

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

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

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(peace be upon him)

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 نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

# THE ISLAMIC REVIEW

Vol. XXX ] JUMÁDA'L-ÁKHIRA, 1361 A.H.  
 JULY, 1942 A.C.

[No. 7

## DECLARATIONS

(1)

I, (MR.) C. J. TOZER, of 31 Greyhound Lane, Streatham, S. W. 16, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Alláh (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others, and that I will live a Muslim life by the help of Alláh.

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

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

*Dated 29th April, 1941.*

C. J. TOZER.

[see next page]

## ISLAMIC REVIEW

(2)

I, (MRS.) ANNIE MORRISON, of 16 Leckie Street, Glasgow, S. 3, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Alláh (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus and others, and that I will live a Muslim life by the help of Alláh.

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

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

*Dated 10th May, 1941.*

ANNIE MORRISON.

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(3)

I, (MISS) E. KHALIDA GREY, of N. A. A. F. I., St. Swithuns School, Winchester, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Alláh (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus, and others, and that I will live a Muslim life by the help of Alláh.

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

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

*Dated 12th May, 1941.*

ELLEN GREY.

## IN MEMORIAM

### **Shaikh Jahangir Mia Sahib of Mangrol**

It is with a sense of a great personal loss and profound sorrow that we have to announce the death of Shaikh Jahangir Mia Sahib of Mangrol which melancholy event took place on the 24th of May. The Shaikh Sahib was about eighty at the time of his death.

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

May his soul rest in peace !

These are no mere formal words of prayer.

They have a realistic bearing on the late Shaikh Sahib. If fear of God and strict adherence to the laws of God can guarantee one a peaceful life in the other world, the late Shaikh Sahib has, beyond doubt, secured it. Rulership seldom goes side by side with a strict sense of justice and fair-dealing, particularly in these days. Affluence rarely goes side by side with an active thought for the poor and the destitute. But with the late Shaikh Sahib these rare possibilities became outstanding realities.

Ruler of a comparatively small state, in his own humble sphere of action, he sought to realize the model of rulership set by the early Caliphs of Islam. Among the Muslim rulers of our times perhaps he was the solitary example of a living faith in the destiny of Islam as a spiritual force in the world of to-morrow. That is why he was so much in love with that celebrated pioneer of Islam in the West, the late Khwaja Kamalud Din. Each was deeply devoted to the other. The Shaikh Sahib's help to the Working Muslim Mission was not a formal or casual affair. It was based on his conviction about Islam being the sole constructive force in the midst of the prevailing social disintegration of the world.

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But if he loved his religion and contributed all he could to see it prosper in the world, as a Muslim his heart was full of sympathy for the needy and the distressed of all religions and nationalities. In other words, his charity was truly Islamic, *i.e.* universal. Like a true Muslim, he took the money that came in his possession, as a trust for humanity in want and he disbursed it accordingly. He was not a believer in luxury and comfort, either for his own self or for his children. His strictness in this matter resulted in his being lucky with regard to his sons. An equally well-disciplined and sensible family it is difficult to find these days. In a way, this is also one of his valuable contributions to the Muslim community and to the State he ruled. As we are personally acquainted with all the sons of the late Shaikh Sahib, we can assure the readers that there is not the slightest exaggeration in this statement of ours.

It is because of this that we can very genuinely share the sorrow and the sense of loss with the bereaved family. In fact, as Shaikh Abdul Khalique Mia, who succeeds the late Shaikh Sahib in the rulership of the State, and the brothers know very well, our condolence is more real than any written or spoken words can express.

# THE HOLY QUR-AN AND ITS COMMENTARY

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

*(Continued from p. 5 of Vol. XXX.)*

*Verse 197.*—The pilgrimage is (performed in) the well-known months, so whoever determine the performance of the pilgrimage therein, there shall be then no foul speech nor abusing nor disputing in the pilgrimage, and whatever good you do, Allah knows it, and make provision, for surely the best of provision is the guarding of oneself, and be careful of your duty to Me, O men of understanding.

*Verse 198.*—There is no blame on you in seeking bounty from your Lord, so when you hasten on from Arafat then remember Allah near the holy monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

*Verse 199.*—Then hasten on from the place from which the people hasten on and ask the forgiveness of Allah, surely Allah is Forgiving, Merciful.

*Verse 200.*—So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord, give us in the world, and they shall have no portion in the hereafter.

*Verse 201.*—And there are some among them who say, Our Lord, grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

*Verse 202.*—They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

*Verse 203.*—And laud Allah during the numbered days, then whoever hastens off in two days, there is no blame on him, and whoever remains behind there is no blame on him, (this is) for him who guards (against evil) and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.

The period of Hajj is not confined to the six days during which the pilgrims assembling in congregation perform the rituals, connected with Hajj proper. These six days are, as a matter of fact, the end of a process beginning from the 1st of Shawwal. The preparations may be begun as early as the beginning of the month of Shawwal. One may put on the pilgrim's costume as early as that. By prescribing the maximum limit for the period of preparation, the Qur-án has put a stop to people unduly prolonging the period of ritual dress lest it should become a nuisance, rather than a solemn appearance for a serious occasion. The rituals

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proper that take place during the last six days are as follows.

*The 8th day of Dhul-Hijja*—All pilgrims must assemble at Mina, a place some four miles from Makka, and midway between Makka and the plain of Arafat, a place nine miles from the Holy City. Mina must be reached before noon, so that the early afternoon prayer may be said there. There is no other ritual to be observed and the congregation passes the night resting.

*The 9th day of Dhul-Hijja*—At about noontime the congregation begins moving towards Arafat. On reaching Arafat the pilgrims say their *Zuhr* and *Asr* (early afternoon and late afternoon) prayers together, after which the imam delivers a Khutba (or sermon) from *Jabal-al-Rahma*, a small hillock to the east of the plain. In recent times, according to reliable informations, this sermon has been discontinued. The pilgrims stay here from afternoon till sunset and this is the central act of devotion in the whole course of the Hajj. If a pilgrim misses this, he misses the Hajj. During the whole time of this stay, the pilgrims glorify God and repeatedly utter the words “*Labbaika Allahumma labbaika*,” meaning “Here I am, my God, here I am !”

About sunset, the pilgrims leave Arafat and stop at Muzdalifa, a place on the way back to Mina, but a little off the route. The phrase ‘*Mash‘ar-al-Haram*’ (sacred monument) refers to this place (see verse 98). The arrival here taking place after sunset, the sunset prayer and the late evening prayer are said together. The pilgrims halt here for the night.

*10th Day of Dhul-Hijja*.—The morning prayer is said at Muzdalifa, and then the congregation moves towards Mina again. This is the day on which the rest of the Muslim world celebrates the ‘*Id-al-Adzha*,’



## THE HOLY QUR-AN AND ITS COMMENTARY

Among the rituals observed here are (1) Ramy-al-Jimar (throwing small stones) which has to be done in three places, and (2) the sacrifice of animals. The first ritual may be deferred to any of the following three days as well, but usually the first day, *i.e.* the day of the Sacrifices, is availed of for this purpose. According to the Hadith the ritual should be performed in the forenoon of the day of sacrifice, *i.e.* before the sacrifices, and in the afternoon on the other days. This practice of throwing of stones is symbolic of our watchfulness against the attacks of Devil even while we are in the act of offering our devotions to God. Subtle are the ways of the Devil and ever and anon we have to examine the doors of our hearts, to see if he is making his entry therein in disguise a to keep him off at stone's throw.

