

" Muhammad is . . . the Apostle of Allah and the Seal of the Prophets . . ."—Holy Qur-4a, 33 : 40  
" There will be no Prophet after me."—Muhammad.

12  
*The*  
**Islamic Review**

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

Vol. XXVI]

[ No. 5

RAB' UL-AWWAL, 1357 A.H.  
MAY, 1938 A.C.

Annual Subscription 10s.

Single Copy 1s.

CONTENTS

A Partial View of the Congregation listening to Eid-ul-Azha (1356 A.H.) Sermon at the Mosque, Woking.	<i>Frontispiece</i> PAGE
A Declaration	161
Eid-ul-Azha Sermon (1356 A.H.): by Maulvi Aftab-ud-Din Ahmad	162
Muhammad My Master: by Hamid Raza, B.A. (Alig.)	173
Is Islam A "Borrowed Feather"?: by Khan Bahadur Al-Hajj B. M. K. Lodi	181
The Vindication of Jezyah: by M. Y. Khan	187
Islam and Polygamy: by Mizan-ur-Rahman, M.A.	193
What is Islam?	199

Published by  
THE WOKING MUSLIM MISSION AND LITERARY TRUST,  
THE SHAH JEHAN MOSQUE,  
WOKING, SURREY, ENGLAND.

(All Rights Reserved)

Kindly quote your Subscriber's Number when corresponding.

This cancels all previous price lists.

**THE HOLY QUR-ÂN**  
**ENGLISH TRANSLATION AND**  
**COMMENTARY**

By

AL-HAJJ ALLAMA ABDULLAH YUSUF ALI,  
C.B., M.A., LL.M., F.C.S. (Rtd.)

The Commentary is rich in useful information, not a dull Sunday Sermon, but a piece of English Literature. No sectarian views are propagated through the Commentary.

Arabic text is printed in beautiful Photo Blocks on Superior Glazed Paper. Get-up very Clear and Pleasing.

Price Per Part Re. 1. 1s. 4d.

26 Parts. £1 14s. 8d.

Postage extra.

**ENGLISH TRANSLATION**  
of  
**THE HOLY QUR-ÂN**  
with

Essays on the Life of the Holy Prophet

An authorised and most sincere presentation of the Holy Qur-ân in English.

With a comprehensive and critical review of the previous English Translations of the Holy Qur-ân; two essays on the life of the Holy Prophet Muhammad; and complete summary of contents

BY

AL-HAJJ HAFIZ GHULAM SARWAR, M.A.,  
F.C.S.

(Size 9½ in. x 6½ in.; pp. CXIX, 377)

(Beautifully bound, gilt-edged)

Price 13s. 2d.

Postage free.

**THE HOLY QUR-ÂN**  
with

Arabic Text, English Translation and  
Commentary.

By M. MUHAMMAD ALI. MOROCCO  
LEATHER, £2 11s.; PLUVINSIN, £2 1s.;  
CLOTH, £1 11s. TRANSLATION ONLY:  
LEATHER, 12s. 6d.; CLOTH 10s. 6d. POST  
FREE.

THE GLORIOUS KORAN. By M.  
PICKTHALL. 18s. 9d.

**ISLAM AND CIVILIZATION**

A most illuminating and erudite discourse on the subject and a very lucid and learned exposition of the principles of civilisation as depicted in the Holy Qur-ân. The book is one of the latest works of the late Al-Hajj Khwaja Kamaluddin. It does almost equal the immortal works of Ghazali and Ibn-Arabi in its marvellous treatment of the subject.

Contents :

Chapter.

1. The Qur-ânic Conception of Religion.
2. Religion, Culture and Science:
3. The Object of Divine Revelation, Lieutenancy of God and Human Civilization.
4. The Kingdom of God, another name for True Civilization.
5. Cankered Civilization.
6. Ethics of War.
7. Divine Attributes and Human Character.
8. The Definition and Divisions of the Muslim Faith.
9. Unity of the Human Race. Appendix by Khwaja Nazir Ahmad, Bar-at-Law.
10. Islam, Rationalism and Christianity. Our Future Activities.
11. The Holy Qur-ân on Moral-building, Anger and Desire.

Price Rs. 2.

2s. 8d.

**STUDY OF ISLAM**

A most illuminating book dealing with all the fundamental principles of Islam. No Muslim home should be without it. It is a series of lectures on the Five Pillars of Islam: Formula of Faith, Prayer, Fasting, Pilgrimage and Zakat.

Price As. 9 only.

9d.

**ISLAM AND CHRISTIANITY**

A recent publication, written in reply to "A Christian on Islam," by the Dean of Hong-Kong in 1931. Comparison between the two religions from a new angle of vision. The whole subject dealt with on lines not touched before.

Price Re. 1-2.

1s. 6d.

**THE RELIGION OF ISLAM**

BY

MAULANA MUHAMMAD ALI

A superb and handsome volume of over 800 pages. Consisting of three parts.

The first part deals with the sources of the Principles and Laws of Islam.

The second part discusses the doctrines of Islam such as Unity, God, Angels, Jins and Devils, the Revealed Books, the Prophets of God and Life After Death.

The third part speaks on religious duties such as Prayer, Zakat, Fasting, Pilgrimage, Jihad, Marriage, Divorce, Property, Inheritance, Debts, Food, Drink and Final Laws.

Price Rs. 10.

15s.

Postage extra.

Apply to the Muslim Book Society, Azeez Manzil, Brandreth Road, Lahore (Punjab, India); or Bashir Muslim Library, The Mosque, Woking, England.



A group of friends in front of Sir Salar Jung Memorial House, after the 'Idul-Azha prayers.



A Partial view of the Congregation listening to the ' Idul-Azha ( 1356 A.H.) sermon at the Mosque.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فِي مَجَلَّةِ رِبْوَانِ رَسُوْلِ مُحَمَّدٍ خَلِيْمِ النَّبِيِّينَ

THE  
**ISLAMIC REVIEW**

---

Vol. XXVI. ] RABI'UL-AWWAL 1357 A.H. [No. 5.  
MAY, 1938 A.C.

---

**A DECLARATION**

I, Mrs. Mabel Pearson, of 14, Watson Road, Cromwell, Sheffield 10, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God alone); that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus and others, and that I will live a Muslim life by the help of Allah.

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

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

(SD.) MRS. M. PEARSON.

## ISLAMIC REVIEW

### EID-UL-AZHA SERMON (1356 A.H.)

BY MAULVI AFTAB-UD-DIN AHMAD

“Abraham was neither a Jew nor a Christian, but he was an upright man, a Muslim, and he was not one of the polytheists.

“Most surely the people nearest to Abraham are those who followed him and this prophet and those who believe (in him), and God is the guardian of the believers.” (3: 66, 67.)

BROTHERS AND SISTERS,

Glory be to God; that so many of us have assembled here to-day to celebrate the Eid-ul-Azha or the festival of sacrifices. This is the greatest of the two official festivals of Islam as it synchronises with the Hajj or annual pilgrimage of the world Muslims to Makka, the birth-place of Islam.

It is indeed highly exhilarating to the soul of the believers to reflect that, about this time, has assembled at the Holy City of Makka a spiritual and hence a real League of nations, the only hope of humanity in this otherwise distracted world of ours. We can visualise how, in that vast concourse of several thousands, there are all possible nationalities of the world, all shades of colour, all the different races and languages, responding to one spiritual call and uttering one formula of faith; and, what is more, all of them wearing one uniform dress of white cotton cloth. May God bless that city and this institution of Hajj for ever and ever more!

As you know, this great institution and world-wide festival is in commemoration of the attempted sacrifice by Abraham of his then only son, Ishmael, Isaac, the second son, being then unborn. Abraham saw in a dream that he was sacrificing this son and, thinking that that was the Will of God, he proceeded

## EID-UL-AZHA SERMON (1356 A.H.)

to reproduce it in fact. Possibly he thought that, in the knowledge of God, his affection for Ishmael was a hindrance to the performance of his duties to God. Whatever his interpretation of the cause, he thought that that was what God demanded from him. As Abraham was on the point of sacrifice, however, God spoke to him, saying that his trial was over and that the actual slaughter was not intended. The fact is that the sacrifice seen in a dream was to have a far more exalted realisation than the mere slaughter by a knife. Ostensibly to keep them away from Sara's jealousy but at bottom for a deep Divine purpose, Ishmael and his mother, Hagar, were to live a life of banishment, so to speak, for the rest of their lives. It is very significant that this event of sacrifice, although recorded in the Israelitish traditions, is commemorated only by the Ishmaelites and by their spiritual brethren, the Muslims.

Poor Hagar! Originally an Egyptian princess reduced into slavery by war captivity, when she came with Sara to the house of Abraham, her only consolation was, perhaps, that she could serve a prophet's wife. Later on, however, when Sara gave her in marriage to Abraham, and she not only became the legal wife of the prophet but also, as was intended by Sara, gave birth to a son and heir to Abraham, she thought her days of misery were over and that she was going to be a proud mother in a proud family.

