

Prof. Monet has more admirably brought out the causes. To quote his own words: "A creed so precise, so stripped of all theological complexities, and so accessible to the ordinary understanding might be expected to possess, and does possess, indeed, a marvellous power of winning its way into the conscience of men." Mahatma Gandhi, the great Hindu leader of India, has simplified the position still further—"For I have seen that any Zulu embracing Christianity does not, *ipso facto*, come to a level with the Christians, whilst immediately he embraces Islam he drinks from the same cup and eats from the same dish as a Mussalman." Sir P. C. Ray, the great

Hindu scientist of India, emphasises that it was the catholic policy of Islam that won converts, and that no sword was at work :

“Islam is the most democratic of all religions. It is the perfect equaliser of humanity. The moment you embrace Islam, you are raised to a footing of equality with any member. In the Mosque, the Badshah (King), the Amir (Chief), the Faqir (beggar), the Bhishti (water-carrier) and the meanest coolies (labourers) pray side by side. Islam knows nothing about distinction of colour. Islam has made universal progress from the borders of the Pacific Ocean to those of the Atlantic on account of its liberal policy. Then again, within recent times, Islam has been making gigantic strides in the Malaya Peninsula, not on account of ‘the sword or the Qur-án’ policy—these parts have never been under Muslim rule—but because of its catholicity and its liberal policy.”

“Death or Islam,” “Islam admits of no compromise,” and similar charges are assiduously fathered upon Islam by the hostile critics, more particularly by the Christian priests and propagandists, who were never known to be tolerant towards other creeds. We have seen, however, that the tolerant spirit of Islam has been testified to by impartial critics from outside the fold who acknowledge freely that the causes of its spread have been anything but force, and we shall revert to this again before we conclude. In the meantime, let me cite some authoritative opinions to prove that, if the charge of persecution and the shedding of human blood in the name of religion without any justification can be proved against any religion it is Christianity.

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Milman observes:

"The Unbeliever was the natural enemy of Christ and of his Church; if not to be converted, to be punished for the crime of unbelief, to be massacred, exterminated by righteous sword."

Basnage relates:

"At Worms the Jews sought refuge in the bishop's palace, where they were given the choice of sword or baptism, and those who did not adopt the latter alternative committed suicide."

"At Bavaria 12,000 Jews were massacred. Wherever the Crusaders went, the poor Jews had only a choice between death and baptism."

"In England, their fate was as bad. They were plundered and massacred indiscriminately."

Hecker writes:

"At Strasburg 2,000 Jews were burnt alive in their own burial ground, where a large scaffold had been erected; a few who promised to embrace Christianity were spared and their children taken from the pile."

Lindo, while commenting on the atrocities committed by the Christians on the Jews in Portugal, says:

"A fresh edict now went forth that all children between fourteen and twenty should also be taken from their parents and baptised, and multitudes were dragged forcibly by their hair and by their arms into Churches, and compelled to receive the waters of Baptism."

Gibbon says:

"In the beginning of the 7th century 90,000 Jews were compelled to receive the Sacrament of Baptism, the fortunes of the obstinate infidels were confiscated, their bodies were tortured. In the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers, and he piously laboured to establish, with fire and sword, the unity of the Christian faith."

In France a law was enacted in 1615 by the Council of Paris by which no Jew could entertain a suit against a Christian until he had received from the Bishop the grace of Baptism.

In 1502 an Edict of Ferdinand and Isabella forbade the exercise of the Islamic religion throughout the kingdom of these bigoted Christian rulers. Forty thousand Muslims were slain, and nearly one million of the Morescoes expelled from Spain, a beautiful and civilized country which was ruined for ever because of the Christian intolerance, and which never recovered the glory which it had enjoyed under the Moors.

Islam, on the other hand, preached and practised complete toleration in matters of faith, because of the glorious principle of the Qur-án: "Let there be no compulsion in religion." "Islam presented," says an English Muslim, "a true ideal of God, and the Muslims cherished a great treasure in the Qur-án, according to which they could not hate the followers of other religions. It was a Muslim's duty not only to preserve the Mosque, but also the religious places of the followers of other religions. Islam accepted all the Prophets. When a Christian delegation waited on the Prophet, he asked them to hold their service in the Mosque."