There remain two more rituals to be attended and the pilgrimage is over. It is the circuit round the Sacred House of Ka'ba called *tawaf-al-ifadza*, and *sa'y* or running between the hills of *Safa* and *Marwa*. This may be done on the very day of the sacrifices, and its observance frees one from the obligations of *Ihram*, or the ritual dress, and other restrictions attendant thereupon. But even if this *tawaf* on the day of sacrifices, or even on any of the days that follow, absolves one of the obligations of *Ihram*, one must not spend the nights away from Mina. The stay on the fourth day, *i.e.* the 13th of Dhul-Hijja, is optional. It is recommended that one should prolong his stay even unto this day, but it is not obligatory. Those who want to avoid the extra journey to and from Makka perform the *tawaf* and the *sa'y* on their final departure from Mina on the 12th or the 13th as the case may be. These three days at Mina are referred to as "the numbered days." (See Verse 203).

(To be continued.)

## ISLAMIC REVIEW

### THE CROWN OF HUMANITY

BY RABI'AL KARIM, M.Sc.

*(Continued from our last issue.)*

#### THE RIGHT OF HUMANITY

The simple and natural life of Hazrat Muhammad and the strength of his sterling character has made him the closest relation and the best ideal of mankind. It was the natural life of a man and in him we find the finest instance of the way of man's attaining the zenith of perfection step by step with the blooming of the petals of the lotus-heart. It was not by receiving a sudden revelation nor by practising austerity, but by keeping in touch with the family life of man. How can we believe that ordinary folk like you or I can rise higher and higher in the spiritual sphere and drink deep from the Divine fountain? What testimony will bring that home to us? Does the right of gaining all religious privileges lie with me? Have I any claim to the eternal progress to Infinity?

The answers that we get from the attainments of Buddha, Jesus, Krishna, Shankar and Chaitanya are of despair and dejection. Jesus Christ and Shri Krishna were great men from their very birth. They showed miracles even in their childhood. We find no gradation or gradual step-by-step progress of their accomplishments in life, nor do we know how they began their super-life. In their case, the sudden flood-like inflow of the Divine power overwhelms us at the very outset, we do not find any time to mark the line and march onward.

From his very boyhood Shankaracharya was a great scholar and preacher, shining forth with all the glow of a midday sun in strength and power. An ordinary man can never hope to gain such a position in the natural course of life.

## THE CROWN OF HUMANITY

Chaitanya devoted himself to scholarly learning up to his youth and then threw away his triumphant erudition and left worldly life to preach the doctrine of love leaving behind his wife and mother to lament at home. What was that great charm that drew that all-conquering great scholar from his elevated position and brought him down to the vile dust remains wrapped in wonderful mystery—unknown to mankind.

In Buddha's life there was inspiration of nobility from the very first, but the fulfilment of the same was not in accordance with the natural laws of evolution. The sorrows of created beings were wafted to his mind unseen like the air. The fire of affliction which burnt the hermit Siddhartha, the enlightened (Buddha) in later years, was in no way greater than and could have no meeting point with the breeze of happiness that refreshed the prince Siddhartha (or Sakyasinha) in former years. Sakyasinha was brought up in the most princely style, was taught princely manners and was given his princely due of luxury and ease which he enjoyed freely or reluctantly. In his first life he had no opportunity of acquainting himself with the flames from the altar of penance and severity and the sorrows in the path of accomplishment of a higher life. His retirement from the worldly life and his painful penance are horrors to an ordinary man, and in these he does not find any hope of making himself great.

So we have no right to rise higher and higher and merge ourselves in the all-radiant Self-effulgence which lies across the borders of humanity. To achieve that one is to have the special favour of the eternal spirit, which we the common folk are not entitled to. This is the lesson that we learn from their lives.

But the life of Hazrat Muhammad, his elevation to spiritual power by degrees, and his accomplishments of life by gradation clearly show us that we—even the

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most humble men—have our rights in this regard—that every man can be great and noble and can attain glory and be enthroned in the brightest spiritual sphere.

It is true that the founder of a religion brings to the world special message from the Supreme Being as a prophetic revelation, is sent as the selected one to redeem the downtrodden, dumb and mute peoples of the earth, but Hazrat Muhammad did not attain that height only with God-given special powers. His meditations from his early years and the sufferings that came to him in later years show how patiently yet steadily he worked for humanity and gained success in the long run. His early life was the foundation on which the great edifice of his future glorious life was built, and that is why of all persons he was chosen as the fittest man to bear the heaviest responsibility of the greatest saviour of humanity.

The history of his attainment to power is a history of gradual development and natural sequence. His was not a hereditary claim, nor the sudden appearance of a maddening strength, but was the fruit of incessant and persistent diligence and meditation. Just as the flower bud opens its petals one by one when its inside is filled with perfume and beauty so his spiritual power attained its highest pitch by slow and gradual phases.

His soul became clear and bright as a mirror through the burning flames of sorrow from his boyhood. He lost his father just before his birth, and lost his mother when he was still a child, and was tossed from one shelter to another amidst miseries and sufferings and these filled his heart with genuine sympathy for the sorrows of mankind. He learned to weep for man's afflictions as he himself had suffered from the same. It was not an instinctive feeling that swelled in him for the universe. Torments and persecutions, miseries and troubles, afflictions and sufferings,

## THE CROWN OF HUMANITY

passed over this orphan child from his very birth and left their impressions on his tender heart. In his own sorrow-stricken heart he felt pity and pain, the miseries and sufferings, of all the orphans in the world. It can be easily understood how much he suffered in his childhood, when we see how in later years, as undisputed Monarch of Arabia with all the might and power in his command, he laboured hard for his livelihood, was even roughly treated by a Jew, and in spite of living among riches and wealth he used to starve and press stones against his stomach to cool the burning of hunger inside.

The mansions of the rich adored the marks of his steps but his sleepy hours passed on date-mats, showing thereby how many nights he had to lie on the bare ground in his early life. Everyone will feel what amount of sorrow and pain were there in the tears that bedewed the cheeks of his uncle Abu Talib to see the brightest gem of the Quraish family in the rather humiliating service of Lady Khadija. He had had to labour hard in the scorching rays of a desert sun for his livelihood as a shepherd in his early life and as a business man in his young years. The rough hills and dales and the sandy stretch of Arabia were his home. The sharp spear of universal sorrow of the afflicted and troubled mankind pierced his heart through and through and that is why the fount of mercy and sympathy that flowed therefrom were as pure and transparent as if it were the flow from Nature's own bosom. He was taught the doctrine of poverty from his very birth as he was meant to carry the burden of the sorrows and miseries of mankind and redeem them. The fire of sorrow made him brighter and clearer and strengthened his backbone. Sufferings made him tender and affectionate, contentment made him cheerful and happy. It was he alone who said "Poverty is my pride"

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—words full of the greatest significance and becoming of the noblest heart—words which sound the death-knell of human riches and pride—words which proclaim the triumph of poverty over affluence and uplift the poor and wretched sufferers from their lowly position to higher and nobler spheres of existence.

In his adolescent years he appears before us as a natural representative of human society. He did not pass an idle life but he did pass an ideal life. We do not find him an inactive luxurious heir of a rich and well-to-do person nor is he seen to beg for his daily food, nor is he found to suck the blood of the poor and thereby enrich himself. On the contrary we see him struggling calmly for his existence showing himself every bit a human being—his restless feet traversing the streets of Makka on business, his body strong with diligence, his forehead high with self-reliance and face beaming like the morning lotus, beautiful and cheerful with contentment.