Fate decided otherwise. She and the son and heir to whom she had given birth, were to live a life of exile—away from the prophet's homeland and field of activity; but, being devoted servants to God nothing would deflect them from their obedience to His Will. Abraham took the mother and the boy to a distant land, indicated by Divine com-

## ISLAMIC REVIEW

mandment, and settled them at a place surrounded by great deserts. Needless to say, the place was the city of Makka, where stood the Kaaba, the oldest temple of monotheistic worship. After that, excepting for occasional visits from Abraham, the mother and son were left to the care of God. Ishmael married and, after his death, his descendants multiplied from generation to generation, but were cut off from the general tradition of the Hebrew race as continued by the Israelites. No remarkable achievement was noticed in the descendants of Ishmael for many centuries and it appeared that Abraham's vision and act of sacrifice had borne no tangible fruit and that Ishmael's banishment was a rejection. Mysterious, however, are the ways of the Lord! "The stone which the builders rejected, the same is become the head of the corner." Ishmael and his descendants were rejected and forgotten by the other branch of the family who imprinted mark after mark on the religious history of mankind. Nevertheless, when this branch exhausted itself and its last prophet, rejected at home, started being worshipped as a Deity by a till then pagan world, it was a scion of forgotten Ishmael that reinstated the tradition of monotheistic worship and gave it the vitality and universality that the times demanded. We Muslims are suspicious of symbols, and yet certain symbols are very significant indeed. The dilapidated condition of the Kaaba at the time of the Prophet's birth and its rebuilding before his very eyes were, it seems, a precursor of its future spiritual rebuilding by the Prophet to serve as a new and a vigorous centre of a world-wide monotheistic movement. Similarly, the replacing of the black stone, the only remnant of the building erected in an unknown antiquity, in which the Prophet took the leading part in his early youth, was, it seems, a

## EID-UL-AZHA SERMON (1356 A.H.)

symbolical reference to the remarkable advent of the Ishmaelite Prophet, Muhammad, whose family was a sort of rejected stone in the general structure of the Hebrew tradition, but who formed the corner-stone of the revived tradition of that race brought about by the Qur-ánic dispensation. That black stone of the Kaaba, although nothing but a piece of stone to a Muslim, is yet far more significant in the spiritual history of humanity, than all the national monuments taken together can be in humanity's political history. Indeed, symbolically it stands as the greatest landmark in the sacred history of our race.

In celebrating the anniversary of Abraham's sacrifice, therefore, we Muslims reaffirm our claims to the Abrahamic tradition through our leader the Holy Prophet Muhammad, who was a direct descendant of that patriarch through Ishmael who was offered by him physically and spiritually in sacrifice to God. Indeed, so insistent is the Muslim claim in this respect that one of the oft-repeated designations of the Islamic faith in the Qur-án is "Millah Ibrahim" or "the religion of Abraham." Nay, the Qur-án goes further and says, in the verses I have quoted in the beginning, that Abraham's religion, if it can be found anywhere, is found in the Qur-án and that Abraham was neither a Jew nor a Christian but an upright man, a Muslim. Some time ago, I happened to quote this verse in a Jewish gathering and the question came to me "How could Abraham be a Muslim?"

Unfortunately, with the world at large, the words "Islam" and "Muslim" are regarded as communal labels like all other religio-social labels in the world. That, however, is due to the ignorance of the Qur-ánic definition of the words "Islam" and "Muslim." According to the Qur-án—Islam is as old as humanity

## ISLAMIC REVIEW

itself. The Prophet Muhammad was a Muslim, but so were all those countless spiritual leaders of humanity, before him, who had realised God through Islam, which means submission and self-surrender. Thus not only Abraham, but all the founders and revivors of religion were Muslims. We who call ourselves Muslims are only claimants to the last phase of Islam as ushered in by the Prophet Muhammad, the latest exemplar of that submission to the Will of God.

Apart from this, there is another purpose in the Qur-án's calling Abraham a Muslim. In doing so, it safeguards a possible misunderstanding of the significance of Islam. I have already referred to this misunderstanding in speaking of communal labels. Although originally spiritual movements, religions have a tendency to degenerate into racial cults. The universal vision is narrowed to a more or less national outlook, and any national or communal outlook is the negation of the religious outlook. In fact, in our attempt to communalise religion, we have, throughout history, communalised God. The idea of a chosen people is, with the bare exception of Islam, to be found everywhere in official religions.

Now, when a man realises God, he must realise Him in His universality; and, when this realisation comes, it must expand the soul into cosmic consciousness. God-realised souls, therefore, are above all communities. In this sense, it would be wrong to call even Jesus or Moses a Jew, not to mention Abraham, who lived long before the Mosaic dispensation. These great souls, no doubt, create their respective communities, but as long as their message and inspiration remain undefiled, even these societies are no worldly communities. Their bonds are purely spiritual and their vision is universal. It is to this fact that refer-

## EID-UL-AZHA SERMON (1356 A.H.)

ence is made in the words “the people nearest to Abraham are those who followed him and this prophet and those who believe in him.” In other words, the immediate followers of Abraham who were true to his spiritual vision and all those who, though coming long after him, still followed him in spirit—like all the prophets of the Israelitish nation and then the Ishmaelite prophet Muhammad, who after such a long lapse revived his tradition of a universal God, together with his true followers—belong to the spiritual community of Abraham, as distinguished from such more or less racial communities as the Jewish or the Christian. In commemorating Abraham’s name through this festival, therefore, we are practically upholding Abraham’s theory of religion as given in the Qur-án. And what is that theory? It is that religion cannot be tribal or national. If a call is from God, its range must include the whole of humanity. All theories of racial preference are, accordingly, the creations of the devil. It is one of the ironies of religious history that the idea of racial superiority, besides being prevalent in political thought, should obtain even in religious circles. One wonders what would be the fate of the conception of a universal God, Who should be impartial not only in His provision of physical needs for all sections of humanity but also of their spiritual needs, if there were no Qur-án to uphold it. It is remarkable that, of all religions, it is only in Islam that the theory of universal Divine guidance through revelation is upheld.

It is very easy to talk of the call of God and of religion. Very few people, however, realise what it means to be able to respond to such a call. It means the killing of all interests and emotions that pertain to our worldly life. What people of religion usually do is to effect a compromise between the call of God and

## ISLAMIC REVIEW

the call of the world; and this is at the bottom of all the troubles from which humanity has been suffering. We do recognise in our heart of hearts what the call of God is at a particular moment and in a particular situation; but then we also believe in expediences. We forget that belief in expediences is, in fact, disbelief in the ultimate predominance of the holy will of God, of which the universal moral principles of humanity are but a faint expression. No one can gainsay that, at the present moment, religion in general, far from earnestly trying to establish the universal moral principles, is only playing into the hands of worldly interests. Instead of raising the human mind to a height from which it can respond to the call of God, religion is found, to the disgrace of its holy tradition, to pander to the low sentiments of nationality, of race, of colour, and if nothing else, of economic prosperity. So much so, that many a religionist is anxious to prove a particular nationality for his founder by way of privilege, just as there are many others who are eager to prove that their founder was nothing but an economic revolutionist. A very sad commentary, indeed, on the religious outlook of modern humanity! Should not the memory of Abraham rouse us to a higher view of religious life? With Abraham, love of truth was higher than love of country, and so he left his homeland, in the manner of his worthy descendant Prophet, Muhammad, to find a better place for truth and virtue. With him also the truth was greater in value than popularity. Hence he infuriated his whole people by his persistence in speaking the truth. As a matter of fact, if a man of religion preaches absolute truth with resolution, he is bound to court unpopularity. Unadulterated truth preached with seriousness and persistence has, in all ages and among all peoples, roused popular indigna-

## EID-UL-AZHA SERMON (1356 A.H.)

tion. Abraham experienced this, as did his descendants, the holy Prophets Jesus and Muhammad—peace be on all of them! To be able to recall people to religion, one has to be equipped with the highest spiritual acquisition—one has to rise above all considerations of a worldly nature—one has to create the Abrahamic frame of mind—that would enable him, not only to sacrifice the interest of his country and the goodwill of his people, but also, if need be, to kill the most intimate personal sentiments. The life of Abraham, undoubtedly, holds out a beacon light to the half-hearted religious leaders of our time.

There is a great confusion in the popular mind to-day about the position and the function of religion. Some think religion takes man away from the normal life of the world and is opposed to all material progress. Others think it has nothing to do with our worldly life and prepares us only for a future existence that has nothing in common with our life here. The fact is that religion is at the root of our civilised existence. The inner civilisation of the mind has to precede the outer civilisation of matter, and this inner civilisation is everywhere created by religious movements. Far from religion being antagonistic to material progress it is, so to speak, the very breath of life for such progress. The function of religion is, in fact, to create harmony between the opposing interests of man. As we can easily see, every moment of our life, we are pressed by hundreds of divergent interests. From purely personal and even physical desires to the widest social emotion, there are endless interests surrounding our consciousness. Religion, in its reality, never proposes to reject any of these interests. What it wants, however, is that none of these interests should be emphasised at the cost of any other, and what is more, that any of the narrower

## ISLAMIC REVIEW

interests should be sacrificed, if it happens to clash with any broader interest.

