

The Islamic Review

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

Vol. XXX]

RAMADZAN-SHAWWAL, 1361 A.H.
OCTOBER, 1942 A.C.

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

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Published by
THE WOKING MUSLIM MISSION AND LITERARY TRUST,
THE SHAH JEHAN MOSQUE,
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(peace be upon him)

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THE
ISLAMIC REVIEW

Vol. XXX] RAMADZAN-SHAWWAL, 1361 A.H. [No. 10
OCTOBER, 1942 A.C.

DECLARATIONS

(1)

I, Marmaduke Wetherell, of . . . School, Winchester, Hants, 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, etc.—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.]

M. WETHERELL.

Dated 17th January, 1942.

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I, Douglas Ahmad Lawson, of⁽²⁾
Road, London, N. W. 5, 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 20th January, 1942.

D. A. LAWSON.

I, Frederick Randall, Winchester,⁽³⁾
Hants, 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 26th January, 1942.

F. RANDALL.

I, (MISS) HENRIETTA RATTRAY, of Hastings, Sussex,⁽⁴⁾
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 7th February, 1942.

HENRIETTA RATTRAY.

DECLARATIONS

I, (MISS) ALICE ⁽⁵⁾KITCH, of 4 Cavendish Place, Beeston, Nottingham, 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 17th February, 1942.

ALICE KITCH.

I, ROBIN ⁽⁶⁾SALTER, of Road, Aldershot, Hants, 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 27th February, 1942.

(Sd.) R. SALTER.

THE MUSLIM SOCIETY IN GREAT BRITAIN WELCOMES SIR AZIZUL HAQUE

On the afternoon of Saturday, 16th May, 1942, the chairman and the members of the Muslim Society in Great Britain were At Home in their house at 18 Eccleston Square, London, S. W. 1, to welcome Sir Azizul Haque, C.I.E., B.L., D. LITT., the new High Commissioner for India, after his recent arrival to take up his duties in this country. It was a lovely Spring afternoon and most of the Muslim Community in London availed themselves of the happy opportunity of making the acquaintance of the new High

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Commissioner. Sir Azizul Haque arrived at 4-30 p.m. and by that time some 150 members of the Society and their friends had assembled. A large party of Indian officers was also present, led by Risaldar-Major and Hony. Lieutenant Mohd. Ashraf Khan, I.O.M. Before introducing the guest of honour to the audience Mr. I. V. de Yorke, Chairman of the Muslim Society in Great Britain, called upon Mr. D. Cowan, M.A., Assistant Imam of the Woking Mosque, who recited the Fatihah as an opening to the meeting. Mr. de Yorke then said a few words by way of introducing the High Commissioner to those present, detailing his manifold activities in his own country and especially his great interest in education and educational problems which are so important to India to-day. Mr. de Yorke expressed the great pleasure and honour of the members of the Muslim Society in Great Britain in having the opportunity of getting to know such a distinguished son of Islam as Sir Azizul Haque. The High Commissioner in reply thanked the members of the Muslim Society for their hearty welcome and expressed his great pleasure in making their acquaintance. In an extremely eloquent address he assured his audience that he would do all in his power to foster friendly relations between his country and Great Britain. The difficulties might be great but goodwill on both sides could overcome all these difficulties and a new era of prosperity and peace would dawn. With this address the formal part of the proceedings came to an end and the friends repaired to other rooms where tea was served and some time was spent in happy conversation. The success of the party can be judged from the remark of a journalist who said that of the many parties to which his duties take him he likes best those of the Muslim Society for all the guests enjoy themselves and the principal guest most of all.

IS ISLAM INIMICAL TO SECULAR PROGRESS?

BY SYED WIZARAT ALI

The answer to the above query cannot but be in the negative, for the laws of human progress are the same all over the world. Initiative, intelligence and strength of character are not the sole monopoly of the Christian races in Europe, and if the present and immediate past have witnessed unparalleled ascendancy of the West in human affairs, the East shall not fail in the ultimate balance of human achievement. There is no denying the fact that self-sufficiency and arrogance have marked every dominant type of civilization in history. Ancient Egyptians considered their achievements so perfect that they daily propitiated their gods lest they should grow jealous. The Chinese felt that they had realized their heaven on earth. The Greeks imagined that they had reduced such an incommensurable thing as life to a system for all eternity. Rome thought itself to be the hub of the universe. It is now the turn of Europe to do as Rome did or follow the examples of Egypt and ancient Hellas.

Islam is not only a creed but also a social polity, and the bond of Islam, however enfeebled by narrow schisms, still binds six hundred million people of different races, colours and countries, as no other bond in the world's long history has yet done.

Look at its temporal history. If Islam was really inimical to secular development, how was such an astounding progress made? Let us summarise the facts of Islam's temporal history :

Islam commenced with Arabia and conquered North Africa and some other portions of Asia in the seventh century. Spain was won in the eighth. Again Muslims invaded the sub-continent of India in the tenth and eleventh, and conquered it finally in the twelfth. The wave of Islamic conquest lapped the shores of Europe as well, for in the same year that Muhammad Qasim invaded Sind, Tariq won the

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battle of Guadalete, and within five years Spain was conquered. Such was the daring of Muslim conquerors that had America been discovered at the time, the banner of Islam would have been planted there as well. Soon after the conquest of Spain, a Muslim force was led into France through the pass of Roncevalles and according to European historians themselves, were it not for the check at Tours in 732, France and Germany would have fallen into the hands of Muslim conquerors. The Eastern Empire of Byzantium had already felt the prowess of Islam in the seventh century in Arabia Felix and in the succeeding centuries Islam was rapidly mounting up the rungs of the ladder to Europe from Syria, Mesopotamia and Asia Minor. In the seventh century itself, besides the victories of the first four Caliphs, Armenia had become at first tributary to the Saracens and then part of their territory; the Roman army was defeated at Tripoli, Sicily was attacked, and Constantinople itself was besieged by the Arab fleet for four years. After the eighth century, the Eastern Empire was forced to purchase peace with a heavy tribute, but Crete was won soon after and then the conquest of Sicily and Muslim interference in Southern Italy began. Few now remember that Rome herself was threatened in the middle of the ninth century and that Sicily was for two whole centuries an integral part of Islam's world-embracing Empire.