As a tradesman he became acquainted with the outside world and its people. The fuming current of sin and affliction that was flowing round him on all sides touched him to the quick. He used to nurse the sick and settle the quarrels of the blood-thirsty Arabs. He showed wonderful and glorious instances of duty and sympathy in aiding and nursing the wounded and the sick in the battlefields during this period of his life. The same smiling eyes that became brighter in the company of children were filled with the tears of pity at the patient's bedside. He was acknowledged and respected as the messenger of peace amongst the warlike and the quarrelsome. People used to keep their wealth in his custody. And thus by doing every needful act most honestly and faithfully he earned the revered title of "Al Amin," the trustworthy, a name

## THE CROWN OF HUMANITY

that had never before been bestowed upon any other person in Arabia by those feud-stricken fiery people.

The person whose mighty influence in later years flooded the world with its lofty teachings, sublime thoughts and high ideals and thereby uplifted, bettered and redeemed the human race, was in his early years the brightest example of benevolence and philanthropy to the nation. Even then the position of a guide and a leader of millions of people was waiting for this charming personality.

Under the spacious firmament, in the vast sandy desert, on the gigantic mountains—everywhere Nature opened herself bare and drew his heart towards knowledge and devotion. He was thoughtful from his boyhood, the woes and miseries of mankind, their sins and barbarism brought a strain of thoughts in his young mind, while all other boys of his age used to frolic and play merrily. He used to say that man has not been created to pass his life in joy and merri-ments but to serve a noble purpose.

This deep and solemn feeling of life filled his heart when he was in his teens, and the noble purpose that was ahead of him rang in his bosom in his restless and active youth. The question of all questions—the mystery of life and death made him more and more eager to know “Who am I? What secret lies in the creation of this limitless universe? What is the connection between this world and my life’s flow? What is my duty in this wretched and vicious world of sorrows and sufferings?” He knew that he was destined to fulfil a noble mission—a most arduous responsibility and a benevolent duty.

His heart would thus meditate deeply on the mission of life, and soar higher and higher in the region of the unseen spiritual world, far away from the visible noisy world. His days were spent in laborious activities

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while his nights were passed in his attempt to seek for the light of truth in the dumb nature and piercing the veil of mystery wrapping it.

Even here we find this great redeemer of mankind seeking after truth as a man—a man among men. Like most of the devoted he did not take shelter in the peaceful solitude of a deep forest leaving behind the busy and struggling world—instead he kept his connection as usual with an alluring and enticing world and struggled to find the Truth. In the mountain Cave of Hira his mind would rise from higher to higher levels of advancement to drink deep from the Eternal Fountain for weeks and months, yet he used to return home and do his duty as a householder—to take his food and drink as an average man, to nurse the sick and the diseased, to talk to his wife, to go back again to the Cave and be absorbed in deep meditation as before.

Thus passed the long fifteen years of his life in meditation. His heart became more and more refined year after year. It was purified through worship and sanctified through meditation. Feelings of keen observation became more prominent and the flower-like heart within became prepared to bathe, with all its petals blooming, in the light of Truth. And now he has crossed the borders of youth and reached the riper and wiser life of an advanced age. This life is as solemn as the Cave of Hira itself, as deep as the calm and still night of an open desert; it had become serene with devotion, calm with knowledge, and able in judgment.

And then came the light—the light that glorified him and placed him in the loftiest point of human consciousness.



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When he reached forty leaving far behind a restless boyhood and an active youth, when the natural restlessness of man's mind is generally subdued, the sweet lures of illusion and affection fail any longer to entice the mind and it becomes able to observe everything with an experienced eye—then the golden rays of knowledge and Truth brightened his heart like the silvery full moon shining on a unruffled clean sheet of water. It is the time when wisdom becomes clear of itself through obstructions and obstacles, when serenity comes of itself with knowledge. It was such a time as this that the radiance of Truth shone on his heart.

The man in him at this first thrill of the Supreme Light, at the great moment of knowing the Greatest Truth, reached in a manner typical of himself, and has left a vivid description of this sublime experience. The advent of the first rays of the dawn of Truth produced such a glorious picture of religious experience in a close setting of average human life as has become an eternal treasure of mankind for all times to come.

His heart wondered at the first glow of the Divine Light, his body trembled at the deep sound of Divine Revelation. He went home trembling and asked Lady Khadija : “ Wrap me. Wrap me with clothes ! ” The flow of Divine Power was shaking his body, the mortal eyes were not accustomed to the first flash of the True Effulgence.

The scene is so touching, so natural, so fine. Meseems the flower also behaves in the same way to open its petals at the first rays of the sun. Its inside is filled with juice and perfume, the petals are ready to bloom, the invitation of the Zephyr has reached its ears, it is feeling the sweet embrace of the rays; yet it feels shy, it does not bloom though it seems to do so, the petals do not open though they seem to open.

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With what shyness it blooms slowly to enter the unknown world of light !

The truth for which his mind was keen for such a length of time came at last to him, and vibrated in his heart. He went to his wife to feel the touch of man and said : “ Hold me, I am afraid ! ” His earnest devotion has been perfected, his life’s desire has been fulfilled, the call for entering the radiant kingdom of a great life has come to him, but his mind is shy. “ What a great thing I heard ! what a fine thing I saw ! what a great call sounded in my ears ! ”

Whenever his heart would vibrate with the mighty flow of Divine revelation, overpowered with ecstasy, many a time he would touch his wife and say : “ Speak to me. Tell me something. ” The great explorer of the Supreme Truth would be anxious to have the loving touch of human being.

I salute this manlike weakness at the first stage of entering into that glorious life of Prophethood. He did not forget mankind, nor did he create a divine, glorious seat of greatness far beyond the reach of humanity by forsaking mankind. He has entered the life-blood of millions of people by coming to man for a human touch in this physical world. From his sphere on high he returned to this earthly abode even for a moment and at that very moment the right of man to attain the borders of Divinity was established. The brilliant life of greatness agitated his heart even for once and man’s mind in flesh and blood danced in joy with hope and expectation of a glorious divine life. And with all the miseries and troubles, woes and cares, trembles and fears, frail man gained his right to ascend from higher to higher levels—in his limitless journey to divinity—and this was achieved for him by a mortal man.

# THE CROWN OF HUMANITY

## THE ECHO OF THE MIND

The life of a great man always remains a mystery and a wonder to mankind. His true and noble life has been felt rising higher and higher in the level of radiance illumining his actions, and man has always sat at his feet and paid him tributes of homage and respect. Love and pity, truth and knowledge, have flowed from him in thousand streams and fertilised the barren tracts of the life of man, and have brought forth from them food that sustains this life. They have also freely distributed refreshing drinks to quench man's mental thirst. But with all this man has never found him as his own in his homestead, in his courtyard or market. Man's life which now shows itself in a maternal heart, now feels pity for the child leaving for a foreign land, now looks piteously at the bed-ridden patient while nursing him, and now sheds tears at the demise of his dear and near ones—the mind which swells in delight and cheers in hope—which gives vent to its emotions and feelings in a thousand ways in weal and woe is beyond the regions of solemn meditations and high soaring spiritual flights of the great and its echo is seldom found in their life.

The solemn and serene appearance of the great man has always remained outside the spheres of worldly life though it has redeemed mankind. It is as grave as the Himalayas, as wide as the ocean, and as high as the blue firmament. It is only truth, sacrifice, meditation and glory, and man's connection with it is in humble gratitude, deep regard and profound respect.