Just as individual comforts and lives have to be sacrificed when the life and comfort of a nation are in jeopardy, similarly national interest has to be sacrificed, if need be, in the interest of international welfare. Nay, even international peace of a certain time has to be sacrificed at the altar of the universal peace and progress of the human race. History is replete with instances of how a temporary disturbance in the international situation, brought about by religion, has been followed by new and awakened moral sense in humanity, carrying in its train a better and a more lasting peace and prosperity to the world, and reaffirming for humanity with a greater emphasis than ever before, the unchangeable values of the universal moral principles. The latest of such instances is furnished by the rise of Islam. Out of the struggles of the first believers arose a brotherhood, the social solidarity of which was to be unparalleled either in the past or in the future history of humanity. A new world was created altogether—the world of Islam—that supplied lifeblood to the moral and intellectual frame of humanity for over one thousand years, the longest period of unbroken civilised life ever recorded of a people. To resume the thread of discussion, although religion does demand at times the sacrifice of lower and narrower interests in the interest of the universal welfare of humanity, it does so only better to serve these narrower interests. If we look closely, the reality of any life is attained in its subservience to a higher life. Thus, mineral life finds fulfilment in vegetable existence, the vegetable in animal, and the animal in human. Then individual human life again finds fulfilment in the larger and larger social life ultimately embracing the whole of

## EID-UL-AZHA SERMON (1356 A.H.)

human history. The peculiarity of religion is that it takes into consideration the whole interest of existence as such, emphasising most the largest and widest interest, in which lies the ultimate fulfilment of all other interests. This sublime truth is expressed by the Qur-án in its following reference to Abraham:

“When his Lord said to him, Submit, he said: I submit to the Lord of the worlds.”

Yes, Abraham would submit only to the Lord of the worlds, that is to say, to the highest law of life, to which all the other laws of life are subservient. Religion should stand—and in its pure form always has stood—for this highest law of life; and Abraham’s life is one of the most outstanding demonstrations of this objective of religion.

Islam, the religion of the Qur-án and of Muhammad, in referring to Abraham as an example of Islamic life, if it establishes the extra-communal position of religion, also takes good care to clarify the negative aspect of the matter. It emphasises the justice of Divine providence. Although there is no prohibition against blood-descendants of God-realised persons inheriting their forefathers’ spiritual traditions and blessings, they do not hold any absolute lease for these. Islamic God is pre-eminently the God of virtues, the God of soul-culture and of service. This principal is enunciated in the following words of the Qur-án:

“And when his Lord tried Abraham with certain words and he fulfilled them, he said: ‘Surely I will make thee a leader of men’: (Abraham) said: ‘And of my offspring?’ ‘My covenant does not include the unjust,’” said God. (2: 124.) Here is a warning, a very serious one, not only to the other sections of Abraham’s spiritual descendants, but also to the

## ISLAMIC REVIEW

Muslims themselves. By their loss of political and intellectual leadership in the world, they have only confirmed this principle of the Qur-án. My God! save us from any further unmindfulness! May the leading nations of the world take heed from this and another dialogue between God and Abraham, given in the Qur-án in the following words:

“And when Abraham said: my Lord, make it a secure town, and provide its people with fruits, such of them as believe in God and the last day, He said: And whoever disbelieves I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.” (2: 126.)

I wish that the leading nations of the world to-day who also claim to be the spiritual descendants of Abraham, had realised that they are very near the brink of this fire, against which the Qur-án warns us all.

Now, apart from all these lessons concerning our spiritual and cultural welfare, which the example of Abraham so forcibly imparts to us, there is also an appeal for intercommunal goodwill in this Muslim celebration of Abraham's sacrifice. It is, in fact, a celebration in which the other two older branches of Abraham's spiritual progeny can take part with genuine spiritual pride and ease.

The Qur-án has suggested many a way of inter-religious co-operation, but for an effective and impressive reunion between the three sections of Abraham's spiritual descendants—the Jews, the Christians, and the Muslims—I do not think we can invent any better occasion than this festival of Abraham's sacrifice. We Muslims can very well make it an occasion for extending an inter-communal and inter-religious invitation on a national scale to the Christians and to the Jews. Given adequate seriousness, this programme alone is

## MUHAMMAD MY MASTER

likely to solve the centuries-old Jew-Christian-Muslim tangle in the world. May it please God that this dream of mine does not prove too difficult of realisation.

---

## MUHAMMAD MY MASTER

BY HAMID RAZA, B.A. (ALIG.)

*Continued from Vol. XXVI, page 156*

The Prophet has delivered a message that shall be the inspiration of the ages to come. It gives mankind a fresh impetus to cultivate science and harness nature to their services.<sup>7</sup> Henceforth man learns that the secret of his progress lies in the conquest of Nature.<sup>7</sup> Primitive man prostrates himself before the natural phenomena as his divinities, but Muhammad, be it said to his eternal credit, utterly divests man's mind of all those haunting fears leading to the deification of nature and gives a new turn to religion. Science and Religion finish their age-old feud through the "unlettered" Arabian and become the helpmates of each other. His conception of God is at once the most sublime and rational and recommends itself to the scientific Age. It is unique inasmuch as it makes an appeal to the emotion as well as to the intellect. It is the idea of a Supreme Being, in relation not to a single process like life but to the universe as a whole. The Miracle of the Prophet lies in rejecting all those derogatory notions which represent God only as a tribal king, or one who feels pleasure in the burnt offerings of Israel. The God of Islam is free from fatigue, suffering, sexual passions, and human sentiments and whims. Even a sceptic like Gibbon admits that "the creed of Muhammad is free

---

<sup>7</sup> *The Qur-án*, 14:32-34; 16:10-19. 31:20; 45:12-13; 2:29.

## ISLAMIC REVIEW

from suspicion or ambiguity; and the Qur-án is a glorious testimony to the unity of God. . . . A philosophic theist might subscribe to the popular creed of the Muhammadans: a Creed too sublime perhaps for our present faculties." The concept of God has ever been the alpha and omega of philosophy. "The great metaphysical task which confronts us to-day," says Herbert Wildon Carr, "is to re-form the notion of God which the mathematical philosophers of the seventeenth century have bequeathed to us, in order to bring it into accord with the new concepts of biological science."<sup>8</sup> The theory of *creative evolution* is an indispensable factor in the great metaphysical task before the modern thinkers. "It is this new conception of life as a dynamic principle, in contrast to the traditional view of life as a quality or an accompaniment of complex molecular combinations, which impels us to form a new concept of God and of His relation to us."<sup>9</sup> Traditional religion is unable to fulfil this modern need. Modern science and modern thought have lifted theology to a higher plane. Cramped, cabined and confined by traditional ideas and sentiment, it has received a new lease of life. The faith that rebels is the faith that conquers. Wildon Carr says: "It is in the light of the theory of creative evolution that the traditional religious interpretations are seen to be fantastic and to miss the whole significance of the actual facts."<sup>10</sup> *Not so with the religion of Muhammad.* He is the one remarkable teacher whose religious foresight helps the modern philosophy in re-forming the notion of God in accord with the new concepts of biological science. His idea of God has been surprisingly followed by the expound-

---

<sup>8</sup> Herbert Wildon Carr, *Changing Backgrounds in Religion and Ethics*, pp. 71-72.

<sup>9</sup> *Ibid.*, pp. 85-86.

<sup>10</sup> Herbert Wildon Carr, *Changing Backgrounds in Religion and Ethics*, p. 87.

## MUHAMMAD MY MASTER

ers of the theory of creative evolution.<sup>11</sup> In attempting to revise the concept of God in the light of the recent developments in the various domains of human knowledge, Wildon Carr so pithily observes: "The God of creative evolution neither slumbers nor sleeps."<sup>12</sup> In one crystal-clear sentence he has admirably put the great problem into a nutshell; but the main source, or rather the only source, of Carr's observation is the well-known "Throne Verse" of the Qur-án which I partially quote here:

*"Slumber does not overtake him (God) nor sleep"*  
(2: 255).