The principle of "Sword or Islam" is not of Islam, and it is nowhere to be found except in the minds of hostile critics and malicious propagandists of the Christian Faith. The following account from Major A. Glyn Leonard, however, given in his book, "Islam—its Moral and Spiritual Value," exposes the dark designs of the Christians against Islam and its Founder:

"It has become quite the fashion in Europe to rail at Islam and its Prophet—Christendom in the mass has never rationally considered this question from a broadminded and

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liberal aspect. The attitude of its missionaries towards the great Muslim Church is, to say the least, uncalled for and unjustifiable. Their irrational ignorance and aggressiveness is only exceeded by their psychological ignorance of Islamic spirit and morality, added to an overweening egotism, blind bigotry and narrow sectarian prejudices. In a dual sense their attitude is offensive, because it is hostile and impertinent. . . . Throughout its great and glorious history, particularly its earlier career, when fanaticism is excusable, militant and violent as it has been, Islam never descended to so hateful a system as the diabolical Inquisition, never stained the great soul of her Faith by ruthless and bloody massacres, such as those of Albigenses, Waldenses and St. Bartholomew. On the contrary, it showed a spirit of religious toleration that was as rational as it was remarkable. . . . As a moral and spiritual factor, it has uplifted millions upon millions of human beings from a much lower to a far higher scale of existence."

And the tax, Jizyah, which is under discussion, far from being an indication of Muslim intolerance, brings this spirit of tolerance into bolder relief, as is admitted by such an orthodox Christian as the Rev. W. H. T. Gairdner. I quote the following from his book, "The Reproach of Islam":

"The institutions of Islam were characterized by a very large measure of good sense and humanity, and justice was frequently well administered. Jews and Christians who refused to

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become Muslims paid tribute and received in return the protection of the Islamic State. So popular was this arrangement that Christian subjects of Islam were in those days not infrequently objects of envy, and Muslim rulers frequently received appeals from Christians pleading to be transferred from Christian rule to that of Islam. And although the diminution of the number of Christian and Jewish tribes by conversion involved a financial loss to the States, more than one Muslim ruler showed a genuine religious earnestness, by refusing to prefer a fat revenue to the salvation of souls."

In fine, Jizyah was the best piece of jurisprudence that ever was adopted in the world to obliterate all differences arising out of caste, creed or colour. It was a religious principle, a humanitarian measure, and a source of happiness both to the rulers and the ruled. If similar regulations exist among the so-called modern civilized nations of the world the conception of "white man's world and the coloured world" would become obsolete, and it will be a boon to the unfortunate Harijan (Hindu untouchables) to get their social and spiritual disabilities removed without much fuss. Whilst Jizyah allowed complete religious freedom to the non-Muslim races under the banner of Islam, it rendered the life of a member of a subject race as dear and as precious as that of an individual from the ruling race. It wiped off all disgrace from slavery. It presented to the world the real portrait of Democracy for which the so-called civilized nations of the West are struggling vainly so long. It was a protective duty which was abolished when the treasury was full and imposed when the States grew impoverished. There is a world of difference between

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non-protection and execution by which the malignant writers have laboured hard to interpret the alternative to Jizyah. It was not a means of conversion as is alleged, but a very light duty, and those who avoided payment of this trivial and just tax appeared to have no real attachment towards their inherited faiths, as is evident from the writings of Christian priests who have sorrowfully expressed the loss of Christians from their different dioceses while speaking highly of the magnanimity of the Muslim rulers.

*"Errors like straw upon the surface flow,
He who would search for pearls must dive below."*

—DRYDEN.

Let us, therefore, read what Islam actually preached and practised, and not be content with what is generally spoken about it.

PROPHET MUHAMMAD—THE MAN AND HIS MESSAGE

BY MR. A. M. J. AHMAD.