The conquest of as large a slice of Europe as Spain was reserved for another branch of Muslim conquerors, whose heathen kinsmen weakened the Empire of Islam in Asia, while they added to it fresh territories in Europe. The Seljuk Turks took up the work of the Arabs and when Alp Arsalan defeated the Byzantines in 1071 and captured the Roman emperor, Romanus IV, Europe was seriously threatened in the East and a prophetic ear would have caught the sound of the

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chattering hoofs of Turkish chargers in the city of Constantine. The successor of Hildebrand organized a Crusade, and Christian nations assembled at Clermont shouted forth the resolve of Christianity to rid the world of Islam, and in the cries of "Dieu le vent", announced the only Jihad, in the European sense of the word, that has yet been waged in the world. Jerusalem was captured before the eleventh century had closed and Godfrey of Bouillon made its king. A second Crusade was organized half a century later, but it lacked the flush of enthusiasm and ended in a fiasco. Forty years later, Saladin captured Jerusalem, and after a vigorous struggle repulsed the forces of Christianity in the third Crusade and enlarged the boundaries of his Empire. But profit and loss were both going up, for if the Turks conquered Armenia and Georgia in the eleventh century, repulsed Europe from Asia in the twelfth, and laid the foundation of the Ottoman Empire in the thirteenth, the Moors in Spain slowly declined after the death of Almansur in 1002, and the Christian chiefs of Navarre and Leon, Castile and Arragon kept up a struggle against them, leaving them only the kingdom of Granada by the middle of the thirteenth century.

The House of Osman prospered and progressed, and the conquest of Constantinople would have come half a century earlier were it not for Timur's capture of the great Bayazid and his death in captivity. Christian chiefs had combined at Marizza in 1369, at Kossova in 1389 and at Nicopolis in 1396, but had in all cases been defeated. The interregnum of a decade between Bayazid's capture and death and Muhammad I, reuniting of the Turkish power, gave Eastern Christendom only a breathing space, and in the crushing defeats at Varna in 1444, and again at Kossova under the Hungarian leader, Hunyadi, in 1448, Turkish

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pro prowess was fully proved. At last in 1453 Muhammad II reversed the action of the Muslim Conqueror of Spain, and with greater success, for although the latter's charger did not gallop across the Atlantic to the shores of America, the galleys of Muhammad the Conqueror sailed on land from the Bosphorus to the Golden Horn, and helped him to realize the prophecy that new Rome would yet be subdued by the Muslims. Thus Islam provided itself with an empire in Europe in the East to compensate it for the loss of that in the West, half a century later. For in 1492 Granada fell, and Ferdinand, "the Catholic," who had commenced his reign with setting up the Inquisition at Seville in 1481, celebrated the success of Christian army by the wholesale expulsion of Jews in 1493. The Moors who had been assured of perfect toleration learnt six years later what to expect when the power to enforce such stipulation is gone, and their persecution which commenced in Ferdinand's reign continued into the reign of his grandson and successor, the Emperor Charles V, who finally expelled them in 1524 from a land which they had ruled for eight hundred years. But the power of Islam had not gone, and the naval triumphs of Khair-ud-din Pasha, known as Barbarossa, who had even attacked Nice in 1543, compelled Charles V to acknowledge the strength of Turkey, and a year later make to her, with Ferdinand of Austria, overtures of peace. Ferdinand became a vassal paying tribute, and Charles V himself subsequently entered into a treaty. The old Caliphates of Baghdad, Cordova and Cairo had passed away, but the Turks and the Moghals were in the zenith of their power.

Salim the Gentle, and Sulaiman the Magnificent in Turkey, and Baber, Akbar, Jahangir, Shah Jahan and Aurangzeb in India, maintained the temporal strength of Islam in an age which contained some of

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the world's greatest statesmen and rulers. And those Muslim kings could hold their own against the best in Christendom.

But there is nothing more difficult to keep up than to equipoise in political power, and if a nation or race cannot advance, it must go back. Byron sums up the history of all nations in describing that of Rome.

“First conquest, and then glory, when that fails,
Wealth, vice, corruption, barbarism at last,
And history with all her volumes vast
Is but one page.”

Glory failed Islam after all these conquests, and the decline of the Muslims through the stages of wealth, vice, and corruption at last set in, as was but natural, because the Muslims were no longer true to the spirit and ideals of Islam. But Islam cannot on that account be called inimical to secular progress.

It is wrong for Sir Harry Johnston to say that the greatest foe of Islam is undenominational secular education. “Undenominational Secular Education” has been imparted in India to Hindus and Muslims alike for upwards of seven decades, and yet Islam is not only believed in, but practised by the educated members of the community. The Christian missionary has more than once confessed to his sense of failure in converting the educated Muslims. The “greatest foe of Islam” is not “secular education,” but the Christian and racial prejudice of some of the pseudo-scientists of Europe who affect agnosticism and consider the social practices and moral conventions of a materialistic civilization as the last word in human felicity. Race, convention, and religious prejudices have come to be invested with all the sanctions of divine right.

The one “weak point” which Christian critics seem to discover in Islam is the relation of the sexes. But with reference to this, it is best to quote Margoliouth's

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own view. Speaking of the achievement of the Prophet's system, he writes :

“For the female sex it certainly achieved much, and there too it is best to hush the voice of sentiment and treat his rules and innovations as an attempt to grapple with a hopeless problem : hopeless in the sense that no community of any magnitude has ever found a blanket (to use Isaiah's image) that will cover the whole frame. The seclusion and veiling of women were, as Muir has well observed, a direct consequence of polygamy and facility of divorce. Polygamy is itself an attempt at solving a problem which Indo-Germanic nations solve by harbouring prostitution.

“In the latter system a portion of the female population is wholly degraded, in the former the whole female population is partially degraded. If by the introduction of the veil Muhammad curtailed women's liberty, he undoubtedly secured for them by laws the rights of inheriting and holding property which under the older system were precarious.”

Not that we absolutely agree with this view. The normal condition in Islam is monogamy, and the permission to marry up to four wives, hedged round, as it is, with conditions remarkably stringent which—thanks to the illicit practices of Muslims themselves—Christian critics slur over, gives to the code of Islam just that elasticity which is necessary for a body of laws universally binding on Muslims of all countries and climes and for all eternity. But while Islam permits—not commands—a limited number of wives, Christianity itself lays down no such restrictions. Monogamy, we repeat, is the normal condition of the Muslim world and polygamy which disregards the stringent conditions laid down in the Qur-án is as much a sin as the less obvious polygamy of many Christians. As regards seclusion and the veil, far from being the direct

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consequence of polygamy and facility of divorce, they are practised in order to check polygamy and polyandry, both secret and open, and to lessen the temptation to abuse the Islamic law of divorce. The separation of the two sexes in the daily intercourse of life would prove too exacting a demand for a society which is habituated to the zest which the presence of forbidden fruit provides in its Eden. As for Islam, howsoever it may have curtailed the liberty of a woman's movements, it alone strove to give her economic freedom, which will, we trust, some day cut off her fetters in Europe and America, where she is still the slave of man-made laws and man-made conventions. And, howsoever Christian Europe may sneer at the marriage and divorce laws of Islam, it is plain that it is not itself satisfied with the laws made by man that it substitutes for those of God's own making.

We have another great authority to refute this oft-repeated charge against Islam. Lord Headley became a convert to Islam about the end of 1913. His many friends and relations looked upon him as a lost soul and past praying for.