This profound verse of the Qur-án is too clear to need a word of explanation. Carr's ideology is *ipsissima verba* Qur-ánic and has no other origin. Muhammad's revelation thus enables modern philosophy to revise its concept of God. There can be no greater proof of his being the pioneer guide to mankind in its onward march towards science and progress. It is *impossible* for an Arab living in the Sixth Century A.D. to provide from himself such an amazingly modern solution to the problem of theism that has been agitating the minds of European thinkers for centuries. Muhammad the Prophet stands forth in history as the unique teacher guiding the modern intellect in its quest for truth. The truth of our statement will be confirmed by the fact that Wildon Carr bases his new concept of God on the Qur-ánic dictum.<sup>13</sup> All modern thought leads us to think of one God and one universe or one system of universes. Let the world be indebted to Muhammad

---

<sup>11</sup> The Qur-ánic concept of God influencing some phases of the theory of creative evolution is best explained in Dr. Sir Muhammad Iqbal's *Six Lectures on the Religious Thought in Islam* (Oxford University Press). Dr. Iqbal's Lectures on "The Conception of God" and "Knowledge and Religious Experience" offer an extremely illuminating study of the Muslim concept of God. He is the greatest exponent of Islam and its philosophical ideals in modern times, and his *Six Lectures* may be safely characterised as the ripest fruit of Indo-Muslim Renaissance. *The Time's Literary Supplement* has favourably reviewed Iqbal's Lectures, and another European critic calls his work "the most wonderful phenomenon of modern times."

<sup>12</sup> H. Wildon Carr, *Changing Backgrounds in Religion and Ethics*, p. 100.

<sup>13</sup> The Holy Qur-án, 2: 255.

## ISLAMIC REVIEW

for giving this whole truth. He is the grandest apostle of the unity of God, and his conception of monotheism is free from every vestige of the sensualism of mythology or anthropomorphism. The doctrine of *Tawhid* (monotheism) is the principle of permanent value in the structure of Islam, and leads the modern age to grasp the significance of "ethical monotheism." The theory of ethical monotheism must be judged by its present value to humanity and by the extent to which it gives a reasonable picture of the cosmos. It both explains and encourages the development of the highest faculties of man. Muhammad's doctrine of monotheism is the most potent factor in organizing a world society. It has proved a dynamic force in the unification of mankind. "One God" has its parallel in "One Humanity;" but the grand idea of the unity of man is impossible without rejecting the old fiction of the favoured children of God. Muhammad has a world-view and a world-God. He rejects all the exclusive notions of Godhead. Islam is the first symbol of a world religion, the first religion to overstep the boundaries of nationality and extend morality to its widest sphere. "All people are a single nation," says the Qur-án. No more ennobling message can be given to humanity. Muhammad creates the "Parliament of man, the federation of the world." His religion has set up the most glorious record of inter-racial unity and co-operation. It is a historical fact that has received its recognition among all modern scholars. Professor H. A. R. Gibb, who seems to have made a critical study of the historical career of Islam, is of the opinion that "for the fullest development of *its* cultural life, particularly of its spiritual life, Europe cannot do without the forces and capacities which lie within Islamic Society. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavour so many and so various races of

## MUHAMMAD MY MASTER

mankind. If ever the opposition of the great societies of the East and the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with the East.”<sup>14</sup> Thus Muhammad’s doctrine of monotheism has its supreme value as a factor in organizing the world society. It offers “an eternal foundation of reality to goodness as an ideal of perfection” and creates a throb of life in a rigid mechanical civilization whose failures to-day have brought a social wastage, devitalization, despair and death. Perhaps no better exposition of the principle of monotheism in Islam can be offered than that of Iqbal: “The new culture finds the foundation of world-unity in the principle of *Tawhid* (monotheism). Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man’s loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change.”<sup>15</sup> The holy Prophet’s emphasis on the unity of God creates new values in the domain of modern thought and helps the progressive man to work out fresh data whereby he throws off the yoke of outworn creeds and dogmas and enters the new school of enlightened enquiry and thought. Muhammad, therefore, stands for the great principle of unity and brings forth a renaissance of the sense of values

---

<sup>14</sup> *Whither Islam?* Ed. H. A. R. Gibb, pp. 378-379.

<sup>15</sup> Sir Muhammad Iqbal, *Religious Thought in Islam*, p. 207 (Lahore Edition, 1930).

## ISLAMIC REVIEW

through a world outlook, a world religion. This principle has made great headway and received many new applications during modern times. "We see this," says Dr. Charles W. Wendte, "in modern science in which the prevailing tendency is to carry back the multiplicity of phenomena, as we behold them, to a few simple principles and to resolve the various natural forces with which we are acquainted into one underlying, dynamic, and persistent force, the fountain and source of all forms of energy. In politics, the same tendency is manifested in the closer union of States, the gradual absorption of smaller nationalities into larger ones, and the concentration of authority in a few hands. In business life it discloses itself in gigantic mergers of capital and enterprise, and the combination of both employers and employed in their respective interests, as well as that new method of co-operation which is destined . . . to become the remedy for many of the economic difficulties of our time. In society at large we may trace the working of the same principle in the improved disposition of men towards each other, uniting them as never before in the bonds of mutual interest as well as in the social readjustments of our time. Especially do we find it displayed in that world-movement for international peace which is one of the noblest fruits of modern civilization. Finally, it is discernible no less in the sphere of the distinctly religious, in the great decrease of dogmatism and intolerance among the churches, and the increasing attempts to harmonise theological and ecclesiastical differences and find some common ground of Christian union. On a still loftier plane of thought and sentiment, we find the representatives of advanced ideas seeking for a larger synthesis, which shall include and unite all the great world-faiths in a universal religion and a world-brotherhood."<sup>16</sup> Such are a few of the

<sup>16</sup> Dr. Wendte seems to have learnt this ideal from the Qur-án, 2:136 and 3:63. The Qur-án is the first Book to realise the unity of the world-faiths "in a universal religion and a world-brotherhood." Modern thought which has made great strides in the direction of this ideal has been illumined by the Qur-án.

## MUHAMMAD MY MASTER

manifold testimonies from all departments of thought and life which show us that unity is the controlling idea, the watchword of our century." (*The Unitarian Name and Principles*.) The Muslim doctrine of the unity of God frees the human mind from the shackles of dogma and creed. "Nothing is so hostile to religion," observes the great Indian philosopher, S. Radha Krishnan, "as other religions. The world would be a much more religious place if all the religions were removed from it." <sup>17</sup> Thus Religion, but not religions, is what, in his view, the world needs to-day. The principle of the unity of God as taught by the Prophet gives no place to the war of creeds. It preaches the broadest conception of Religion which incorporates the warring creeds into its liberal fold and recognises all that is of permanent value in them. The Qur-án is the first Book that attaches no value to the labels "Magian," "Christian," "Jew," etc. In its approach to the essence of religion, it rejects the notions of exclusive truth or salvation. This broader view of Religion is the unique and distinctive contribution of the Qur-án to the modern world seething in the burning cauldron of religions. The Holy Book proclaims this sublime precept in the following verses:

"Verily, those who believe, and the Jews and Christians, and Sabeans—*w h o e v e r* believeth in God and the Last Day, and doeth right—surely their reward is with their Lord, and there shall no fear come upon them, neither shall they suffer grief."  
(2:62.)

And again:

"And they say: None entereth paradise except he who is a Jew or a Christian. These are

---

17 S. Radha Krishnan. *An Idealist Review of Life*, pp. 44-45.

## ISLAMIC REVIEW

their own desires. Say: Bring your proof (of that which ye assert) if ye be truthful.

“Nay, but whosoever surrendereth his purpose to God while doing good (to men), surely his reward is with his Lord; and there shall no fear come upon them, neither shall they suffer grief.” (2: 111-112.)

These verses reject once and for all the exclusive, parochial outlook repugnant to the spirit of Religion. For the first time in the history of the world, Muhammad invites mankind from religions to *Religion*, and to-day, to our surprise, the advocates of modern thought pay their homage to the Great Arabian by responding to his call. His conception of the Unity of God is comprehensive enough to meet all the higher demands of modern man and “suggests freedom and breadth and progress and elasticity and joy.” It leads modern science to discover the unity of the Divine Plan and method in governing the universe, the unity of life, of man and of religion, and encourages the expansion of the human mind towards the removal of ignorance and the growth of knowledge which is so necessary to the development of happiness. “The confused mysteries of Trinitarian theology” have created untold misery but Muhammad’s rational principle of the Oneness of God has lengthened the scroll of humanity’s triumphs. The failure of modern cults and creeds brings out a tremendous indictment of the whole fabric of Western civilization. As C. E. M. Joad says: “Modern Western civilization is the result of endowing with the fruits of the work of a dozen men of genius a population which is emotionally at the level of savages and culturally at that of schoolboys. In this disparity between our mechanical expertness and our social and ethical lack of it lies . . . the great danger to our

## IS ISLAM A "BORROWED FEATHER"?

civilization." <sup>18</sup> The lopsidedness of Western civilization is something very serious to be tackled by Religion. The incapacity of traditional Christianity to cope with the problems of contemporary life is manifest everywhere. A great task is set before religion to hold the balance of the civilization of the West. Muhammad gauges the situation and provides the much-needed solution which is *accepted* by a Western savant. He observes: "*We must wait upon the Islamic society to restore the balance of Western civilization upset by the one-sided nature of that progress.*" <sup>19</sup> This profound observation of Prof. H. A. R. Gibb must be welcomed as it comes from the pen of a scholar of Islam and Western Culture. Muhammad thus bulks large in the imagination, in the thought and purpose of the age. He is a potent helper in a world of problems. He establishes rational standards of living, and works out the innumerable requirements of social justice. His message can save the wreckage of human civilization from the ravages of a cruel and senseless nihilistic revolution that respects neither man nor God.