He has held aloft the sceptre of Truth and directed man, and man has returned home with his teachings, but the great man has never entered his private fire-side life. Man has not dared to see the reflection of his own life in the great man's life, nor has he been given the right of feeling the throbbing of the great

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man's heart in his own flow of blood. His glorious life of sacrifice and meditation is the greatest factor of man's progress towards perfection, his noble, elevated life always draws human mind from higher to higher levels of achievements, yet there are times when the weak mind in man weeps in his loneliness.

Service, sacrifice, love and self-immolation are undoubtedly great achievements for man but there is in him a tender human heart, which is also the gift of the Creator. We may keep it in seclusion; we may advise it, press it with austerity and dress it in amber clothes and yet it will exist—it will not die, its throbbing will never cease. And a superman must have some relation with it, otherwise his communication with man's mind is not fast and perfect. That is why man does not find satisfaction in bowing down to the superman, he wants to share his meal with him, he wishes to see a smile in his face, and there is also the need of finding him sorrowful at his son's death.

Whenever one thinks of the life of Hazrat Muhammad one can lift up his reverence-bowed eyes in curiosity. In his life there is a sweet echo of the human mind. He meditated hard for Truth, his life is bright in the radiance of sacrifice, he has also wept for love of man without taking food, yet his place is to be found above in the solemn and serene world of meditation, he has come down from the zenith of upliftment and entered the house of an average man in the vast plain of this limited world. He is not found to be a rigid saint, far far beyond the human reach or touch. He is the fellow-being of the householder and is co-sharer in his weal and woe. The tears of joy and sorrow of the one have mingled with those of the other. He has inspired the hearts of men so powerfully by feeling them with his own in all their troubles and distress, joys and mirths.

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In the incidents of his life we find him nursing the dying child of a blacksmith's widow in her hut, the last breath of the child passing over his bosom. We find a sorrowful face with tears in eyes of this great redeemer at the lamentations and bewailing of the mother. Again in the marriage ceremony of his daughter we find him distributing sweets to friends and relations with a face all smile. Once again that great religious leader and head of the state is seen joining in the sports and merriments of the boys, asking a boy in the street in fun about his pet nightingale. And it is the same God-inspired person again on whose back and shoulders his grandsons used to play.

One day the Holy Prophet was in the midst of an assembly, haply there were going on important discussions, might be that he had been instructing his followers on religion, society or state, when seeing an old lady he uttered in a most touching voice, "Mother, my mother!" Affectionate was his voice and sweet his heart filled with tenderness, and his eyes bright with delight.

This lady was his foster mother Halima. In his childhood the motherless child (the Holy Prophet) had sucked her breast. In his childhood it was her lap which formed his sportsfield, it was that bosom where rested a heart that knew no mother's love, and these were the eyes which gazed sleeplessly on the orphan child night after night. After many long years he had seen her. He hastened out of the assembly and showed his respects, spread his own attire for her to sit on, and like a child called forth with affection and tenderness, "Mother, my mother!" That day in the tone of that motherless glorious Superman echoed the piteous call of the tender hearts of millions of motherless children of the world.

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On that day all the mothers' hearts in the world swelled in joy at the restless expression of regard and affection in the call of a Prophet-child.

How fine is this devotion to mother on the part of the great Prophet ! How charming this affectionate feeling ! How sweet this deep regard ! What a grand expression of a full and noble heart ! The nobility of which we find a glimpse in this incidence has brightened his life in thousands of rhymes, has revealed the glory of his inner heart and thereby established his close relationship with mankind as their nearest and dearest one.

The din of the battle of Hunain has ceased, the enemy has been driven off, and six thousands of them have been taken prisoners of war. The Prophet is in the midst of his companions to decide the fate of the captured. The whole audience is grave, as is to be expected in a serious discussion. A lady arises from among the prisoners and says : " Hazrat ! I am your sister, the daughter of your foster mother Halima." In an instant the seriousness of the military court gives place to an atmosphere of sweetness. In a very tender tone the Hazrat asked for identification. The lady was brought in his presence. The prisoner struck a very soft cord in the heart of the great Sage—the sweet remembrance of a far off scene of days long gone by became reflected in his mind. She raised the cloth of her back and showed him the signs of a wound and said : " One day in your childhood, I took you on my back and you bit me and this is the scar." In the flash of a moment the battlefield and war council vanished, the present merged into the past, the guileless and sorrowless childhood of man blessed with thousands of sweet and tender emotions brightened up the minds in all the radiant colours of a rainbow.

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The noble Prophet saw his own childhood—that golden childhood, the nursery of thousands of frolics and funs, weeping and wailing, joy and gaiety, sports and games, love and affection, sweet remembrances of one so dear as Lady Halima's daughter in his childhood standing before him. He spread his own mantle, asked her to take her seat on it and requested her to stay with him. But as she wished to return home, he sent her back to her family with tributes and presents.

Mankind was apprised that the greatest saint also had his childhood. The natural childlike joys and cares, attractions and repulsions, also adorned his life, the floral touch of the sweet remembrances of the past childhood brings even now a merry rhythm in his heart.

It cannot be ascertained whether Siddhartha (Buddha's heart swelled with delight in seeing the courtyard where he had spent his childhood and youth, or his eyes brightened at the sight of his family and children when he returned from his deep meditations and austerities and baptized his family. Perhaps these natural feelings of an average man did not crowd into the heart of that enlightened great man. But mankind in general, his own family not excluded, have undoubtedly heaved a great sigh of woe in their hearts, and have even wiped secretly the tears in their eyes in seeing the calm and glorious face of the saint beaming with truth and at the precious gems of wisdom falling from his lips. His greatness was based on a total breach with them.

This is why the tenderness in the heart of the Holy Prophet of the Desert makes a sweet reflection in human mind and opens it towards Truth with its soft loving touch and that is why the Crown of Humanity must adorn his head.

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In the words of the Poet :

The great superman

Whose throne was the dusty earth

And whose meditation was his work

You were not a deity. Your bed was spread

Among us—That is why you understood

Where affliction torments the human heart !

The time is come when mankind should do justice to itself by following him—who is the greatest Redeemer of mankind, the greatest Philosopher of all ages, the noblest Philanthropist of the universe, the finest blessing of Allah for all the worlds and the brightest Crown of Humanity.

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

BY DR. HAMIDULLAH.

#### I

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

Before throwing any light on the subject under enquiry, it is necessary to clear certain things, viz—  
Had the Holy Prophet any intention of establishing a State or was the establishment of it an indispensable means for the attainment of a still sublimer ideal ?  
What are generally considered to be the means for establishing a State ? What were the surroundings of the Holy Prophet in which the State was created ?