Soon after his conversion, he received a letter from a devout Christian informing him that 'Mohamedan religion' was one of sensuality and that the Prophet had a great many wives. What an idea of Islam! Lord Headley wrote in reply as follows:

"The Holy Prophet of Arabia was particularly self-restrained and chaste. He was true to his one wife Khadijah who was 15 years older than himself. She was the first to believe in Divine messages. After her death, he married Ayesha. He also married a great many of the widows of those of his adherents who had fallen in battle, not because he had the slightest desire for them, but in order to provide them with a home and give them a position they could not

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otherwise enjoy. This was quite in keeping with his unselfish and noble life. He gave away so much of his worldly belongings that he had hardly enough to live on."

Another oft-repeated charge against Islam is that it tolerates "slavery." This is far from being the case. Islamic laws for the treatment of slaves are so humane that it will be a misnomer to call it "slavery." Of course, a religion like Islam cannot stand in the way of secular progress. Islam, says Mark Sykes, is compact, yet international, whilst strongly united by bonds of simple ceremonial and even simpler dogma. Even now a Moor is more at home in Shiraz than a Spaniard in Berlin or a Rumanian in Vienna. "Although there are many Germans in London and few Afghans in Cairo, yet the Afghan is less of a stranger within the gates of Al-Azhar than is the waiter of Gambrenus in the Soho lodging-house." Indeed, a Muslim cannot be cribbed, cabined and confined within the narrow limits of race or colour or geography. His instrument is neither politics, nor finance, nor racial pride, but a set of spiritual and social ideals and his stage is the whole world. And the pace of progress of a player on the world stage cannot but be swift.

The learned Professor K. A. Nilakanta Sastri, M.A., writes, "Wherever they (Arabs) went they ruled; the conquered were subjects and outside the community of the faithful. The barrier was insuperable and no fusion was possible."

This is an erroneous view. The fact is that the majority of the Arab subjects—the Jews and Christians, took good care to see that the "House of Islam" continued in an unfinished state. The result was that the faithful always felt themselves as conquerors and not as citizens. The feudal idea never, indeed, perished; in fact it set up principles surprisingly modern. The

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necessity, however, to live side by side created an atmosphere of toleration, absolutely unknown to Mediæval Europe. This toleration found expression in Islam in the creation of the Science of Comparative Religion and its enthusiastic cultivation. Apart from conversions to Islam, those different groups subsisted, sharply divided from one another. As in the Byzantine Empire punishment for conversion to Islam was death, so also in the Empire of the Caliph conversion of a Muslim to Christianity meant capital punishment for him.* Those people were, indeed, unfortunate who kept themselves aloof from Islam.

Mr. Marmaduke Pickthall writes in his elaborate lecture on "Islamic Culture": "The multitudes were no doubt warned that Islam was something devilish and that Muslims would destroy them. And then the Muslims swept into the land as conquerors and by their conduct won the hearts of all those peoples. In the whole history of the world, till then, the conquered had been absolutely at the mercy of the conqueror, no matter how complete his submission might be, no matter though he might be of the same religion as the conqueror. That is still the theory of war outside Islam. But it is not the Islamic theory. According to the Muslim laws of war, those of the conquered people who embraced Islam, became the equals of the conquerors in all respects. And those who chose to keep their old religion had to pay a tribute for the cost of their defence, but after that they enjoyed full liberty of conscience and were secure and protected in their occupations."

It will, therefore, be foolish to say that Islam is inimical to secular progress. Its achievements in the field of literature, medicine and science are living

*The Qur-án, however, prescribes no punishment in this world for apostasy.—Ed. *I. R.*

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proofs of its once brilliant career which dazzled the eyes of the world.

Those who had the honour to belong to the healthiest and mightiest social order the world has ever known—Islam—were indeed the happiest of all. The Muslim subjects, in the heyday of Islam lived, so to speak, in paradise and did not lead miserable lives so complained of to-day.

THE PROPHET'S MARRIAGES

SOME DEEPER ASPECTS

BY MAULVI AFTAB-UD-DIN AHMAD

Much misgiving exists even in the minds of well-meaning people regarding the plurality of marriages that the Prophet contracted during the latter part of his life. In minds, Western and Westernised, that have no experience of polygamy, this creates an unwholesome sensation. And this in spite of the fact that Muslim divines have given very sound arguments to prove that it is unreasonable to ascribe this action of the Prophet to any urge of sensuality. It has been pointed out, for example, that in a country where sexual immorality was at its highest and where maturity was attained at a rather early age, the Prophet lived a spotlessly celibate life till the age of twenty-five; that at that age when he could easily marry the most beautiful virgin of Arabia, he preferred a widow of forty; that with this motherly lady he lived a devoted life for full twenty-five years, and that he thought of polygamy only when he was fifty, when the heat of youth had altogether gone. It has also been pointed out that his life in polygamy was as ascetic as before it, thus ruling out all possibilities of self-indulgence. A man who spends most of his nights in prayers and

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vigils and most of his days in semi-starvation cannot be regarded as enjoying his polygamous life from the sensual point of view. But even strong arguments such as these leave some minds still unsatisfied. And it is no use avoiding the issue just for the sake of modesty. Modesty in the old sense in matters of sex does not exist in modern minds. And religious preachers have to face the situation as it is or else they will fail to carry conviction to minds otherwise well-disposed with regard to certain vital questions of religion. They should lose no time in bringing in for an open discussion questions that are agitating many minds even if convention frowns at such a discussion. True religious leaders do not stand in need of any misty hallow of sanctity ; they, on the other hand, invite with a challenge all scientific criticism of their own personalities. Prophet Muhammad as a true religious leader is not afraid of any scientific criticism, however severe and exacting it may be. I, therefore, propose to raise one by one all those misgivings that lurk in many minds with regard to the Prophet's marriages and resolve them by an open discussion. To begin with, there is really nothing to thrill in a plurality of marriages. The thrill, if it at all comes, is a very short-lived one. By an analysis of the relevant psychology we can easily understand that the real thrill of the company of a second-woman lies in the idea of its sinfulness. The commandment "Do not covet your neighbour's wife" has its foundation in this vicious tendency in man. A married wife, however beautiful, charming and attractive, lacks the attraction of a commonplace woman with whom one is not legally married. The thrill of sin is eternal in all unredeemed souls, and in this age almost all of us are unredeemed. Once we understand this important aspect of human psychology, more than half of our misgivings regarding the Prophet's

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polygamous marriages and regarding all polygamous marriages for that matter will vanish. One may, however, object here by saying that if an open door is left for divorce and one is allowed to divorce a woman as soon as she becomes stale, even the short-lived thrill of having new women as wives may be perpetuated. There is force in this argument. But it is exactly here that the Qur-án and the Prophet's example acquit themselves admirably. Easy divorce is absolutely banned. The procedure of divorce is an extremely tedious one in the Qur-án. And the Prophet has summarised the whole attitude of Islam towards the question by saying: "Of all permissible things divorce is most disliked by God." As for his own self the Qur-án gave a still harder ruling. The following verse was revealed in the seventh year of the Hijra, *i.e.* full three years before his death:

"It is not allowed to you to take women afterwards, nor that you should change them for other wives though their beauty be pleasing to you" (30 : 52.)

