

# *The* *Islamic Review*

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

Vol. XXXI

RABÍ'UL-THANI, 1361  
MAY, 1942 A.C.

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

Single Cor

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Published by  
THE WOKING MUSLIM MISSION AND LITERARY TRUST,  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

## THE ISLAMIC REVIEW

Vol. XXX ] RABÍ'UL-THANI, 1361  
MAY, 1942 A.C.

[No. 5

### A DECLARATION\*

I (MR.) LESLIE ORD PINDER, of 20 Thistle Street, Glasgow, C 5, Scotland, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Alláh (God) alone ; that I believe Muhammad to be His Messenger and Servant ; that I respect equally all Prophets—Abraham, Moses, Jesus, and others and that I will live a Muslim life by the help of Alláh.

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

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

*Dated 6th April, 1941.*

L. O. PINDER.

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

## ISLAMIC REVIEW

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

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

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

## 'ID-UL-FITR AT WOKING

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

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

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

Col. Shepherd (of the Indian Comforts Fund).

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

Mr. and Mrs. Ismail V. de Yorke.

Mr. Lall, Deputy High Commissioner for India.

Rev. Bishop Wedgwood.

Mrs. Shakir Mohamedi.

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

Mr. Abdullah Yusuf Ali.

Mr. Muhammad Abdullah Warren.

## ISLAMIC REVIEW

### ISLAM, THE CHOSEN RELIGION

BY SYED WIZARAT ALI

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

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

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

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

## ISLAM, THE CHOSEN RELIGION

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

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

## ISLAMIC REVIEW

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

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

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



## ISLAM, THE CHOSEN RELIGION

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

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

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

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

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

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

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

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

“ Say, O my Lord ! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour, and grant me from Thy Presence an authority to aid me.”

(The Holy Qurán xvii: 80.)

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

## **"THE GARDEN OF PEACE"**

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

*(Continued from page 86 of the last issue.)*

### **XII**

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

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

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

## ISLAMIC REVIEW

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

### XIII

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

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

## "THE GARDEN OF PEACE"

were with me, the matter would certainly have been decided between you and me ; and Allah best knows the unjust. And with Him are the treasures of the unseen—none knows them but He ; and He knows what is in the land and the sea ; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but it is all in a clear account. And He it is that takes your souls at night in sleep, and He knows what you acquire in the day ; then He raises you up therein that an appointed term may be fulfilled ; then to Him is your return ; then He will inform you of what you were doing. And He is the Supreme above His servants and He sends keepers over you ; until, when death comes to one of you, Our messengers cause him to die, and they are not remiss. Then are they sent back to Allah, their Master, the True One. Now surely His is the judgment and He is swiftest in taking account." (Qur-án vi : 57—62.)

### XIV

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

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

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

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

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

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

### XV

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

## “THE GARDEN OF PEACE”

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

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

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

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### THE CROWN OF HUMANITY

BY RABI'AL KARIM, M. SC.

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

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

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



## THE CROWN OF HUMANITY

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

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

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

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

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

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

*(To be continued.)*

## FROM THE CROSS TO THE CRESCENT

BY ABDUR RAZZAQUE SELLIAH

*(Continued from page 94 of the current volume.)*

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

### PRAYER AND THE HOLY MASS

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

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

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

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

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

*(To be continued)*

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### ISLAM AND CIVILISATION

BY ABDUL LATIF KHAN

*(Continued from page 104 of the last issue)*

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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### JIZYA AND SHARI'A

BY. M. Y. KHAN

(Continued from p. 115 of the last issue)

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

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

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

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

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

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

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

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



## JIZYA AND SHARI'A

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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them, and hinder anyone from molesting them.”

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

### *Witnesses.*

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

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

## JIZYA AND SHARI'A

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

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

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

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

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

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

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

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

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

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

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## CORRESPONDENCE

PRUDHOE,  
17th May, 1941.

DEAR BROTHER-IN-ISLAM,  
*Assalam Alaikum!*

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

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



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

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

THE EDITOR,  
"ISLAMIC REVIEW."

28th May, 1941.

DEAR BROTHER-IN-ISLAM,

*Assalam Alaikum!*

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

The time has come for Islam to bestir herself.

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

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

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

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

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

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

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

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

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

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

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

God be with you,

Yours

MUHAMMAD WARREN.

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