#### *The Surroundings of the Holy Prophet*

The general condition of the political life of Arabia fourteen centuries ago was like this, that though Arabia was one country and the geographical, linguistic and ethnological commonness was present there, and the



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manners and customs were also the same ; yet with all this a central power to give them unification was missing. Robbery, burying of female children alive, gambling, adultery, drunkenness and other vices were prevalent there. (For details consult *Subhul-A'sha* by Qalqashandi, etc.) Civil wars were so frequent that there sprang up Protectorates of the neighbouring powerful kingdoms on the coastal regions and the frontier districts.\* If the Roman influence was at work on one side, that of Persia was on the other ;<sup>1</sup> and this alien control and interference was not slow in imprinting its impression on all walks of life. For example, Christianity was being propagated in the land ; and there had come in the imperial grandeur and pomp and show in the Protectorates in Arabia. Abraha, the Abyssinian, was the governor of Yemen and had come to destroy the civilization of the Arabs and their national Temple.<sup>2</sup> Some years after his death, a heavy blow was dealt, on the Day of Dhu-Qar, to foreign, more especially, Persian influence.<sup>3</sup> An imperceptible impetus had been given, by this event, to the aspirations of the Arabs who had begun to realize their superior faculties. Fortunately there went on continuous wars between the imperialistic powers of Byzantium and Persia, which rendered both of them weak. The Arab system of government was simple tribalism, but due to the teachings of Abraham (may peace be upon him) there could be found some form of centrality in the country. Accordingly the Arabs came from all parts of the desert Peninsula, on pilgrimage to the holy city of Makka, where the tribe of Quraish, and particularly the family of Abd-Manaf from among them, was the most influential. The pilgrimage and other fairs contributed much to the unity of thought and language. A sort of democracy

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\*All references are given at the end of the essay in order of numbers.

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was there amongst them and the meetings of their "parliament" were convened in the 'Darun-Nadwa' whenever needed.<sup>4</sup> Also their speakers, envoys, umpires or judges and treasurers etc. were selected.<sup>1</sup> The intellectual enlightenment was silently advancing in the country. The journeys abroad had created a quest for Truth in certain highly gifted brains. Some had given up drinking, while a considerable number of them had by themselves begun to despise idolatry. Unitarians were not altogether absent. Sacrifice of human life had come to an end and a hundred camels were fixed as the price of such a vow.<sup>2</sup> The notions of humanitarianism had begun to take root and numerous tribes had started a league to help the wronged by the chivalrous order of "Hilful-Fazul."

In short, the country had been made capable of being moulded into a civilized and organized nation, so that its practical faculties might be utilized. Side by side with this, the neighbouring foreign powers were falling fast into degeneration, after once having reached the pinnacle of glory.

### *The Holy Advent*

It was in these circumstances that on the 9th of Rabi'ul Awwal, 53 Before Hijrah (corresponding to the 20th of April, 571, of the Christian Era)<sup>1</sup> was born one whom the world knows as Muhammad—the Prophet of Islam.

### *The Mission of the Prophet*

It is generally asserted—there is no reason to disbelieve it—that the sole aim of all the efforts and endeavours of the Holy Prophet was to glorify God<sup>o</sup>. He aimed at the establishment of a State in which oppression would be non-existent, in which perfect religious freedom would be granted to all men alike. It was also designed that insecurity and mischief be

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driven off from the surface of the earth, so that all may equally be given an opportunity to make the best use of the things created by God according to one's capability, and that the poor may be given the best possible help by the Government. Under these conditions the Mission of the Holy Prophet could only be carried out by bringing humanity under one religious as well as politico-social standard or rule. Without this there could be no peace, no administration and no self-respect. We are not here concerned with the pure religious aspect of the Mission of the Holy Prophet.

It is an historical fact that the people of Makka, in the early days of the Prophet's Mission, held out temptations of wealth and riches, and matrimonial alliances with beautiful women, and power and authority before the Holy Prophet, so that he might desist from proclaiming himself a prophet. But the Holy Prophet spurned at these temptations and said that he would not give up the propagation of the Truth even though the moon and the sun were brought down for him.<sup>7</sup> This incident, at least, makes it clear that the Holy Prophet had no longing for the mundane things up to the age of forty and fifty. There came no change in him even after this and although the brief span of his latter days was full of political events, the Holy Prophet used to say to the last: "I am sent only to give perfection to the virtues of morality."<sup>8</sup>

### *Training for rulership*

The Holy Prophet was deprived of the care of his father because of the latter's death just a few months before he was born. He spent his childhood in the mountains of the tribe of Bani Sa'd. His mother and his grandfather too passed away very early. He also took part, when very young, in a battle—Harb-i-Fijar—in the capacity of an arrow-bearer for his elder

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relations. He undertook one or two commercial journeys to Syria. After marrying an aged widow he used to help the poor and do other noble deeds, so much so that under the influence of such sublime sentiments he became inclined towards solitude. <sup>1</sup> and These are the few facts which belong to this period. Also the fact that his grandfather was the head of the tribe of Quraish deserves mention here. This tribe were the inhabitants of the holy city of Makka, which commanded a central position in Arabia from very ancient times. On the death of his grandfather the headship of the tribe was shifted to another family. Further, many of the Holy Prophet's uncles were still alive, therefore the idea of securing the headship for himself could not have occurred to the Holy Prophet. For the same reasons it cannot be said that the desire to establish a State came to him in those very days.

### *How kingdoms are established: The kingdom of the Holy Prophet*

A glance at the development of the institution of States will reveal that families develop into tribes, and tribes into kingdoms, and then into empires. The evolution up to the tribal period is a natural thing and goes on unhindered. But it is not an easy thing to bring together the sheikhs (chiefs) of the tribes under the sway of some central authority, *i.e.* a king. The development of sovereignty from a kingdom into an empire can be brought about by different methods. Territorial acquisitions can be made either of such kingdoms as already enjoy some rule and order or of such as are in the possession of aggressive and barbarous tribes.

The annexation of a country comprising unruly tribes can be brought about in two ways—either at the point of sword or by some diplomatic methods.

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Obviously it is not so difficult to preserve the crown of a kingdom obtained by hereditary rights as it is to create a sovereignty by 'Force of Arms.' Similarly, it is better though much more difficult to carve out a new kingdom honestly and in good faith rather than by unlawful means. To make the rule firm and lasting, to govern with justice and equity, and to leave a good name behind, is, no doubt, better though more difficult than otherwise.

Not because of any bias in his favour, but after reasonable and rational investigation, we reach the conclusion that the establishment of government in the days of the Holy Prophet was a difficult job. There was no government in the land. No doubt, there were petty kingdoms in some parts but they too had fallen prey to foreign imperialism, and their subjugation was impossible without first coping with the imperial powers which were holding sway over them. Apart from these petty kingdoms, there was mostly the tribal rule in Arabia. The rivalries among these tribes and their feuds on the question of succession had been in vogue for centuries before. In short, the Holy Prophet had to bring these decentralized powers on one platform. He had to carry out such reforms as to bring about a radical change in their social and moral life. He had to liberate the foreign Protectorates in Arabia and then to give them unification. Also it was his task to provide a new government with all the administrative, legislative, and judicial paraphernalia from the very beginning, and also to withstand the hostilities of the Jews and the Christians in the country. (The Jewish opposition was social, religious as well as political and very stubborn, to which a passing reference will be made later on.)

The Holy Prophet did not only accomplish all these things and established the Arab kingdom, but

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he did it well and left the kingdom firm on deep and strong foundations. It is needless to state that he acquired and ruled over the kingdom with his fair name unsoiled and left behind him a cherished memory in this connection.

What adds to his credit is that he had not at his disposal either of the two most essential things for the establishment of a state, *viz.* men and money. Still further, he did not intend to establish a kingdom for its own sake. His first and foremost aim was to abolish the evil practices and customs and to propagate the religion of Islam. In short, his sole mission was 'Reformation.' That is why plunder, oppression, avarice, greed, fraud, deception and such like tactics had no room in his conduct of affairs, while it is only by the lure of such things that gangs can be gathered and money accumulated. On the contrary, the Holy Prophet had to win over disciples through his missionary work. In the beginning his disciples were, as is generally the case, from among the pauper, the poor and meek classes. Instead of any expectations of support from them, it became difficult to protect their lives and property. On account of all this the Holy Prophet was sure to meet, as he actually did meet, tremendous and unlimited hardships in the way of establishing a kingdom. How he overcame them, will be discussed later on.