So the Prophet had to retain all those women—all of them widows and divorced wives of others excepting one—whom he married. Although the verse prohibited divorce at a certain point of time, it goes to the credit of the Prophet and the religion he preached that he never divorced any wife even before this. Thus once a woman was married to the Prophet, she continued to be his wife for all times to come. Neither was he allowed to marry a new wife after this. This fact should finally disperse all clouds of doubt that may gather in people's minds in this connection. As there was no prospect of any change, there was no thrill to be had, the thrill of a fresh wife. Further as I have said, a woman, as soon as she acquires a permanent legal position as a wife and becomes a fixture so to

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speaking, loses that aspect of her attraction which tickles the imagination of us of this age. Shakespeare is very right when he says that sensuality demands an unlimited supply of fresh food for itself. If one is found, therefore, to put a stop to his desire anywhere, the suspicion of sensuality shall have to be ruled out from an estimate of his character. In the case of the Prophet the stop was placed on his sex life in a twofold way. He was commanded not to marry any further full three years before his death. Even if he had lived up to the age of, say, ninety and even if all his wives had died within a year or two after the revelation of this prohibition order, he was not to marry any more. Considering the case from the human point of view, it was an extremely hard ban that could be placed on a man's sex life. The scientific-minded critic, even if he is hostile to the religion itself, will find ample reason here for rejecting the theory that it was sensuality that prompted the Prophet to take to a plurality of wives.

A very important fact that is generally missed in understanding the question of sensuality in relation to polygamy is that it is greediness that constitutes sensuality. Just as a man of millions may live a simple life, while a man with very limited means may yet be fond of luxury, similarly a man with one wife can quite possibly be less content than a man with a plurality of wives. Further, all sober married men will agree that the keenness of sex urge recedes into the background as other and more serious aspects of conjugal life come into prominence. It is not so much the flesh that holds the two together as co-operation in other duties and obligations, although flesh has some part and a minor part to play all throughout. Very rightly has that veteran missionary of Islam, the late Khwaja Kamalud Din, remarked that the bed is not the best

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part of conjugal life. This is as true of polygamous life as of monogamous life.

It is the abnormal modern outlook on life that sees in the wife nothing but an incarnation of sex in its gross physical form. In this outlook, greediness of the flesh reigns supreme, a greediness which will not stop short of absolute communism in women, and of gratification at will. As I have said, sensuality can brook no restrictions on itself. So much so that if a man can put a stop to his presumed sensuality at any point, *i.e.* if he can at any stage of his career cry a halt to his sex gratification, that person cannot reasonably be called a sensual man. We have to find out other grounds for his sex life, monogamous or polygamous. Sensuality and self-control can never go together. The characteristic of sensuality is that it increases as it goes on satisfying itself.

The conception of woman as impersonation of sex is the very basis of real sensuality and constitutes a denial of the soul in her. Islam is violently opposed to such a conception as can be seen from its teachings and laws.

Confronted with the fact that the Prophet lived a spotlessly celibate life till the age of 25 and further lived a life of ideal monogamy for another 25 years in a country where sensuality and debauchery were regarded as the strong man's proud privileges, the sceptical critic would advance the plausible theory that some people may grow sensual towards the end of their life. Such a theory, however, is based on a wrong observation of human nature. The people who go wrong in this way are those that are really sensual from the very beginning of their lives ; only they do not get an opportunity for an open self-indulgence. Their sensuality waits for opportunity and resources for an open manifestation.

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In the case of the Prophet the opportunity was not lacking even in the beginning of his life. Polygamy, the only latitude that he ever allowed himself, was not at all regarded a sin or a dishonourable act in Arabia, it was rather sanctioned by the sacred traditions of the race. Least of all, he could have married a virgin girl when he first thought of conjugal life. There was no question of repressed desire in this case that could manifest itself in an advanced age. As a matter of fact, his own tribe in its attempts to dissuade him from his challenging preachings, itself offered him, for a second wife, any one he should care to choose from among the beautiful virgins of the race. His reply was a flat refusal: that shattered once and for all the half-hearted suspicion of the Arabs themselves that the Prophet's agitation could have anything to do with some kind of sex complex. But although the Prophet's contemporary enemies, after a thorough test, were satisfied that his career had no tinge of sensuality anywhere, their counterparts of the 19th and the 20th centuries of the Christian era would still like to stick to that exploded theory, notwithstanding their lack of first-hand knowledge about his character. The irony of the situation, indeed, could go no further.

The falsity of the theory of the Prophet's sensuality thus proved beyond all doubt, it still remains for us to assign a befitting purpose to his plurality of marriages towards the fag-end of his life. For this we have to go into the deeper aspects of sex life than we have hitherto been familiar with. We have to realize that sex life, like any other self-expression, has its culture and refinement, which like every other refinement needs controlling and regulating of the emotion concerned. I make no apology for saying that sex is devoid of all refinement in our times. It has gone back to its crude manifestation of the Stone Age. The

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sex manifestation even of the best refined of our times will put to shame even some of the lower species of animal life. Our sex expression has indeed been robbed of all grace and culture that befits us as human beings, endowed that we are with reason and spiritual ambitions. And herein will be revealed the importance of the Holy Prophet Muhammad's life. The Prophet appeared in a country where sex life had degenerated into utmost vulgarity, where nudism was practised on occasions of national fair, in broad daylight and without the least anxiety for privacy. When he left this world he left a whole nation behind with whom sex life had attained the highest level of purity and refinement that the world had ever seen. I cannot go into the details of the question for fear of disturbing the conventional and senseless idea of modesty that the West has developed. I will content myself with an illustration from another aspect of our life, to suggest the possibility of refinement in a sphere that has been most unfortunately discarded by Christianity as a dirty affair altogether. Let us take the case of eating, an essentially animal need. And yet what a refinement has been introduced in its satisfaction! Eating is done by the unrefined road-digger, with unwashed hands and face and perhaps with uncleaned mouth, his food placed on a piece of newspaper on the bare ground, where dust and flies are too likely to contaminate it, and munching it with a sound that may be heard by every passer-by. How vastly different is this eating with that of a member of the royal family taking his lunch in a room and with plates and other necessary things that are paragons of cleanliness, with a body spotlessly clean and in a manner highly delicate. Both are eating but the refinement creates such a wide gulf between the two acts that they can hardly be regarded as one and the same. Even so

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there is such a thing as refinement and culture in the satisfaction of the sex urge in man, given which this gross animal need can be elevated to a point where it may contribute to our deeper happiness of the spirit. But the West, so long as it persists in abhorring sex under the spell of Christianity, cannot conceive of the possibility of this refinement in it, with all its clinics and knowledge of Eugenics, and will thus not be able to appreciate the services rendered to this very delicate but essential side of our nature, by Prophet Muhammad. Among the many items of refinement that modern sex life lacks, modesty is one. Devoid of modesty, sex degenerates into an expression of savagery and the married couple, even of 50 years' standing, are as much in need of it as a young man and woman that are just thinking of entering into a wedlock. Sex-expression is designed by nature to be soft like moonlight. If we force it to assume the character of the glaring rays of the tropical sun, it is bound to scorch our mind and soul. Control and moderation should mark every step of the expression of this most unruly emotion in man. Refinement and cleanliness should be its unfailing attendants. To what details this can go, can be realized by one who has studied the relevant aspects of the Prophet's instructions.