*(To be continued)*

---

## IS ISLAM A "BORROWED FEATHER"?

BY KHAN BAHADUR AL HAJJ B.M.K. LODI

*[Continued from Vol. XXVI, page 151]*

Let us come next to the alleged possibility of *Christian* influence. It was equally impossible. Christianity entered Arabia in a "deposed," "decrepit" and "corrupt" condition, as is represented by its own votaries like Muir, Sale and the Rev. Maxwell King. Having had its roots in Judaism, not yet divested of the

---

<sup>18</sup> C. E. M. Joad, *Counter Attack from the East*, p. 22.

<sup>19</sup> *Whither Islam?* Ed. H. A. R. Gibb, p. 377.

## ISLAMIC REVIEW

Jewish influence, not yet developed from its infancy, and not immune from human idiosyncrasy, Christianity had had an unsettled and confused time. The purely monotheistic creed of Jesus had become tinged with deification, polytheism and image-worship.

In these decayed circumstances which had denuded Judaism and Christianity of their real essence, was there any teaching remaining with them, noble and sublime enough to inspire Muhammad, or for Muhammad to admire and appreciate and consider it worth-while to draw upon and incorporate in his Qur-án? To a student of religion, with an open mind, the question will be futile.

There is one other circumstance tending to kill the theory of "borrowing." If it were a fact that the Qur-án is a copy of the Talmud or of the Bible, how do the critics account for the several departures which the Qur-án makes from many of the earlier stories? The difference between the two versions is, in several respects, so very marked and material that the theory of "copying" would never hold its own, even for a moment. For instance, the version of the New Testament that Jesus was actually crucified, a version on which the main fundamentals of Christian theology are based, is denied by the Qur-án (4:157). The Qur-án differs from the Old Testament in respect of the number and names of ancient Prophets and their history. The Qur-án mentions *Luqman* (Chap. XXXI), a sage who is unknown to Jewish Scripture, but whom the Arabs remembered with reverence. Take the story of *Joseph* and *Zulaikha* (Potiphar's wife). The story is no doubt similar to that in the Bible, but not identical with it in details. Unlike the Bible, the Qur-án contains a series of deeply interesting events representing the most varied aspects and vicissitudes of human life, which, when interpreted

## IS ISLAM A "BORROWED FEATHER"?

allegorically, disclose a mine of moral and spiritual implications, and which have, accordingly, been the favourite theme with Persian mystic poets (*e.g.*, Jami) who have vied with one another in singing of the *divine* love which is interpreted in the story. The Biblical account, as given in the Book of Genesis, is too meagre; it is, besides, of an insipid and "folk-tale" character, not worthy of a place in religious literature. Then again, the Bible states that it was the second son, *Isaac*, who was offered by the father, Abraham, as a sacrifice, while in Islam it was the eldest son, *Ishmael*, who was so offered. These are but a few instances out of countless variations between the Qur-án and the early Semitic Scriptures.

What is the cause of these variations? The critics have not answered and, if they have ever attempted to answer, their answer is partial. The only impartial answer will be that Muhammad possessed a distinctive knowledge of his own in spite of his illiteracy, and that that knowledge was neither acquired from others, nor hearsay, but derived from a "divine source."

Lastly remains another aspect of the allegation of "borrowing," *viz.*, if Muhammad could have borrowed any materials from any religions other than Judaism and Christianity such as those which existed in Greece, Rome, Persia, China, India and so on, and with whose scriptural literature also his teachings are identical in certain respects, but it is a question that may be dismissed at once as unworthy of our consideration, for reasons explained in some of the earlier paragraphs.

On the whole, the evidence of the circumstances in which Muhammad lived, moved and laboured, is overwhelming enough to explode the theory that he had had to resort to "foreign paint-box" in order to draw the picture of Islam. To allege that he did, is to trifle with history and to insult common sense.

## ISLAMIC REVIEW

After all, can any non-Islamic religious system possibly claim an entire *originality* in any of its doctrines and dogmas? They who are competent to answer have answered the question in the negative. Palmer is positive that "no religion, certainly no sacred Book of a religion, ever possessed entire originality" (page 53, Vol. VI, Part I, Introduction, *The English Translation of the Qur-án*). For instance, as Palmer has pointed out, the New Testament contains much that is not original; many of the parables are to be found in the Talmud. "St. Paul has drawn upon classic Greek sources for many of his most striking utterances . . . and even the most divine sentiment in the Lord's Prayer—'forgive us our trespasses as we forgive those who trespass against us,' is expressed almost in so many words in the advice given by Nestor to the angered Achilles in the First Book of Homer's *Iliad*." Not only that. There are several identical beliefs and practices in ceremonies and sacrifices between the Pauline theology and the earlier Mithraism, and between Hellenic, Alexandrian and Philo's creeds and the Greek Philosophy.

A *Jaina* writer (Chap. XXV, *Jainism, Christianity and Science*, by C. R. Jain) claims that the writers of the New Testament have imbibed most of their ideas from *Jaina* literature. Likewise are some of the beliefs and practices that are prevalent with the Parsis and Buddhists found to exist already in the earlier Aryan Scriptures, and *vice versa*. A recent Bengali writer (*The Ethical Conception of the Gathas*, by J. M. Chatterji, Deputy Collector, Bengal) makes some revolutionary statements that (1) the *Gatha*—the cream of *Zend-Avesta*, is also the cream of the Bhargava Veda, is the Vedanta *par excellence*, and is at the root of all that is noblest in the Semitic religions, (2) that the *Zend-Avesta* is the fifth Veda (the other four being Rik, Yajur, Sama and Atharva), (3) that *Vaishnavism* owes its origin

## IS ISLAM A "BORROWED FEATHER"?

to the cult of Zarathustra (Zoroaster), and that (4) according to his own quotation from another writer, the *Katha Upanishad* (which is the most beautiful of all the Upanishads) is said to have been written under the influence of Zoroastrianism. That "the key to Avesta is the Veda," and that the Avesta and Veda are two echoes of one and the same voice, "the reflex of one and the same thought" are the findings of Darmister (page 26, Vol. IV, Part I, Introduction—*The Vendiad Translation*, Sacred Books of the East series, edited by Prof. Max Muller). In this connection, it will be interesting to know what a Western writer, T. W. Rhys Davids, thinks of "Brahma" (the Brahma of the modern times indicating One Supreme God): "The God of theism of some of the best of the later Hindus had not then (*i.e.* at the time of the Buddha) come into existence; that conception was one effect of the influence of *Muhammadan* and *Christian* thought upon Hindu minds" (p. 163, Vol. XI, Sacred Books of the East series, edited by Prof. Max Muller). Our readers are at liberty to take these statements for what they are worth.

All the above findings would make it appear that Christianity owes its present developments to Judaism, Mithraism, Hellenic and Alexandrian creeds and Greek Philosophy; Judaism, to Mazdeism; that Mazdeism has its roots in Hinduism; that the Buddhism, though a protest against Hinduism, is nearly akin to it; that Hinduism itself is not immune from the foreign influence of Mazdeism. Christianity and Islam and so on, and so forth. Are we to take it from these circumstances that *religion*, in fulfilment of its end to realize God, recognises the means wherever they are worthy? If so, we shall not be justified in condemning a particular creed, merely because its fundamentals agree with the earlier or contemporary creeds, much less to single out *Islam* alone as a "borrowed feather." Islam may be

## ISLAMIC REVIEW

identical in certain respects with other religions, but it asserts that it contains their best, and, in some respects, in an original form too, as is kindly conceded by Palmer: "Judged then by the standard which we apply to other creeds, Muhammad's religion stands forth something *strikingly new and original* since it sets before his countrymen for the first time the grand conception of one God."

This grand monotheistic conception of God in Islam is "original" in this sense that it is not an innovation. It is the *original* creed of the world; it is as old as Adam, as old as humanity; it is a universal creed—the creed of God and man; but it fell a victim to human idiosyncrasy, underwent various vicissitudes, assumed different garbs, and went by different appellations as time rolled by, until it was restored to its pristine purity and simplicity at the hands of the Prophet Muhammad. The water of a stream is pure at its start, and becomes muddy as it progresses. It requires to be purified before it enters the sea. This is just what was accomplished by the Prophet of Islam.

These are the general facts, amounting to what we may call "external" evidence, that disprove beyond all doubt the allegation that Muhammad borrowed his materials from any foreign source.