### *The beginning of the Task*

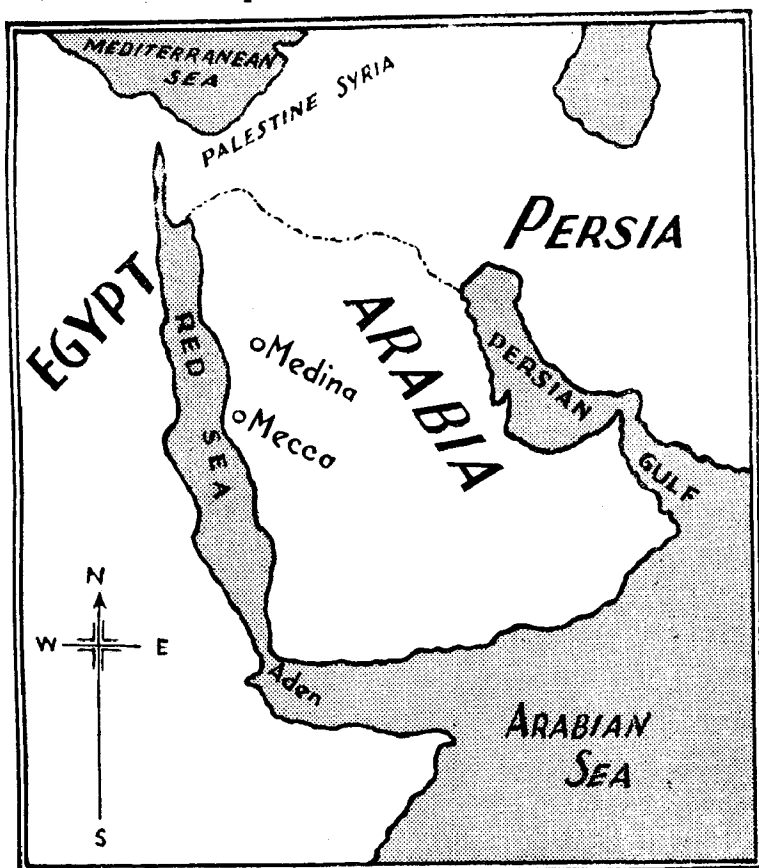
Having been endowed with knowledge ('irfan)<sup>3</sup> at the mature age of forty and under the Divine Instructions as he claimed them to be the Holy Prophet undertook the task of National Reformation. There has never been, nor there will ever be, a harder task than this. His object was to bring together the rough and hypocritical people like the Arab bedouins to worship the Only God, to impart to them the higher

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standards of morality, and to create a fraternal spirit among all his followers.<sup>9</sup> The seekers of Truth hastened to him as if they had found the spring of life. To sum up, first the secret and then the open efforts and missionary activities of a few years produced some highly intellectual men who were so captivated by his teachings that they took to their propagation even at the risk of all they had. To gain staunch supporters of the new view was to strengthen the very foundations of the cause.

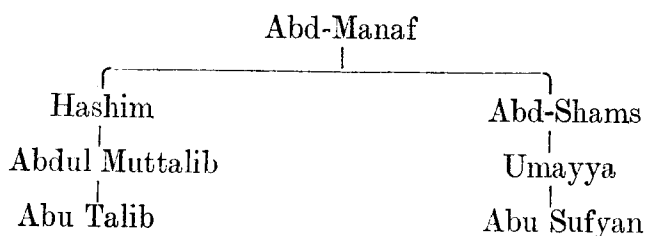
The inhabitants of Madina, when they got the wind of the Holy Prophet, came to him and gave the words of help and protection in case the Muslims were obliged to go over to Madina.<sup>1</sup>

### The Muslim Empire in the days of the Holy Prophet



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When the freedom of thought and liberty in the missionary activities were jeopardized for the Muslims, the Holy Prophet had to bid farewell to his home. Ostensibly this event seems to be the first start given to the movement of establishing a kingdom, as it is the natural tendency of every emigrant, who has been forced to leave his motherland, to defeat his enemies and re-enter his country as a conqueror. Anyhow, the holy city of Makka was left for Madina, where hundreds of followers were present and from whom the promise of help had already been obtained.<sup>1</sup> It was practically a declaration of war on the part of the Quraish to compel the Muslims to forsake their homes. To add to this, they made it their national programme to destroy Islam, as became evident from subsequent events.



The House of Umayya was the foremost among the people of Makka to give opposition to the Holy Prophet. This opposition had an hereditary origin. Abd-Shams, the elder son of Abd-Manaf had died in his father's life-time, therefore the younger son and his descendants got the leadership. But the descendants of Abd-Shams kept their claim alive. Their quarrel with Hashim had begun even before Abd-Manaf had closed his eyes. At last, at the death of Abdul Muttalib and Abu Talib, the House of Umayya secured perfect control. For the Umayyads, now, yielding obedience to the Holy Prophet was tantamount to submission before the Hashimites for the second time. As the Umayyads were the chiefs of the



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Quraish their opposition meant the opposition of the inhabitants of Makka.

First of all, after reaching Madina, the Holy Prophet tried to infuse the spirit of union and amity among his companions. Previously the Arab tribes were not on good terms with one another. Especially the Makkans looked down with contempt upon all others than themselves. But the Holy Prophet arranged the union of the Makkan Emigrants and the Medinites by the 'Ties of Fraternity.'<sup>10</sup> This was no nominal tie. The scheme was carried out with so much fervour and zeal that the Madinites made the Makkans their partners in everything, they divided with them their properties; even if one died, his brother-in-faith shared his inheritance in preference to his own family.<sup>11</sup>

This scheme proved efficacious in many ways. The homeless destitutes of Makka settled there in peace; tribal prejudices and the result out disintegration were put an end to once for all; and a real spirit of mutual help and brotherhood began to work in the Muslim community, irrespective of tongue or colour.

But still the fact that the Muslims (of Madina) always kept girded loins and ready for any emergency betrays the sense of insecurity, fear and terror that prevailed there.

The Holy Prophet did not mere centralize his existing forces, he also gave them a first-rate discipline and produced in them an undying passion for co-operation and progress. The Arabs were already a martial race; now a stimulant was given to their capabilities which were utilized in a better way.

Along with this the Holy Prophet began to conclude pacts with the neighbouring alien powers, such as the Jewish and the other Arab tribes.<sup>12</sup> The purpose underlying these pacts was to win over allies

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for the National Defence against the evil designs of the Quraish. Accordingly the terms of the pact with the Jews were as follows :

Firstly, the practices of blood-money and ransom were to remain as they had been. Secondly, the Jews shall have their religious freedom and nobody shall come in the way of their religious interests. Thirdly, the Muslims and the Jews shall live on friendly terms. Fourthly, if the Jews or the Muslims enter into war with a third party, each was bound to help the other. Fifthly, neither of them shall give assistance to the Quraish. (Here Shibli uses the word 'asylum' instead of 'assistance.') Sixthly, in case Madina was attacked, both parties shall jointly defend it. Seventhly, if one party concludes peace with enemy, the other will also be a party in that peace, except in the case of religious wars.<sup>1</sup>

The text of the pact with Bani Zamra runs as follows :

“This is the document by Muhammad, the Apostle of God (may peace and blessings of God be upon him), that the lives and properties of Bani Zamra shall be safe for them ; that help shall be given to them against anybody who attacks them, with the exception that they stand against the Religion of Islam, and that they shall come to help when called for by the Prophet.”