The Prophet knew that the national character of a people takes its shape from the manner of its sex-expression, and hence his anxiety to introduce refinement in this latter. Now in this refined sex life, the woman has to play an equal part with the man. The Prophet, however, had himself to be the instructor for the men as well as for the women followers, and he had his Prophet's dignity and responsibility. Close association of female disciples with a male master has always been fraught with dangers to a cause. The danger becomes all the more glaring if the cause be a

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religious one. In such a cause, there should be no room even for rumours as was unfortunately the case with a previous teacher of religion—Jesus of Nazareth. The Prophet being legally married to a few chosen disciples has raised the moral tone of his movement rather than lowering it. In the absence of his regular marriage with these disciples, the question we would have to face would be not “Why did the Prophet married so many wives?” but “Why did he keep so many concubines?” Besides, there are certain things which one cannot transmit to others without an intimate personal contact. Further, one or even two women were not enough for the purpose since it involved not only retaining all those numerous details of private life, but also spreading them all over the world. All workers in the field know what a difficult task it is to spread wholesome habits of life among the generality of mankind. Considering the traditions of Muslim sex life spread over the whole world, one can safely say that the Prophet’s training was imparted to proper persons, as all these traditions have their source in the wives of Holy Prophet—all credit to them. One of the dangers of the modern Western education among the Muslims is that this glorious tradition is being discarded for a more vulgar approach to sex life, both in its moral as well as in its physical aspects, an unintentional disrespect to the sacred memory of those great benefactors of world womanhood, rightly remembered by the Muslims by the exalted title of the “mothers of the faithful.”

Now I proceed to discuss still another aspect of this question, and this will add clarity to what I am trying to convey. It is man that has brought religion to mankind. Noah, Abraham, Moses and Jesus, Ramachandra and Shri Krishna, Zoroaster and Confucius, and Muhammad and all those numerous other founders

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of religion, both those whose names are found preserved either in history or in traditions and mythology, and those whose names are lost in the course of history were all persons belonging to the male sex. Wherever a man claims to be spoken to by the Holy God and to be His agent and mouthpiece, men, wise and critical, gather round him, anxious to test the truth of his claims and accept him as a guide if the claims prove genuine. Man knows where he needs the power from God, what darkness of his nature, He is to illumine, and what weakness of his character He is to remove by His direct light. Thus if the claimant is found to possess a character which a direct contact with God alone can vouchsafe, the claims of the man should be taken to be genuine. The claims may be attended by miracles and signs, but the sign of perfected character, the miracle of rising above all weaknesses of the flesh is the greatest proof of the veracity of the claims of a person claiming direct contact with God and indeed the surest of all tests. The first disciples of a true religious personality invariably apply this test to the claims of the master. And it is only when they are fully satisfied in this regard that they offer their all for the new cause which has nothing but opposition from the world at large. Prophet Muhammad's first disciples, Abu Bakr, Umar, Uthman, Ali, Talha, Zubair and numerous others like them who pledged their everything for the new cause, all of them applied this test to his claims, and were satisfied that he showed unmistakable signs of God-contact. But when the woman heard his claims, and even found the wisest men of the realm testifying to the veracity of these claims, she still had her own doubts. No woman has ever been known to have the privilege of being a founder of religion. Man has always brought religion and woman has to accept him and show him due

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reverence and pay him allegiance from a respectful distance. Nor within historical period has the woman been able to test the truth of a man's claims of Divine Agentship from close quarters. Both Jesus and Buddha demanded the faith of woman in their claims from a distance that the difference of sex set up. And woman has her own peculiar test to apply to a man in order to be satisfied that his whole being has been really illuminated by the light of God,—a transformation without which the claims of Divine Agentship cannot stand. She is privileged to reach the regions of man's character which are inaccessible to a man. And unless she is satisfied therein, she cannot let her soul to be guided and moulded by a man for her spiritual destiny. At least the intellectual and spiritual womanhood cannot so surrender itself to the guidance of a man on behalf of God. She knows how a man whom men of unquestionable critical observation may pass as a redeemed man, may yet have certain weaknesses lurking in him which can be detected by woman alone. The last remnant of the greed in man, his concealed beastliness, can deceive manhood but not womanhood. So womanhood has rightly her peculiar doubts about the genuineness of a man even when the whole world of manhood is satisfied with regard to his prophetic claims. And let there be no mistake about it that unless womanhood receives her full satisfaction, it cannot be spiritually redeemed. Whatever Neitzsche might have meant when he said that it was only when man was man enough that he could redeem the womanhood in the woman, his statement can be cent. per cent. correct in this particular sense. To resolve finally the doubts of womanhood with regard to the existence of God and His active interest in the affairs of humanity and its ultimate destiny is the hardest of all tasks that man has ever attempted. May be that it is because

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of this difficulty that most of those that try to pass for Godly men keep themselves at a safe distance from the intimate approach of womanhood. But Prophet Muhammad was the manliest of men that have ever tried to reform mankind. He was as much anxious to redeem the woman as he was to redeem the man. He was confident of his own powers. He knew that he could demonstrate even to the shrewdest woman the absence of any greed in his soul. He thus purposely summoned not one woman, who very possibly might be of the believing and uncritical type, but a representative body of women, to come and examine him from a close range, where no simulation was possible, and see for themselves if God-realization was not the supreme fact in his life. He so invited them in order that womanhood through them might be redeemed through a perfected faith in the revelation of God.

The women whom he so invited were not slow to understand the purpose of their relation with him. The shrewdest and most youthful of them, Ayesha, has a telling evidence to give on the subject. It is recorded in Bukhari that, asked about the Prophet's conduct during a certain kind of illness of his wives, Ayesha related that he used to be in close contact with them and significantly added, "Who is there among you who has so much control over his self as the Prophet had over his?" It is remarkable that the same observation is related of another wife of the Prophet—Maimuna.