## THE VINDICATION OF JEZYAH

BY M. Y. KHAN

"Be thou as chaste as ice, as pure as snow,  
Thou shalt not escape calumny."

—SHAKESPEARE.

"The disciples of Abraham, of Moses and Jesus," says Gibbon, speaking of Jezyah, the much misunderstood poll-tax imposed at times by Muslims on their non-Muslim subjects, "were solemnly invited to the more perfect revelation of Muhammad, but if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship."

The question of this "moderate tribute" introduces us to a subject so often misunderstood and so repeatedly misinterpreted that it seems to have lost its very identity. Islam preached compromise. In Islam, tribute or war were the three conditions offered to those unbelievers who, like the Jewish tribe of Banu Quraiza, acted perfidiously towards the Faithful; who, in spite of their being members of the league of allied tribes, conspired against Islam and aided the enemies of the Prophet; who actually stoned, harassed and murdered the Muslims; who, in spite of their social, moral and spiritual degradation, made strenuous efforts to propagate their pernicious practices; and who instigated the Jews against the believers and fomented hatred and agitation amongst the Christians to check the growth of Islam, which stood for peace. In spite of all this, Islam was catholic enough in its dealings towards its avowed enemies. When it asked the unbelievers to accept its principles, it had not the least tinge of intolerance. They were so asked simply to give them a fresh chance after their repeated infidelity to engagements—a sort of grace, so to say. This was an attempt to create a universal brotherhood on equal footing, to render the lives and properties

## ISLAMIC REVIEW

of these new converts in the fold immune from danger or attack, and to put an end to hostility and enlarge the sphere of peace and order. If it was not acceptable, the next alternative attempt to grant liberty, equality and fraternity was made by asking them to pay a tax which, in the words of Gibbon, was "moderate," or according to Scheffler was a trifling matter." It is well to remember that the latter is a person anxious to represent the conditions of Christians under Turkish rule in as black a colour as possible.

Islam is the golden means. The imposition of Jezyah meant the establishment of a relation between the protectors and the protected and was accompanied by a great emphasis on the responsibility that the conquerors owed to the conquered. If this, too, was not acceptable, it virtually meant the forcing of wars upon the Muslims. In all times and in all countries a neighbouring foe who would come to no terms is the most undesirable being. The only fate that awaits him is that he completely submits to his aggressive neighbour, or his territories are annexed, or that he is reduced to a tributary chief. Even to-day, if any nation fails or refuses to pay indemnity or rejects stipulations she is threatened by an ultimatum of war. Either a State should be a member of the League or remain neutral or fight—these three alternatives exhaust the possibilities of political relationships.

The sources of income in an Islamic State were (1) the tithes, (2) the land tax and (3) the capitation tax or Jezyah. This Jezyah was not the only source of revenue, but only one of the three sources, and to fully understand its character we have to pay regard to, first, the original language to which the word belongs, and the meaning in which it is used in it, secondly, the date when it was imposed in Iran and Arabia, and, lastly,

## THE VINDICATION OF JEZYAH

the object of Islam in adopting it. The word "Jezyah" is used in fact by the lexicographers in the same sense as *khiraj*. The words adopted in Arabic from foreign languages are more often than not misrepresented by modern writers. The book *Maqati-ul-ulum*, which is an authority on words and their usage, affirms that the word "Jezyah," which is applied to the tax taken from the *Zimmis*, is a foreign word Arabicised. Its root is *Gazyah* and in Persian it is used in the same sense as *khiraj*. Thus "Jezyah" is originally a Persian word. It is further affirmed that Jezyah was in vogue in Arabia long before the advent of Islam. It is, moreover, an established fact that the word "Gaziat" in Persian conveys the same sense from very ancient times, and with reference to events of a very distant past. For example, in B.C. 5, the Athenians levied it on the inhabitants of Asia Minor.<sup>1</sup> Its imposition involved upon them the responsibility of protecting them against the Phœnecians; in other words, it was a protective duty. The Romans, after their conquest of Gaul, levied it on its people at the rate of between 9 to 15 guineas a year, or seven times, so to say, higher than that imposed by the Muslims on their non-Muslim subjects. The Persians, in their turn, imposed it on their own subjects. The rates of Jezyah and Khiraj current in Arabia were codified in the days of Nausherwan<sup>2</sup>—"He imposed the capitation tax upon the Jews and the Christians." This is not a technical term invented by Muslims, nor has it anything to do with agreement or disagreement in religious matters. Nausherwan and his people were co-religionists, but the tax imposed by him was called "Jezyah." Imam Abu Jafar Tabari, the greatest historian-writer of the admin-

---

<sup>1</sup> George Zeidan.

<sup>2</sup> Malcolm: *History of Persia*, Vol. 1, Ch. 1. pp. 145-6.

## ISLAMIC REVIEW

istration of Nausherwan, says with reference to the question:

"The Jezyah was imposed upon the people at the rate of 12, 8, 6 and 4 dirhams a year, but the nobles and soldiers, the priests, the writers and the courtiers were exempted, and also those people who were below 20 and above 50 years of age."

He adds that when Omar conquered Iran he followed the same rules. This statement is confirmed by Allama Abu Hanifa in "Kitab-ul-Akhbar-wal-tawal."

The object of Nausherwan in introducing Jezyah, as explained by Tabari, was that as armies protect countries and as they undergo personal sufferings, it was only fair that their Governments should reserve a sum from the public treasury which might be a compensation for their risks.

"The Jezyah existed under the same designation in the Roman Empire, and it is a fact that the capitation tax was universally in force under the Sassanides in the Persian Empire, so that in introducing these taxes in Egypt, Syria, Iraq and Iran the Muslims followed the old precedence."<sup>1</sup>

The Poll Tax or Jezyah was a tax levied on the individual—and not on the property or on articles of merchandise—so called from the English *poll*—a head.<sup>2</sup> Raised thus *per capita*, it is sometimes called capitation tax.<sup>3</sup> The history of the English language traces its origin to German and Latin, and it establishes beyond doubt that Islam did not formulate the principle. Its imposition in England from 1337 to 1698 at different intervals makes it perfectly clear that Islam had no influence there in its making, and it was levied on the English nation by its own administrators. The grounds were political. The French wars were found disastrous, and

<sup>1</sup> *A Short History of the Saracens* by S. Amir Ali, pp. 63-4.

<sup>2</sup> *History of England*, Arabella Buckley, pp. 98, 99, 100.

<sup>3</sup> *Encyclopædia Britannica*, Vol. 22.

## THE VINDICATION OF JEZYAH

fresh taxation seemed necessary. The following extract from the "History of England," by Buckley, will bear this out:

"Nevertheless John of Gaunt came back to power, and the Parliament of 1337 undid all that had been done, and laid a new tax upon the people, called the poll-tax, of so much a head for every person in the kingdom. Still all was quiet till June 5, 1381, when John of Dartford, a tiller by trade, killed a poll-tax collector, who had insulted his daughter. At once all England was in uproar.

"But while Richard was gone, the Kentish men had broken up the Town Palace, and murdered the Archbishop, who was chancellor, and the treasurer whom they hated because of the poll-tax."

The poll-tax resembled Jezyah in many respects. It was imposed on all non-English races just as the non-Muslims were required to pay the Jezyah. The former was raised when the States grew impoverished, and when recruitment was found essential. The Muslims levied the latter under similar circumstances, but applied it to a better use than merely spending it on wars; for instance, frontiers were protected, forts, roads and bridges were constructed, and the balance was transferred to the Education Department of the State. In England the rates were fixed on all according to their status in the nation or as the people were classified, the poor being exempted. Islamic rates were neither exorbitant nor demanded at unusual hours like the English weekly, monthly, quarterly or similar exactions. Islam imposed Jezyah on grown-up persons of 20 years of age who would feel the responsibility and enjoy independence, but in England the payment commenced at the early age of 16. In America it has been the source of income to the State, and brings the rights of voting

## ISLAMIC REVIEW

to the payer, but Islam made greater concessions and granted greater privileges than this in that it gave the Zimmis an equal civic status, and their properties equal value with the Muslims and the blood of the conquered was thereby as dear as that of the conquerors. Islam imposed conscription on every Muslim, but left the non-Muslims to their choice. Hence the Muslims were free from the payment of Jezyah like those people in Nausherwan's time who joined the army. The non-Muslims were not compelled for military service, but if at any time they were inclined to be enlisted in the army, they were similarly exempted from the payment of the Jezyah. It is extant in this form even to-day in Burma, as the following extract from the "Pioneer," the Indian weekly, dated the 18th January 1932, will show:

"A Revenue Department notification states that all members of the Indian Territorial Force units of Burma are exempt from a payment of the capitation-tax."

A similar war-tax was imposed on all inhabitants in Ethiopia, as announced in the issue of the 12th May 1935, of the "Hindustan Times."