It was about this time that 'Fitrah,' *i.e.* charity of corn, was ordered to be given on the occasion of 'Id of Ramadhan.<sup>1</sup> More light will be thrown on the subject later on.

The real mission and duty of the Holy Prophet, *i.e.* the propagation of Islam, was kept up steadily

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side by side with the above-mentioned activities, and the number of the adherents increased from day to day. The people of Makka, however, were feeling slighted at the safe and unharmed escape of the Holy Prophet from their clutches, and also they were apprehending the danger of an attack on Makka by his ever-increasing power. Therefore the great men of the Quraish started preparations for opposition. No indifference to the situation was observed in the opposite camp either. Sufficient arrangements were made for espionage and gathering of information.

It was reported that a commercial caravan of the Makkans was on its way to Syria and that the ring-leaders of the caravan had decided beforehand to dedicate all the would-be profits of that enterprise to meet the expenses of the 'anti-Muslim campaign.' There was sufficient ground for the Muslims to interfere in the matter and even a desire was expressed by some to intercept the caravan, but the idea was not encouraged being against the instructions of the Qur-án. In the meantime the political relations between Makka and Madina became more strained. There occurred one or two petty skirmishes but the Holy Prophet went on putting off war, so much so that, when a Muslim reconnaissance party committed plundering and ravaging and put to death one or two men, the Holy Prophet was very much displeased with the incident.

At last, while the aforesaid commercial caravan of the Quraish was returning from Syria *en route* to Makka, the Holy Prophet marched from Madina and the Muslim troops had an encounter with the reinforcements which had come for the help of the

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The circumstances of the battle of Badr have been generally misunderstood. Palmer very closely approaches the truth when, commenting on the relevant verses in ch. 8, he writes, "Many of Mohammad's followers wished to attack the caravan only, but the Prophet and his immediate followers were for throwing themselves on the escort."—*Ed. I. R.*

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caravan from Makka. In spite of being at the disadvantage of one to three, the Holy Prophet gained a splendid victory over them on account of his war strategy and military discipline.<sup>13</sup>

At this the people of Makka were fired with revenge and not before long they marched on the holy city of Madina. The people of Madina had been preinformed of this attack and, though they were defeated this time,<sup>13</sup> the Makkans could not turn their victory to any account. Victory or defeat proved to be the same for them. Meanwhile the breach of trust on the part of their ally—the Jews—became intolerable and the Muslims had to chastise them properly.<sup>13</sup> After this there started a most critical period for the Muslims. The defeated Jews joined hands with the Quraish and the last and most desperate attempt was made to destroy the Muslims altogether. This event is known by the name of the ‘Battle of the Trench.’ (On this occasion the city of Madina was surrounded on all sides by a united army, while inside the city the remaining Jews were at work against the Muslims.) Even the Holy Qur-án bears witness to the gravity of the situation.<sup>14</sup> This time also the superior military genius and better statesmanship<sup>19</sup> of the Holy Prophet obliged the Allies to raise the siege and retire without acquiring the least success.<sup>13</sup> Just after this the fraudulent Jewish element was driven off from Madina. Now there had grown up two powerful enemies—the Quraish and the Jews. The Holy Prophet thought of concluding a pact with any one of them and thus to overcome the other. Nothing good could be expected from the Jews while the Quraish were worried on account of their trade which was at a standstill.<sup>18</sup> So there was a possibility of truce with them. Moreover, the Quraish were glad at heart with the truce. (*Cf.* Tabari in connection with the ‘Missionary Letters’

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addressed by the Holy Prophet to Heraclius.) Although the Muslims agreed to the peace terms with reluctance, yet it was advisable to do so. In the event of a siege of Makka it was feared lest the Jews of Khaibar should march on Madina, as the strength and vanity of the Jews had not yet been fully curbed and they were growing bellicose in the new settlements of Khaibar. Accordingly their strength was pulled up root and branch, on one hand,<sup>12</sup> and on the other a treaty of peace was concluded with the Quraish, called the 'Truce of Hudaibiyya.'<sup>12</sup> But before long a breach of trust on the part of the Quraish provided an occasion for the valiant army of the Muslims to march on Makka and occupy it.<sup>12</sup> The cruel but helpless enemies were given a wholesale exemption from punishment and it was under the influence of the Teachings of the Holy Prophet that the Muslim troops, who were victorious at that time, forgave and forgot wrongs of their previous enemies altogether,<sup>13</sup> in spite of the fact that once they had to abandon their homes and face tremendous sufferings and hardships because of them. A parallel instance, as far as we know, is not met with in the annals of humanity. It is also worth mentioning here that the Holy Prophet, in compliance with the Truce of Hudaibiyya, performed the Pilgrimage next year. This was the 'Smaller Pilgrimage' called the 'Umrat-ul-Qadza' or the Pilgrimage that had been missed. The Quraish had by that time evacuated Makka and there remained none but the Muslims in the city. Still the Holy Prophet came out of the city at the specified time in keeping with his promise. Such a regard for the word of honour is simply fascinating. The conquest of Makka was the last stage in the consolidation of the Governments in Arabia. Shortly after this all the Arabs had to come, willingly or otherwise,<sup>15</sup> under the Central Government so formed.

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People from all over Arabia began to pour in in deputations to offer their allegiance to the new Government, and everywhere the Central Government took to the appointment of collectors of tax or revenue (Zakat) and the office-holders to perform the religious as well as political functions.<sup>16</sup> It was due to the Holy Prophet's political wisdom and sound administration that there prevailed peace and order everywhere in a country like Arabia. After the conquest of Makka, the Holy Prophet had gained absolute mastery over the Peninsula of Arabia. Already, during the Truce of Hudaibiyya, he had sent letters, merely out of benevolence for humanity, inviting people, to his Universal Fold;<sup>12</sup> and thus were laid the foundations of International, or, to use a more accurate term, Inter-Statal relations.

### *Attack on Imperialistic Foreign Powers*

The imperialistic foreign powers began to look with covetous eyes upon the Arab Kingdom. Such a clash was inevitable and was given full expression to in the wars of Muta and Tabuk, which settled the future political course of Arabia. We also notice that shortly after this, at the time of the death of the Holy Prophet, an expedition for the conquest of Syria was about to be sent under the command of Usama-bin-Zaid.<sup>13</sup>

### *Magna Carta of Civic Rights*

The sermon which the Holy Prophet delivered on the occasion of the Farewell Pilgrimage holds a very important position in the history of civics. The rights and obligations of the subjects have been dealt with in them in detail. (Details to be found in 'Sirat-al-Nabi'; History of Zahabi, and Ibn-Hisham.) They can be summed up as follows :

All the practices and customs of the days of ignorance were done away with. All men were given equal

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status. The Arabs had no superiority over the non-Arabs and *vice versa*. Piety only was to be the test of excellence. All Muslims were brethren. Masters were told to feed and clothe their slaves as they did themselves. All the hereditary revenges of the pre-Islamic period were to be nullified and the usury of the age of ignorance was rendered void. Men were expected to be God-fearing in their treatment with women, for men had the same rights over their wives as the latter had over them. Life, property and honour of all were to be safe. Code of the Holy Qur-án was to be executed over all, and wrong paths were not to be taken. The legacy and patrimony rights were fixed. There remained no bequest for a successor more than the fixed amount. A child was to belong to his father. An adulterer was to be duly punished. Any son who claimed to belong to a person other than his father and a client who claimed to belong to a person other than his patron were accursed of God. Women were not to give away anything to others from the belongings of their husbands without their permission. Debt was to be cleared off, a borrowed thing returned, and a present exchanged. A guarantor was to be responsible for his promise. Mutual bloodshed was forbidden. Everybody was held responsible for his own deeds, a son was not answerable for the deeds of his father nor a father for those of his son. Obedience to a commander was obligatory even though he was a mutilated Abyssinian. And promises of paradise were made to those who worshipped God, said their prayers five times a day, and observed fasts for a full month.