This is no small matter. The woman has an intuitive knowledge of the weakness of man in a certain matter and the woman's instinct, it is agreed, is very strong indeed in certain things. All those women, therefore, that came to the Prophet as his wives, no doubt they came with a regard due to a religious personality, but they had all the same their

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traditional conception of man which had a good margin for the peculiar weakness which the best of men betray in his intimate relation with the opposite sex. They had, no doubt, an extraordinary measure of devoutness and sincerity for religion, but this was nothing compared to what they experienced after their experiences with the Prophet.

A new moral universe, so to speak, opened before them as they came to know a person in whom God-realization had removed the last shred of greediness, which, in the judgment of universal womanhood, man was incapable of shedding. Thus womanhood was religiously redeemed as never before. The religious experience that came to it through this channel was unprecedented in the religious history of mankind. The wives of the Prophet were, so to speak, a jury sitting in judgment on behalf of world-womanhood on the sex life of the Prophet and privileged to witness a new manifestation of human religious character. The impression which they so received went down to the very depths of their consciousness and brought redemption to womanhood in the most absolute sense of the term. From the ordinary womanhood of the then Arabia they rose to the highest levels of human consciousness. They came to constitute a band of saintly figures after the death of the Prophet the like of which world had never seen before. The increasing material prosperity of Islam brought immense wealth at the feet of these "mothers of the faithful," but the end of each day would find them penniless, as a result of their unbounded charity. Owners of no mean wealth, they still considered barley-bread a luxury, that it was in the days of their Prophet-husband and denied themselves all worldly comforts. They spent their days in charitable works and in the discussion of the Book of God and His Prophet and their nights in silent devotions to the Lord of life and existence.

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Prophet Jesus is reported to have said that it was easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. It may or may not be a true statement to make, but it will be absolutely true to say that the impossibility is greater in the case of a woman rising above the attractions of wealth and comfort. It was, therefore, nothing short of a miracle for the Prophet to have so entirely changed the nature of so many women at a time. Some of them were quite young when they became widows and lived up to the ripe old age of eighty, but they ended their lives in the same way as they had begun it, in eschewing everything that might be called worldliness and in applying themselves heart and soul to the remembrance of God and His revealed words. Such a redemption was possible only by the impact of the Prophet's self-effaced, flesh-subdued personality on their character. The Prophet thus created a tradition of womanhood which was unknown to the world before. This tradition, in spite of many disturbances in the course of history, continues to our own days, when it seems to be imperilled by the incursions of Westernism.

But just as the living personality of the Prophet and the living words of the Qur-án have survived all the mortal blows of the West and to-day, in their turn, hope to lend it a helping hand in the midst of its difficulties, the glorious traditions of redeemed womanhood established by the Prophet's wives will also survive its trial and stand up boldly in the world in the not very distant future to save dissipated womanhood, whose plight has its origin in the lewd conception of sex, persistently preached by the Christian West.

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ISLAMIC TREATMENT OF CONQUERED NON-BELIEVERS

By M. Y. KHAN

AHAD NAMA No. 1.

[This copy of the diploma, written personally by the Commander of the Faithful 'Ali ibn Abi Talib (may God be pleased with him!) was transcribed on a piece of red vellum.]

In the name of God, the Merciful, the Compassionate!

This is the letter from the Apostle of God (may God bless him and assoil him!) to the freed man Farrukh bin Sakshan, brother of Salman Farsi (may God be pleased with him!) and to his family and posterity that he may have, as long as they exist, regardless of which of them may turn Muslim or remain faithful to his original creed.

“The Peace of God be upon you! Verily God has ordered me to say: There is no deity but God, the One, Who has no companion! And I repeat this and have ordered the people to repeat it. The created world is the creation of God, the whole power belongs to Him, Who creates the people, and makes them live and then makes them die and decompose. He is the refuge, but everything ceases and disappears. ‘Everybody has to taste death.’ There is no possibility of opposing the will of God, no possibility of infringing His authority. There are no limits to His greatness. He has no equal in His kingdom. Praise be to the King of the heavens and earth Who directs all things as, He wishes and increases His creation as much as He desires. Praise be to the One Who cannot be sufficiently eulogised by the

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praises of those able to speak and cannot be imagined by the thoughts of the thinkers! He is the One Who opens His Book with glorifications and makes it His own remembrance, accepting thanks from His slaves. His glory cannot be measured by anyone. And whoever praises God and testifies that there is no deity except God, he will be in peace, in protection, in safety and chastity. O men be faithful to your Lord and remember about the day of the destruction of the earth, and of the breathing of fire from hell, the day of great horror and repentance, and of your appearance before the Lord of the Worlds. I order you in the same way as (other) prophets used to do, to enquire about the Great News, and to learn it afterwards. Whoever believes sincerely in what was inspired into me from my Lord, he will receive the reward which we receive. He will be pious in this world and attain happiness in the Paradise of the Delight with angels, servants of God, and the Prophets, His apostles. And he will gain safety and freedom from hell.

“This is what God promised to the faithful, and verily God has mercy upon whom He pleases. He is the All-knowing, the Wise, severely chastising those who disobey Him, but also Merciful, Forgiving. When this Qur-án descended to me on the hill, I saw it lowering and cracking for the fear of God. Whoever does not believe in it, he is one of the sinners, but who believes in God, His religion and prophets, he attains to the degree of those who come victorious.

“This is my letter : verily upon him (*i.e.* Farrukh bin Shakhsan) is the protection of God, also

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upon his sons, with regard to their lives and property in the lands in which they live, plains or hills ; as well as freedom of use of the wells and pastures. *They must not be treated unjustly or oppressed. And those to whom this my letter will be read, must protect them (i.e. Zoroastrians), leave them free and prevent offences from others, and not show hostility to them by insult or by using force.*

“ I abolished for them the special shaving of the head, the wearing of the *zunnar* as well as paying taxes, to the Day of Resurrection, together with other restrictions and burdens.

“ They are entirely free in their possession of fire temples as well as of the landed and other property attached to the latter. No one also should restrict them in the use of rich dress, the use of stirrups, construction of stables, performing burials, or observing anything which is accepted in their religion or sects. They must be treated better than all other (non-Muhammadan) peoples under protection. Verily the reward of Salman (may God be pleased with him !) is obligatory upon all the faithful (may God have mercy upon them !).

“ And it was said in the revelation received by me that Paradise more impatiently desires the presence of Salman than Salman wishes to go there. Really he is my intimate friend and adviser to the Prophet of God (may God bless him and assoil him !) as well as to all Muslims. ‘Salman is one of our family.’

“ No one shall oppose this my will, regarding what I have ordered as to the protection and freedom of the co-religionists of Salman and their posterity, irrespective of the fact whether they

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embrace Islam or remain in their ancient creed. Whoever obeys this my command, he will gain the pleasure of God, but those who mayhap disobey God and His Prophet, will be accursed to the day of resurrection.