About fourteen hundred years ago, when the Holy Prophet Muhammad (peace be on him) was born, the whole world was steeped in darkness—intellectual, moral and spiritual. Mighty civilizations in India, China, Persia and Europe had spent their forces. Pagan practices became predominant in Judaism and Christianity. The pure teachings of Confucius, Krishna, Buddha, and Zoroaster were polluted by unscrupulous interpolations. Everywhere virtue yielded place to vice. Arabia, which could not boast of any past civilization, was the darkest spot on earth. People there took pride in murder, robbery and infanticide.

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Marriage ties were loose and without sanctity. Sons enjoyed widowed step-mothers like other paternal legacies. Slavery was at its worst. Drinking, gambling and adultery were of the vilest degree. Stone images occupied the place of the real God.

In circumstances such as these, there was need for a simple, universal code of peaceful and honourable life, and also the need for a man (not God-incarnate, or angel, but man) who would translate the code into practice, without using superhuman powers, and be a perfect pattern in all walks of human life. Such a code came in the Qur-án, and such an exemplar in the person of the Prophet Muhammad (peace be on him).

Before Muhammad, other prophets came at other times and in other places, with revealed scriptures, in accordance with the obvious Divine scheme for the evolution of mankind. All of them propounded the same laws of human welfare, for human nature was the same everywhere, and inspiration came from the same source, God. Nevertheless because the extent of darkness to be dispelled varied, the opportunity of those prophets to apply those laws also varied. Then again, for various reasons, especially the inadequate facilities for writing and the defective manner of recording, the records of the life and teachings of those prophets could not be preserved in pristine purity for the proper guidance of people coming centuries later.

The Qur-án, which is the collection of Divine revelations to Muhammad in a historical age, confirms all correct previous scriptures, and is unique in authenticity and purity of text. It has retained its authenticity and purity during these centuries, and is likely to do so in ages to come. Similarly, all facts about the life of the Prophet Muhammad, a historical personality, are recorded most fully, accurately and authentically.

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The Qur-án gives a perfect code of life in a manner suited to all grades of thought and culture. It summarises its own teachings by the word "Islam," meaning "Peace" as well as "Submission." The goal of life—individual, domestic and civic—is undoubtedly Peace; and the easiest way to secure peace—peace within and peace without—is to submit whole-heartedly to the Divine Will, or in other words, to be fully in tune with the immutable laws that express the Will of the One Infinite Life, called God, Who is the First and the Last, the Hidden and the Manifest, Who makes, unmakes, remakes, and creates everything in the universe, according to premeasured plan of causation (*Jaza* and *Saza*) and evolution (*Falah*), and Whose Wisdom, Power, and Love are perfect and noticeable everywhere. Such a God the Qur-án wants us to worship and to be in tune with, by remembering Him at all times and in all circumstances. Constant remembrance will be changed into faith, firm and spontaneous, and produce reliance, absolute and unshakeable, alike in pleasure and in pain; but the faith and reliance on the infinite Wisdom, Power and Love of the One and Only God, must not be passive but active. What should be the nature of activity? Purity, internal and external, goodness to all in thought, word and deed, and justice even against one's own self,—always keeping clearly in view the goal of Peace. Be pure in body, pure in dress, pure in surroundings, pure in food and drink, pure in thoughts and emotions, and pure in words and actions. Be good to parents, good to wives, good to children, good to kinsmen, good to servants, good to neighbours, good to orphans, good to the poor and needy, good to friends and foes, good to animals and other created beings. Be just to all, irrespective of kinship, class, colour or creed. The goodness should be based on justice, without any eye on

reward or thanks; and the justice should be for ultimate good to all concerned, without the slightest fear or undue favour. In order to give a practical shape to these essential rules of life and conduct, four simple institutions are ordained, with regulations elastic enough to meet all contingencies: first, *Salat*, that is, Communion with God at stated times of the day and night, mainly for personal peace, for protection against evils, and for faith in and reliance upon His Wisdom, Power and Love; secondly, *Zakat*, that is, Charity out of the best of one's possessions, to all deserving ones; thirdly, *Saum*, that is, Fasting for the purification of body, mind, emotion and soul; and, fourthly, *Hajj*, that is, Pilgrimage to Mecca, the birth-place of Islam, for unity of purpose, for international brotherhood, and for world-wide experience. Such, in a nutshell, are the basic teachings of the Holy Qur-án.