The documents of the Holy Prophet and of his companions, which are recorded in history, confirm that Jezyah was the compensation for protection afforded by the Muslim arms. The Holy Prophet, in his Firman to the Wali of Ela, writes thus: "These people are to be protected and saved from their enemies." Umar, on his deathbed, left this important will: "The non-Muslims who are our subjects are under the protection of God and His Prophet, and the Muslims are bound to protect them against their enemies."

The Jezyah was paid in exchange for protection given to the non-Muslims by the Muslim armies, and

## ISLAM AND POLYGAMY

the non-Muslims who paid it quite appreciated this fact, as is shown by the records of the following treaties:

- (1) The Treaty concluded between Saloba-ibn-Natuna and his nation, (2) The Treaty concluded between the Muslim Governor in Iraq, Arab and their inhabitants, countersigned by many of the Prophet's companions, (3) The one between Naman-bin-Aqran and the Prophet's companions and (4) The one between Hafsa-bin-Muhsin which confirmed that so long as the Muslims received Jezyah they were bound to protect them.

It is of special note in this connection that the Muslims paid back the money of Jezyah in case they failed to protect the non-Muslim subject races. An instance of this is afforded by the historical action of Abu Ubaidah on the occasion of the invasion by Hercules of the territories occupied by the Muslims. Furthermore, it is very remarkable, as is rightly observed by Dr. Arnold, "that when any Christian people served in the Muslim army, they were exempted from the payment of this tax. Such was the case with the tribe of Jirajimah, a Christian tribe in the neighbourhood of Antioch, a tribe in North Persia."

---

## ISLAM AND POLYGAMY

BY MIZANUR RAHMAN, M.A.

Uninformed critics and malicious detractors of Islam have sought to stigmatise it for its sanction of polygamy in its Code. Some have even saddled the Prophet of Islam with the responsibility of originating the polygamous institution. The accusations are unfounded and extremely misleading.

Muhammad, the Prophet of Islam (peace be on him), did not originate the institution of polygamy, as

## ISLAMIC REVIEW

it existed in all Eastern countries long before the advent of Islam as promulgated and perfected by him. It has been in vogue in India from time immemorial. Even polyandry was prevalent in ancient India. Admittedly, Draupadi of the *Mahabharata* had five husbands in the five brothers of Judhisthir. Polygamy was permitted in ancient Greece and Rome. It was defended by Plutarch, Plato and Euripides, and was practised by Marc Antony, Valentinianus and Constantius, son of Constantine the Great; and also by Clotaire, King of France, and his sons; by Pepin and Charlemagne. Fredric Barbarossa and Philip Theodatus, and several Kings of the Franks, as well as by Arnophus VII, Emperor of Germany, and others. In short, the world's history bears incontrovertible testimony to the prevalence of polygamy, long, long before Islam codified it in a restricted measure and under strictest conditions.

### *Not an Unmitigated Evil*

Polygamy, by itself, is not a thing to be shuddered at, nor is it an unmitigated evil. It is a social and even political necessity. It has its uses as well as abuses, the uses perhaps more than counter-balancing the abuses. "It has been found to be the only check on concubinage and street immorality." Human nature being what it is, complete stoppage of "polygamy, whether legalized or illegalized, open or concealed," is outside the pale of possibility "without incurring the responsibility of encouraging, or conniving at, adultery and licentiousness at certain stages or conditions of human life and society." The natural preponderance of females over males, and the depredations of warfare, ancient or modern, of which men are mostly the victims, necessitate polygamy both for stability of society and also for the stoppage or, at least, mitigation of street immorality. Who can deny that, as the aftermath of the last world war and of the absence of a polygamous system in the

## ISLAM AND POLYGAMY

modern West, such things as "Unmarried Mothers Societies" and "Societies for the Protection of War Babies or Illegitimate Children" did spring up in the belligerent countries, and do even now exist in those countries where polygamy is looked upon with holy horror. Surely, illegitimacy or secret concubinage is not less shameful or more desirable than legalized sanction for the satisfaction of human desire, call it lust, or what you please, and also for putting into practice the scriptural commandment of "Increase and multiply."

### *What Islam Did*

Islam certainly did not institute the practice of polygamy. It merely regularized and humanized the existing custom for the eradication of social evils; the elevation of social ethics and the consolidation of the social fabric in general. Monogamy, moreover, is more characteristically Islamic than is polygamy, though the latter is conditionally permitted under the Islamic *Shari'at*. The Holy Qur-án, which is the completest code of human life amongst all the scriptures of the world, and which is the fountain-head of all Islamic sanctions and prohibitions, in its fourth chapter, entitled "Al-Nisa" (The Women), permits polygamy for the Muslims in the following terms:

*"Wa in khiftum alla tuqsitu fil-yatama fankihu ma taba lakum minannisae masna wa sulasa wa ruba'a, Fa in khiftum alla ta'dilu jawahidatan aw ma malakat aimanukum: Zalika adna alla ta'ulu"* (4: 3).

"And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two or three or four; but, if you fear that you cannot do justice among them alike (or deal fairly and squarely with them in all matters), then (marry) only one or what your right hands possess; this is more

## ISLAMIC REVIEW

proper,—that you may not deviate from the right course.”

### *The Implications*

The implications of the above injunction of the Holy Qur-án, which is the only one by which polygamy is permitted in Islam, need some elucidation. First of all, the Qur-ánic verse merely *permits* polygamy *conditionally*, but does not *enjoin* it. Secondly, the condition imposed is very stringent indeed—almost bordering on the impossibility of fulfilment unless one is inclined to play fast and loose with the meaning of the word *Adl*, which connotes justice or fair deal in all matters including the apportionment of love and all worldly necessities for the wives. Thirdly, if the husband is incapable of fulfilling the conditions, then he must marry *only one* wife and no more.

### *Historical Background*

The verse concerned was revealed to the Prophet after the sanguinary battle of Uhud in which a large number of Muslim males lost their lives, leaving a number of young Muslim girls as orphans in need of protection. The situation needed solution; therefore, the surviving males were commanded to seek their partners in life from among the orphan girls or, failing them, from among other women who seemed good to the seekers of brides, or from among what their right hands possessed, that is to say, the maids in their service. The pre-Islamic Arabs used to marry the orphan girls against their will with a view to obtaining possession of the latter's belongings. The Qur-án forbade the custom and directed that no injustice should be done to the orphans by reason of marriage, and, in case of fear of such injustice, wives should be sought out from among other suitable women. The Qur-ánic injunction undoubtedly breathes throughout a spirit of humanity and humane consideration.

## ISLAM AND POLYGAMY

### *Polygamy Practically Ruled Out*

Then again, dealing with human ability to do justice among the wives, the Qur-án later on, in the self-same chapter, declares:

*“Walan tastati’u an ta’dilu bainan nisae fa law harastum, Fala tamilu kullal maile fatazaruha kal muallaqate,”* which may be translated as follows: “Ye will not have it entirely in your power to treat your wives alike, even though you fain would do so; büt be not disinclined (from one) with total disinclination, so as to leave her as it were in **suspense**” (4: 129). The condition precedent for marrying more than one wife, as laid down in the previous verse, when considered in the light of the verse just quoted, practically rules out polygamy for Muslims other than for those who may be considered outside the pale of general human inability to do justice to all wives alike. In any case, it is as clear as daylight that the holy Qur-án does not enjoin or encourage polygamy, though it does not prohibit it—and that for excellent reasons.

### *Muhammad’s Marriages*

If monogamy is more characteristically Islamic than is polygamy, why then, it may be asked, did not the Prophet himself practise monogamy instead of having more wives than were permitted for his followers? The question is natural but has a complete answer, backed by cogent reasons and very humane considerations. It will be most blasphemous and most uncharitable if any hint of licentious lewdness is associated with the Prophet’s marriages.

It is well known that Khadija was the first and only wife of the Prophet during the first 25 years of his married life. Muhammad was only 25 when he married Khadija, then a twice-widowed matron of 40 years, and was aged fifty-one when Khadija breathed her last. All other wives of his were also widows, except

## ISLAMIC REVIEW

Ayesha who was given in marriage to him by her father, Hazrat Abu Bakr Siddiq, the staunchest friend, follower and companion of the Prophet. A man who, in the prime of life, chose, and remained completely happy with a twice-widowed lady fifteen years his senior, up to the fiftieth year of his consecrated life, and who, while mightier than even the Emperor of Arabia, lived the life of an ascetic, considering worldly riches, pleasures and comforts as of no import, can be accused of levity and licentiousness only by persons who have little regard for the truth, who have little idea of human nature and who have little knowledge of the life and mission of Muhammad, the Prophet of Islam (peace be on him), who married the widowed ladies, other than Khadija, with a view to comforting and supporting them after the death of their first husbands in battles for the defence and vindication of the new Faith promulgated by Muhammad amongst his sanguinary countrymen, steeped in the abysmal depths of degradation—moral, spiritual and social. The pre-Islamic women had no status in Arab society, wherein even infanticide was freely practised. Islam prohibited the inhuman practice, and gave womanhood well-defined and codified status, rights and privileges.