“Who is generous to them, is generous to me, and he will receive naught but good from God. And *who offends them offends me*, and I will be his enemy on the day of judgment. His punishment is the fire of hell. I withdraw my protection from him. The Peace of God be upon you, my compliments to you!”

“Ali ibn Abu Talib wrote (this) by order of the Prophet of God (may God bless and assoil him!), in the presence of Abu Bakr, ‘Umar, ‘Uthman, Talha, Zubayr, Abdul Rahman bin Auf, Salman, Abu Dharr, ‘Ammar, Suhayb, Bilal, Mighdad bin Al-Aswad and others of the faithful (may God be pleased with them and with all companions of the Prophet!). This is the (impression of the) seal which was on the shoulder of the Arabian Prophet Muhammad al-Quraish.

PLACE OF THE **Seal** OF MUHAMMAD.

The above Ahad Nama is in the possession of Nanabhoy Framji Mama, B.A., LL.B., a well-known Zoroastrian lawyer, now living in retirement at Tardeo, Bombay. Ahad Nama Nos. 2 and 3 are also in the possession of the above gentleman.

The Holy Prophet has made the position still clearer by saying that (1) “He who torments the Zimmis torments me, and (2) 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

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forbid !) for he becometh worthy of the curse, whether he be the king himself or a poor man, or whatsoever person he may be.”

Let us now read what the two prominent successors (‘Umar and Ali) of Muhammad preached and practised on this subject.

THE CALIPH ‘UMAR’S CHARTER OF LIBERTY TO THE PEOPLE OF AELIA

“ In the name of the Most Merciful God.

“ This is the treaty for the people of Aelia. This is the favour which the servant of God, the Commander of the Faithful, grants to the people of Aelia. He gives them the assurance of the preservation of their lives and properties, their churches and crosses, and of those who set up, who display and who honour these crosses. Your churches will not be transformed into dwellings, nor destroyed, nor will anyone confiscate anything belonging to them, neither the crosses nor the belongings of the inhabitants. *There will be no constraint in the matter of religion, nor the least annoyance.* The Jews will inhabit Aelia conjointly with the Christians, and those who live there will be required to pay the poll-tax, like the inhabitants of other towns. Greeks and robbers are to leave the town, but will have a safe conduct until they reach a place of security. Still, those who prefer to remain may do so on condition of paying the same poll-tax as the rest. If any of the people of Aelia desire to leave with the Greeks, taking their gods, but abandoning their chapels and crosses, they will be granted personal safety, until they arrive at a sure place. The strangers in the town may remain on the same condition of paying the tax, or if

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they wish, they may leave also with the Greeks, and return to their own land. They will have nothing to pay until one harvest shall have been gathered in. All that this treaty contains is placed under the alliance and protection of God, and of His Apostle (peace be upon him !), and of his successors, and of the Faithful, so long as they pay the tax."

Witnessed by :

Khalid ibn al-Walid,

Amr ibn al-'As,

Abd-al-Rahman ibn Auf,

Muawiya ibn Abi Sufyan.

15 A.H. (Translated by Sir William Muir).

THE CALIPH 'UMAR'S CHARTER OF LIBERTY TO THE PEOPLE OF JERUSALEM

"In the name of God, the Merciful, the Compassionate !

"The following are the terms of capitulation, which I, the servant of God, the Commander of the Faithful, grant to the people of Jerusalem. I grant them security for their lives, their possessions, and their children, their churches, their crosses, and all that appertains to them in their integrity, and their lands and to all of their religion. Their churches therein shall not be impoverished, nor destroyed, nor injured from among them ; neither their endowments, nor their dignity ; and not a thing of their property ; neither shall the inhabitants of Jerusalem be exposed to violence in following their religion nor shall one of them be injured."

A tribute was imposed upon them of five dinars for the rich, four for the middle class and three for the poor. (Extracted from "The Preaching of Islam," by Prof. Sir T. W. Arnold, M.A., Litt. D.)

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JIZYAH UNDER 'UMAR

The object of imposing Jizyah, as explained by Sale in his commentary of the Holy Qur-án and as enumerated in the Patent of Muhammad, which he granted to the Monks of Mount Sinai and to the Christians in general and also, in his Ahad Namas, to the Zoroastrians, was a payment in return for protection afforded by the Muslim arms to the non-Muslims. But in the days of 'Umar the position of Jizyah was made still clearer and left no room for any doubt. Firstly, Islam fixed rates, as was done by Nausherwan, and confirmed that Jizyah was not a technical term invented by the Muslims. It is the same tax as was imposed by Nausherwan. Secondly, it was repeatedly proved on different occasions that Jizyah was the payment in return for protection. The following passage from "The Preaching of Islam" by T. W. Arnold (p. 55) elucidates the position of Jizyah. Prof. Arnold says :

"This tax was not imposed on the Christians, as some would have us think, as a penalty for their refusal to accept the Muslim faith, but was paid by them in common with the other *dhimmis*, or non-Muslim subjects of the state, whose religion precluded them from serving in the army, in return for protection secured for them by the arms of the Mussalmans. When the people of Hirah contributed the sum agreed upon, they expressly mentioned that they paid this Jizyah on condition that the Muslims and their leaders protect us from those who would oppress us, whether they be Muslims or others."

Again, in the treaty made by Khalid with some towns in the neighbourhood of Hirah, he writes :

"If we protect you, then Jizyah is due to us ; but if we do not, then it is not due.

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How clearly this condition was recognised by the Muhammadans may be judged from the following incidents in the reign of the Caliph 'Umar. The Emperor Heraclius had raised an enormous army with which to drive back the invading forces of the Muslims who had in consequence to concentrate all their energies on the impending encounter. The Arab general, Abu Obeydah, accordingly wrote to the governors of the conquered cities of Syria, ordering them to pay back all the Jizyah that had been collected from the cities, and wrote to the people, saying, 'We give you back the money that we took from you, as we have received news that a strong force is advancing against us. The agreement between us was that we should protect you, and as this is not now in our power, we return you all that we took. But if we are victorious we shall consider ourselves bound to you by the old terms of our agreement.' In accordance with this order, enormous sums were paid back out of the state treasury, and the Christians called down blessings on the heads of the Muslims, saying 'May God give you rule over us again and make you victorious over the Romans; had it been they, they would not have given us back anything, but would have taken all that remained with us.' (55-56.)

"As stated above, the Jizyah was levied on the able-bodied males, in lieu of the military service they would have been called upon to perform had they been Mussalmans; and it is very noticeable that when any Christian people served in the Muslim army, they were exempted from the payment of this tax. Such was the

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case with the tribe of Jarajimah, a Christian tribe in the neighbourhood of Antioch, who made peace with the Muslims, promising to be their allies and fight on their side in battle, on condition that they should not be called upon to pay Jizyah and should receive their proper share of the booty. When the Arab conquests were pushed to the north of Persia in A.H. 22, a similar agreement was made with a frontier tribe, which was exempted from the payment of Jizyah in consideration of military service.” (p. 56.)