The Holy Prophet Muhammad (peace be on him) actually lived all the teachings of the Holy Qur-án every moment of his mundane life. His extraordinarily chequered career enabled him, under Divine guidance, to be a perfect model in every walk of human life. As a child, he was dutiful; as a brother, he was helpful; as a husband, he was considerate; as a father, he was affectionate; as a householder, he was laborious; as a business man, he was upright; as a preacher, he was effective; as a social worker, he was selfless; as a persecuted man, he was tolerant; as a soldier, he was brave; as a conqueror, he was magnanimous; as a legislator, he was intensely practical; as an administrator, he was tactful and alert; as a judge, he was careful and conscientious; as a king, he was majestic but unostentatious; as a poor orphan, he was content with his lot; as a man commanding millions, he was charitable beyond belief; as a man in adversity, he was patient and persevering; as a man in prosperity, he was grateful to God.

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Such and much more was Muhammad at different times of his life. No other world-teacher had such varied opportunities as an exemplar. From beginning to end, Muhammad lived like a man, without using super-human powers in the affairs of daily life, and was characterised by that fervent steadfastness for truth that knows neither fear nor failure, and by that peaceful simplicity and desirelessness that level all pleasure and pain, and elevate humanity to borders of divinity. He showed by his noble personal example how deeply religious and godly a man could be, in the midst of all mundane activities, enjoying supreme peace and bliss, and helping others to enjoy the same. In a little over twenty years, he saw the fulfilment of his grand mission, in spite of the heaviest odds, and passed away at the age of sixty-three.

The man died, but his message and example survived. As long as his followers faithfully followed his life and teachings, no force on earth could stem the tide of their progress. In an incredibly short time, the unnoticed became world-notable, the insignificant became world-great.

Peace be on Muhammad!

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The Arabs. BY BERTRAM THOMAS. Thornton Butterworth, Ltd., London, 1937, pp. 372, with 28 illustrations. Price 21s. net.

The author is a learned man of much repute at home and abroad. He is one of the few writers on oriental matters who know their subject well. This is not his first book on Arabia. For a long time in the diplomatic service in the East, and Prime Minister of the Sultan of Muscat and Oman, he has the best understand-

ing among Western diplomats of Muslim virtues and Muslim ways of looking at things as found in the Arabs.

He divides the present book into four parts: (1) The Rise. (2) The Arab Civilization. (3) The Decline. (4) The Revival. The first two parts represent the changing attitude of the West towards Islam, and the civilization that it brought in its train. Although a typical sceptic of modern times, his treatment of the rise of Islam, as given in the chapter on the Prophet Muhammad, will appear very fair to a Muslim.

He has a theory of his own to explain the rapid expansion of the Arabs and their world conquest, *viz.*, hunger. We are not aware to what he will ascribe the European expansion. As a thoroughgoing sceptic, he may as well say the same of his own people. The fact, however, is that, although economics do play a part in all social and political movements, yet all the greater activities of humanity are prompted by far higher emotions than mere economic considerations. When we say this, we mean it to apply to the most materialistic and economic revolutions of our own times. To the credit of the author it must be said, however, that, unlike many other historians of his race, he gives the Arabs the credit of possessing the requisite qualities of imperial rulers—tolerance, adaptability and the like. He justly points out that the conquests of the Muslims in those days meant generally the emancipation of the oppressed and the downtrodden.

The tolerance and the breadth of sympathy in the Muslim Arab mind are, however, more elaborately discussed in Part Two, under the chapter, "Medieval State"—a chapter, again, that gives a very fair picture of the Islamic social system. His concluding words in this chapter are well worth quoting: "Without a wide humanity, indeed, the old Arab system could scarcely

have displaced the earlier systems of so many different peoples across the medieval world from the Himalayas to the Atlas, and survived in a large measure to this day. 'What struck me even in the decay and the poverty,' wrote an Englishman a few years back, 'was the joyousness of that life compared with anything I had seen in Europe. These people seemed quite independent of our cares of life, our anxious clutching after wealth, our fear of death. And then their charity! No man in the cities of the Muslim Empire ever died of hunger or exposure at his neighbour's gate.'"