### *Conclusion*

To conclude, polygamy is a time-honoured institution and perhaps came into being during the infancy of humanity. Islam merely restricted its scope making four wives the maximum, subject to a stringent condition, whereas it had unlimited scope in other societies which did not prohibit polygamy. The Hindus of the Brahminical caste used to marry dozens and even scores. Polygamy is a social and political necessity and is a check upon prostitution and bastardy. Polygamy is necessary from progenital considerations as well.

## WHAT IS ISLAM?

### WHAT IS ISLAM ?

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

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

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

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

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

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

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

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

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

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

## ISLAMIC REVIEW

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

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

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

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

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

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

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

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

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

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

By the late Al-Hajj Khwaja Kamal-ud-Din, Founder of the Woking Muslim Mission (England).

### THE IDEAL PROPHET :

THE MOST FAMOUS AND ERUDITE BOOK ON THE LIFE OF MUHAMMAD

BY

Al-Hajj Khwaja Kamal-ud-Din

The book is a forceful challenge to all the non-Muslims. It contradicts right and left all the false charges of different critics and shows the Holy Prophet as "THE IDEAL" from different points of view.

Pages 308. Bound beautifully in green. Demy 8vo. size.

Price Rs. 3. 4s.

### TOWARDS ISLAM

An Introduction to the Study of Islam, whence alone Theosophists, Spiritualists, Christians, Scientists, Occultists and New Thought devotees can hope to find the answer to the riddles whose solution is sought elsewhere in vain.

Beautifully Bound. 260 pages.

Price Rs. 2. 2s. 8d.

### THE THRESHOLD OF TRUTH

In the maze of the bizarre cult and strange teaching through which modern religious doubt finds exotic and generally unconvincing expression, the author detects the driving of educated thought, for which Rationalism is too little and Catholicism over-much, towards the all-sufficient truth of Islam.

Beautifully Bound. Pages 196.

Price Rs. 2. 2s. 8d.

### MESSAGE OF ISLAM

A Lecture given to the European community in various places in South Africa. This lecture tour in South Africa opened up a new vista of hope for the establishment of the truth before the learned lecturer. On the very arrival of the lecturer in South Africa invitations for lectures on Islam began to pour in from European quarters.

#### Contents

1. Message of Islam.  
 Appendix I. 2. The Religion of Nature.  
 Appendix II. 3. Our Ideals in the Universe.  
 Appendix III. 4. Woman in Islam.  
 5. The Bishop of Pretoria on our Message.

Total pages 76. Size 7" x 5"

Price Rs. 1. 1s. 4d.

### THE SOURCES OF CHRISTIANITY (SECOND EDITION)

Two New Chapters added. First Edition out of stock in one year.

A challenge which tears traditional Christianity to shreds, but remains unanswered. It traces the origin of Christianity in every form to Paganism and the Sun-worship cult. Pages 262.

Price Rs. 2-12. 8s. 6d.

### THE SECRET OF EXISTENCE OR

#### The Gospel of Action

In this volume the author seeks to restore religion to its place in daily life, putting it once more in the one perspective in which it can neither mislead nor disappoint. The author teaches men that the secret of life, vitality and prosperity lies in the power of action, as the thriving of a garden depends upon water.

#### Chapter Contents

1. Translator's Preface.
2. Foreword.
3. The Gospel of Felicity
4. The Will-to-Action.
5. The New Epiphany — Islam — Christianity.
6. The Wrong Conception of Faith.
7. The Philosophy of Prayer.
8. Ransom, Atonement, Intercession, Mediation.
9. Taqdir or Predestination.
10. The Great Gospel.
11. Let the Qur-an Be Thy Light.

Beautifully Bound. Pages 163.

Price Rs. 2. 2s. 6d.

### TABLE TALKS

Interesting and learned talks on important subjects given as drawing-room talks by the reverend author to different persons in his travels in the East.

Some of the subjects: Religion and its Object; Evil and its Genesis; Darwinism; Evolution; Arabic, the Language of Religion; Man, a Moving Target. Pages 164. 5½ ins. by 8½ ins.

Price Rs. 1-8. 2s.

### ISLAM AND ZOROASTRIANISM

#### Chapter Contents

1. Introductory.
2. One and the same Religion for all.
3. Worship of Fire.
4. The Twins of Zoroaster.
5. Spenta-Mainyush and Angra-Mainyush.
6. Message of the Holy Prophet Muhammad.
7. Al-Islam.
8. Some of the Criticisms of Islam.
9. Afterward. Pages 188.

Price Rs. 2. 2s. 6d.

**CHARMS OF ISLAM**

A reproduction of biographic accounts of conversion to Islam of distinguished ladies and gentlemen representing a vast range of nations and countries of the West. The third section of this richly bound presentable book—one hundred pages and forty photographs of the prominent new Muslims—contains excerpts from articles on the Holy Qur-ān by some of the world's greatest thinkers and scholars.

Price Rs. 3 or 4s.

"A precious illuminating and most inspiring collection; indeed the compilers will be said to have done a truly great service to Islam."—*The Weekly Mail*, Lahore.

**MUHAMMAD**

"A Mercy to All Nations"

AL-HAJJ QASIM KHAN AIRAZHBOY

AS TRANSLATED BY HIS HIGHNESS THE SHAH KHAN

A book which should occupy a prominent position on every bookshelf.

Demy 8vo., 384 Pages.

Rs. 7-8.

10s.

**ORIENTAL LOOKS, INDIAN & PERSIAN ART, MSS., BRONZES, ETC.**

All the books prescribed for students at School of Oriental Studies and the Universities kept in stock.

**RECENTLY PUBLISHED**

**SHE AL-MAHJUB**

The Ideal Persian Treatise on Sufism

By ALI RAZWIKHAN AL-JULLABI

Translated by H. H. JEWRI

Translated from the text of the Lahore edition compiled with MSS. in the India Office and British Museum.

New edition by RAYNOLD A. NICHOLSON. D. 8vo., cloth, pp. xx, 413. Price 18s. 6d.

**THE FOUNDING OF ISLAM**

A History of the Propagation of the Muslim Faith

By T. W. AFNOLD, M.A.

Being a reprint of the second revised and enlarged edition of 1913, with an introduction by Prof. R. A. Nicholson.

8vo., cloth. Price 18s. 6d.

**LUZAC & Co.**

**Oriental and Foreign Booksellers**

Agents to the Royal Asiatic Society; School of Oriental Studies, London; Asiatic Society of Bengal, Calcutta; Bihar and Orissa Research Society, India; Siam Society, Bangkok, etc. etc.

46 GREAT RUSSELL STREET, LONDON, W. C. 1.

(Opposite the British Museum)

**THE RELIGION OF JESUS AND THE TRADITIONAL CHRISTIANITY**

(THIRD EDITION.)

The book shows, on the basis of the Bible, that religion taught by Jesus was entirely distinct from the current Christianity.

Pages 96.

Price As. 12 or 1s.

**"WHAT AN UNLETTERED ARAB UTTERED IN HIS TRANCES"**

By BENNET AND BROWNE DEDICATED

To the peoples of the Easts  
And to the peoples of the Wests,  
The Coloured and the White,  
The Touchables and the Untouchables.

**OPINIONS**

"Quite an original plan indeed of presenting the drama of Islam as it unfolded itself scene after scene in the words of the Qur-ān itself without a word of comment or explanation from the compilers. In a biographical sketch of the Prophet the writer at every step stands between the reader and the Prophet and to that extent obstructs the view or gives a distorted view. Here there is no author to stand between. The drama just unfolds itself as it actually took place and the reader feels perfectly free to form his own impression."—*The Light*.

"A great service to humanity..... helpful to all the peoples in every country, to the Bolshevists in Russia as well as to the Untouchables in India."—MUSHIR HUSSAIN QIDWAI.

"A book worth reading. The compilers take the reader right into the heart of the Qur-ān and leave him there to see for himself the meaning of the life-giving message which the Prophet of Arabia delivered to the world fourteen centuries ago. With the poet of old they might well repeat the line—

من ز قرآن صغرا بوداشتم

The printing, paper and get-up are excellent. It should find a place in every library and Muslim home.—*The Khyber Mail*.

"Reading the translation of the various *Ayats* one is struck with the beauty and serenity of the language..... a high standard of literary perfection."—*The Sind Sentinel*.

The book is so constructed as to take the reader progressively through the teaching of Islam from the call and the first revelation to the end. In the clear and inspired language of the Holy Book, every doctrine of Islam is set forth progressively, and in a chronological order. Printing and get-up of the book are quite as good as those of the best English publishers."—*The Sunrise*.

Price Rs. 3-8 or 5s. 3d. net.