“We find similar instances of the remission of Jizyah in the case of Christians who served in the army or navy under the Turkish rule. For example, the inhabitants of Megaris, a community of Albanian Christians, were exempted from the payment of this tax on condition that they furnished a body of armed men to guard the passes over Mounts Cithaeron and Geranea, which led to the Isthmus of Corinth. Similarly, the Christian inhabitants of Hydra paid no direct taxes to the Sultan, but furnished instead a contingent of 250 able-bodied seamen to the Turkish fleet, who were supported out of the local treasury. The Mirdites, a tribe of Albanian Catholics who occupied the mountains to the north of Scutari, were exempt from taxation on condition of supplying an armed contingent in time of war. In the same spirit in consideration of the services they rendered to the state, the capitation tax was not imposed upon the Greek Christians who looked after the aqueducts that supplied Constantinople with drinking-water. On the other hand, when the Egyptian peasants, although Muslim in

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faith, were made exempt from military service, a tax was imposed upon them as on the Christians, in lieu thereof.”

The orders from ‘Umar to the officials in Iraq in A.H. 17, his Firman to the citizens of Azerbaijan after its conquest in A.H. 22, an agreement in the same year with the Prince *Shahrbaraz* of Armenia, and his Firman to the people of Jirjan in the same year confirm that Jizyah is a tax paid in return for protection and in cases where any military service was undertaken the people were exempted from paying Jizyah.

In short, from the sayings of ‘Umar, from his agreements and practice, the purport of levying Jizyah is very well explained and illustrated.

The armies were maintained out of the collection of Jizyah. Articles of food, clothing and other requisites were provided therefrom. In agreements made by ‘Umar he included such provisions also wherever he imposed Jizyah. In Egypt, the rate of Jizyah was fixed at four dinars—two dinars in cash and for the remaining two wheat, olive oil, honey and vinegar were collected, which constituted the diet of soldiers. But when the ration arrangements were satisfactorily made the Jizyah was converted into a cash payment and instead of two dinars four were collected as originally.

‘Umar remembered his Christian and Jewish subjects to the last moment of his life. We find instances of his clemency and sympathy towards them mentioned in Sahih Bukhari and Kitab Al-Khiraj, etc. Shah Waliullah has considered it magnanimous of the Caliph ‘Umar that he insisted on the better treatment of Zimmis. To quote the words of Shah Wali-ullah, “And from those he insisted on showing favour to the *Ahle-Zimmah* or the non-Muslim subjects of a Muslim Government!”

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The question of the rights of Zimmis arose in 'Umar's time. International relations were first begun during his Caliphate and were established on a more sound basis. The enemies of Islam have accused 'Umar of intolerance towards unbelievers. In his time all privileges and rights pertaining to non-Muslim subjects were discussed and framed. His régime is regarded as the ideal democracy of Islam.

No comparison can possibly be drawn between the condition of non-Muslim subjects under 'Umar and those under the contemporary kingdoms of Persia and Rome. The subject races under these two great powers were worse than slaves. The Syrian Christians, in spite of being co-religionists of the Romans, had no proprietary rights on lands in their possession. They were themselves treated as a kind of property, so much so, that with transfers of lands from one master to another they were also transferred and the proprietary rights that were enjoyed by the previous party were transferred to his successor. The Jews were in still worse condition and did not deserve to be called human beings. A subject race has some rights but they were deprived even of the semblance of, or even the very name of, right. The condition of the Christians in Persia was still more pitiable.

When 'Umar conquered these countries an entire change took place in their condition. The rights and privileges granted to them raised them to a status of equality. The agreements written at the conquests of different countries are copied below. They confirm the opinion that Christian European Powers, while claiming to be generous, have never given any such rights anywhere to their subject races.

It is to be remembered that these agreements are either in detail or in abstract form as mentioned in histories. As the repetition of terms was considered

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unnecessary, reference to a detailed agreement is made in many of these contracts. The Caliph 'Umar's Charter of Liberty to the people of Jerusalem, which was written in his presence, clearly confirms that the lives, properties and religion were safeguarded in every respect. It is apparent that the civic rights which a nation can enjoy are connected with these three aspects of life. The churches and synagogues were not to be demolished, nor were their buildings to be injured, nor their boundaries touched. In religious matters it was again confirmed that there should be 'no compulsion in religion.' To satisfy the Christians it was agreed that the Jews would not be allowed to live in Jerusalem as they had crucified Christ there.

The Greeks who had fought against the Muslims and who were in reality the enemies of the Muslims, were still granted the concession that if they wanted to stay in Jerusalem they could do so, but, if they desired to leave the city, they were free to do so. In either case they were entitled to have peace. Their churches and houses of worship were not to be interfered with. Above all, the Christians of Jerusalem were free to leave their homes and join the Romans, if they so desired, but all their churches in Jerusalem would be immune from danger. Has any nation offered better terms than these to their subject races in this era of civilization ?

It is of the utmost importance that the lives and properties of the *Zimmis* were placed on an equal footing with those of the Muslims. If a Muslim killed a *Zimmi*, 'Umar had that Muslim killed in return. It is narrated by Imam Shafai that a member of the tribe of Bakr bin Wail killed a Christian of Hirah. 'Umar ordered that the assassin be handed over to the successors of the man who had been killed, and Hunain one of the successors killed the assassin outright.

(To be continued.)

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CORRESPONDENCE

NOTTINGHAM,
17th February, 1942.

Dear Sir,

I have filled in the declaration form because I am convinced that Islam is the most enlightened and truest of all religions. I wish I had known it long ago. From now on I shall be glad to think that I am following a faith which most certainly seems to me to be a genuinely democratic one.

I am glad there is no priestcraft in Islam and that it is regarded as the duty of Muslims to seek knowledge.

Yours sincerely,
(Miss) A. KITCH.

BRACKNELL,
28th February, 1942.

Dear Sir and Brother-in-Islam,

Very many thanks for your letter which I received yesterday and for the very welcome literature. I have left the hospital and for the next three weeks I shall be here in a convalescent home. My injury (a smashed foot) is healing nicely and I am looking forward to being up and about. I shall certainly be delighted to visit (I hope regularly) the Mosque at Woking when I am well. I am especially looking forward to the pleasure of meeting yourself and others of our brothers.

Yours in Islam,
(Sd.) ROBIN SALTER.

HAMMERSMITH,
12th February, 1942.

Most Respected Sir,

I am taking the liberty of writing to you as I know of no other whom I believe to be better able to help me in my present difficulty. I have lived several years in the East-Egypt, India, Palestine and other countries. My travels and experiences have taught me the Truth; they have led to the one True Religion. I have discarded my Christianity and have embraced Islam. This is not the result of a sudden change of mind but of years of consideration.

Yours respectfully,
(Sd.) ROBIN SALTER,
S/Sgt.