It was at this time that the verse of the Holy Qur-án was revealed: "This day have I perfected your religion for you."

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## REFERENCES

1. Shibli: 'Sirat-al-Nabi', Vol. 1. Nöldeke. Das Leben Muhammad. French History of Arabia, Chapter VIII. By Sedillot. In the Bai'at (oath of allegiance) of 'Aqaba, a promise was taken from the people of Madina to protect the Holy Prophet like their near and dear ones. Moreover, the Holy Prophet, in order to organise them, had appointed twelve chiefs for an equal number of families. Tabari, Vol. 3.
2. Ibn-Hisham and *Subhul-A'sha* of Qalaqandi.
3. The famous battle fought at the bank of lake called Dhu-qar, between Arabia and Persia about the time of the Holy Prophet and in which the Arabs came out successful. Consult *Historie Generale des Arabes*, leur Empire, leur Civilization, by Sedillot; and *Ma'arif* Ibn-Qutaiba and *Ayyam-al-Arab*, compiled by Sharar, etc.
4. Shibli and others.
5. The Arabs, before Islam used to trade with Syria, India, China, etc. For further details please see *Tamaddun-i-'Arab*, translated by Syed Ali Balgrami, and *Tijarat-al-Arab Qablal-Islam*, a treatise by Hakim Shams Ullah Qadri, published in the Magazine '*Dab'daba-i-Asafi*' of the months of Rajab and Sha'ban 1323 A.H.
6. The Holy Qur-án: "And the Word of Allah alone is to reign supreme."
7. Ibn-Hisham.
8. The saying of the Holy Prophet: "I have been sent to give perfection to the virtues of morality."
9. The Holy Qur-án: "And remember the favour of Allah on you when you were enemies of each other, then He united your hearts; so by His favour you became brethren."
10. Ibn-Hisham.
11. Tafsir-Bayan-al-Qur-án, by Muhammad Ali, the verse: "And the possessors of relationships have greater right over each other..."
12. Shibli, Vol. 1. Pacts were concluded with the Jews in 1 A.H. and with Bani Zamra and Bani Mudlij, etc., in 2 A.H.
13. Ibn-Hisham.
14. The Holy Qur-án: "When they came upon you from above and from below you, and when the eyes turned dull and the hearts rose up to the throats, and you began to think diverse thought of Allah. There the believers were tried and they were shaken with a severe shaking."
15. It refers to the campaigns of iconoclasm and the battle of Hunain, etc. Details are found in every book of commentary.
16. *Fawa'id-i-Badriyah*, by Qazi-al-Mulk, Badar-al-Daula, Shibli, etc.
17. Tabari, Vol. 3. In this book, on page 1565, the case of Abu Sufyan is worth mentioning. The Quraish of Makka taking



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advantage of the Truce of Hudaibiyya had gone for trade in Syria. The Cæsar, having received the blessed letter of the Holy Prophet, sent for Abu Sufyan and made inquiries about the person of the Holy Prophet which are very interesting and are generally known, therefore are not mentioned here. In brief, Abu Sufyan, despite his enmity with the Holy Prophet, had to acknowledge his high morals and good conduct, and the Cæsar remarked that, without doubt, such a character could only be of a Prophet and that he would certainly have embraced Islam but for fear of his life. He admonished his great men and at last fled to Constantinople. At this Abu Sufyan said to his friends, "O people! the power of Muhammad has so much increased that even the Romans are terrified."

Some of the other kings to whom the Holy Prophet sent letters of invitation embraced Islam. One of them, Bazan the Persian, who was the governor of Yemen, is worth mentioning.

18. In *Ma'arif* of Ibn-Qutaiba there is a mention of the Arab carpentry and their other occupations.

19. The Jews of Madina and the infidels of Makka etc. were turned against each other—Tabari etc.

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### "LOVE UNDER THE AXIS"

THE EDITOR,  
"ISLAMIC REVIEW."

SIR,

In reference to the letter of the Imam, Shah Jehan Mosque, Woking, to the Editor of the *Daily Mirror*, London, as published in the January issue of the *Islamic Review*, permit me to make a few observations on behalf of myself and many others with whom I have had occasions to discuss the matter.

We have been shocked and staggered to learn that even to-day, when the whole Christian world is practically on fire and Britain is engaged in a life-and-death struggle, and looking to millions of Muslims for help and moral support, a responsible English journal should stoop so low as to publish such glaring lies against Islam, and try to create false impressions about Islam and its Prophet under most flimsy grounds and unwarranted headlines.

The Imam is perfectly right when he says that "a few more like this and the claim of the anti-British people is established." It is really unfortunate that responsible writers should make this kind of baseless assertions against Islam and that under the false "robe of an authority on the teachings of the Qur-án." These mischievous pseudo-authorities or sinister propagandists deserve nothing but pity and condemnation.

The indictments made by the writer of the article in the *Daily Mirror* apparently mirror his sinister notions against Islam.

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But Islam has survived, and will survive, this kind of false propaganda by many a Christian writer. Lies can never tarnish truths. False propaganda may create prejudice but cannot stand the glamour of truth. Islam is an open book. The Holy Qur-án is there, unchanged and unchangeable for all time to come. It is no use trying to conceal the sun under the shadow of a petty patch of clouds which must disappear.

The Christian propagandists had better search their own hearts. The world is passing through a terrible crisis for which the Christian Powers alone are to blame. The very civilization of the world is at stake. And yet, in the midst of these terrible struggles and scramblings of the Christian Powers, there appear this kind of silly gibes against Islam in responsible Christian journals. One might say, "Physician, heal thyself."

It is a bad game to calumnise religion on false and perverted premises. One should be very careful in criticising other peoples' religions. To do so under the subterfuge of irrelevant title, as in the case under discussion, is still worse. This is no decent game. We are anxious to know if the *Daily Mirror* has published the contradiction or made any amends, as decent journalism demands.

Yours sincerely,  
INDIAN MUSLIM.

[The correspondence on this subject as published in our issues for January and February 1942, clearly shows that the learned editor of the paper in question has not only published the contradiction but even written a letter to us which amounts to an apology.—  
ED. I. R.]

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WINCHESTER,  
HANTS,  
19th July, 1941.

DEAR SIR,

Recently I have had the pleasure of many conversations with Mr. Muhammad Warren and in consequence I have become deeply interested in the faith of Islam.

I have always, even as a nominal Christian, had a grave suspicion that all was not as it should be with Christianity and current events are proving more and more conclusively how completely that faith has failed in its loudly avowed aims.

I shall be extremely grateful, sir, if you will be so kind as to send me any literature dealing with Islam and also, if possible, a copy of the Holy Qur-án.

Yours sincerely,  
EARNEST P. TATTON.