We are afraid his treatment of the arts and the sciences of the Arabs is not quite as fortunate as is his treatment of this part of their civilization.

In Part Three, in tracing the cause of the Arab decline, he again has a theory of his own to explain it. To use his own words, "Indeed, those very qualities which had been the strength of the expansion, when distances from Headquarters daily grew greater, and communications across a slow moving world made dependence upon a central authority impossible—qualities of independence, of opportunism, of courageous initiative—were, when peace came, to be the undoing of imperial unity."

Muslims, however, have a different cause to attribute to this downfall. In their opinion, it is the overmuch pre-occupation with the world, and the neglect of the spiritual emphasis of his religion that brought about the collapse of the Arab glory. Even such enormous material factors as the awakening of the West and the discovery of the direct sea-route between India and Europe would have turned to their advantage, if the Arabs had been spiritually alive.

The last part, *i.e.*, Part Four, if it is most valuable in the way of being informative, is also the part that is likely to disappoint the average reader. A British diplomat himself, he authoritatively gives us a full account of the circumstances determining Arab politics during the war, leading to the revolt of Arabia against Turkey. Incidentally, he gives us a vivid picture of the social, economic and political conditions of the present-day Arabs, particularly those of Palestine. He raises the subject of present troubles in Palestine, and tries to be fair to both the Jews and the Arabs, as the proverbial "Third Party"—which European nations have always been in all domestic quarrels in the East, although they are violently opposed to this principle of "Third Party" when it involves a European Christian power. His concluding words in this connection are very significant:

"Palestine is the Holy Land to Jewry, to Islam and to Christendom . . . that this little shrine of three world religions should be sacrificed to any one exclusive nationalism, apart from the unlikelihood of a one-sided settlement surviving unscathed, another world war is probably distasteful to the most liberal and enlightened thought of to-day."

The author ought to have told his readers that, even in their invincible imperialistic days, the Arabs had not denied the Jews and the Christians the rights of religious pilgrimage.

In the epilogue, he sums up the Arabs' place in world history in a few brief, but comprehensive sentences:

"Thus the wheel of fate turned a full circle. A thousand years ago, the Arab was teaching modernism to Europe. His civilization was then prominent: his influence of imperial extent. Great warrior though he was, his sword would clearly not alone have wrought his

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splendid achievements. Besides strength of purpose, there must have been creative genius and qualities of the spirit. Yesterday and to-day, pride, honour, love of freedom: these are the strong elements of nobility in his character."

To these last mentioned qualities of the Arab mind he bears strong personal testimony, and concludes his summing-up in the following words of tribute to their chivalry:

"Had the Arabs, then, no claim upon us—and their claims, as history shows, are both many and significant—their contributions to chivalry alone would entitle them to a proud name among the nations."

A note of optimism is struck in discussing the future possibilities of co-operation between the East, representing Islam, and the West, representing Christianity. Let us quote again:

"The bitter legacy inherited by East and West from centuries of medieval warfare—lies, misrepresentations, and hatred by one of the other—is, happily, dwindling: old intolerances, old bitternesses are disappearing before the spread of another spirit now cherished by good men of all religions, the spirit of peace on earth, good-will towards men."

To our great disappointment, this optimism of the author fails him lamentably when he touches upon the prospects of Arab nationalism so sedulously fostered by his countrymen during the critical days of the war. "To a foreign observer," he states, "however sympathetically disposed, the obstacles in the way of immediate realisation of this aspiration seem considerable, arising, as they do, not from outside political influences alone, but from inherent cultural and economic conditions."

It will, perhaps, be difficult for the author to realise that history, in all its important turns, baffles all political

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calculations, and that the "ways of the Lord are inscrutable."

We can point out many such observations of the author, on which we can very well disagree with him, but that would be out of place in a review of this kind.

On the whole, the book is a remarkable success. Written in a forceful language not obscuring the logic of thought, full of useful information, and speaking from first-hand knowledge, it is a book which should be on the shelf of every one who claims to take an interest in questions Islamic and Arabic.