



**What
They Said
≡ About ≡
Islam?**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Preface:

Islam is being widely attacked and unjustly distorted by biased media as well as unfair writings and textual, video and audio materials and cartoons.

Some of those who defame Islam and its major personalities and writings (e.g. Allah, Muhammad, Muslims, the Qur'an, the Hadith, etc.) commit these depraved acts out of ignorance, envy, hatred or some other underlying motive.

However, throughout history there have been, both in the West and the East, numerous noteworthy writers who have defended the truths of Islam. This book provides excerpts from those writings and opinions.

Finally, the leaders for this work would like to thank all the brothers and sisters who made this book possible. In particular, we would like to thank **Ehab Hasan, Ramzy Za'qan and Anna Omar.**

What They Said About This Book:

01.

Islam is a universal religion decreed by the One True God (Allah in Arabic). Islam simply means submission to the Will of the one true God (Allah), the Creator. Since the rise of Islam, there have been endless challenges, attempts, allegations, and plots to stop its spread or to distort its image and make people hate it or run away from it!

However, throughout history, there were and still objective, just, and honest personalities, leaders, historians, and writers who have told the crystal truth about Allah (the One True God), His revelation, the Quran, His last Prophet, Muhammad, and about Islam and Muslims in general.

In the wake of the tragic events of terrorism and killing innocent men, women, children that happen around the world in the name of Islam and Muslims, sincere, honest, fair, and open-minded people try to avoid prejudice and build their judgment on concrete proof.

Readers, researchers, and seekers of the truth are highly recommended to discover the facts about Allah, Muhammad, the Quran, Islam and Muslims, as well as any other aspects, questions, or issues related to this subject from Islamic authentic sources (the Quran and the Sayings of Prophet Muhammad), and the Islamic reliable books and references. On the other hand, you can discover more about Islam from the fair, objective, and scholarly testimonies, sayings, and opinions stated by wise non-Muslims.

In this informative book, you will find out what some objective, fair, and honest historians, writers, and famous personalities said or reported about Islam, Allah, Muhammad, the Quran, and other Islamic aspects.

Hopefully, you will be able to discover the ultimate truth about Islam, the religion of tranquility, peace, justice, and tolerance.

Indeed, unlike what is being reported by biased media about Islam and terrorism, Islam forbids terrorism and killing innocent people.

Knowledge is power! Enjoy reading this book!

Prof. Naji Al Arfaj
London
2016

02.

In the name of Allah, Most Gracious, Most Merciful, May the blessings and peace be upon His prophet Muhammad, I'm very pleased to be reading this book of testimonials of those people who graciously and objectively talked about Islam and Prophet Muhammad, may the blessings and peace be upon him. These are very valuable celebrities' testimonials for what, unfortunately, many western or even eastern people have not been able to utter fairly about this divine Way of life, Islam.

I hope that this book will be so beneficial and will ignite the curiosity of many people to start reading about Islam from its authentic sources. I would advise reading these valuable utterances and learning about Islam even more.

I would like to warmly thank "Fly-Cards" organization for being able to reach this moment of compiling a very precious book that can be an add-on value to the march towards Da'wa and presenting Islam to the whole world.

Finally, and most importantly, I would really like to thank Allah for being in this world of Da'wa for the organization, and I ask Allah that we continue supporting and reminding each other of this very important path which is very important to all humanity.

May Allah accept our efforts and our deeds and may Allah raise our status on the Day of Judgment and grant us paradise, to be with the righteous people, the prophets and the martyrs.

**EIECC Program Writer, Designer and
HRD Consultant, Dr. Khalid I. Al-Dossary**



Chapter 1: The Nobel Quran



Sir Thomas Walker Arnold (1864 – 1930)



From such close intercourse with the Muslims and so diligent a study of their literature when we find even so bigoted an opponent of Islam as Alvar acknowledging that the Quran was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it.



*Sir Thomas Arnold, "The Preaching of Islam"
book, Chapter 5, P.109*



Washington Irving (1783 – 1859)



What greater miracle that they have than the Quran itself, a book revealed by means of unlettered man; so elevated in language, so incontrovertible in argument, that the united skill of men and devils could compose nothing comparable. What greater proof could there be that it came from none but God Himself? The Koran itself is a miracle.



Washington Irving, "The life of Muhammad" book, Chapter 9, P.49

Maurice Bucaille (1920 - 1998)

01.

“ I first examined the Qur'anic Revelation. I was looking for the degree of compatibility between the Qur'anic text and the data of modern science. I knew from translations that the Qur'an often made allusion to all sorts of natural phenomena, but I had only a summary knowledge of it. It was only when I examined the text very closely in Arabic that I kept a list of them at the end of which I had to acknowledge the evidence in front of me:

The Qur'an did not contain a single statement that was assailable from a modern scientific point of view. I repeated the same test for the Old Testament and the Gospels, always preserving the same objective outlook. In the former I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping With the cast-iron facts of modern science. On opening the Gospels, one is immediately confronted with a serious problem. On the first page we find the genealogy of Jesus, but Matthew's text is in evident contradiction to Luke's on the same question. There is a further problem in that the latter's data on the antiquity of man on Earth are incompatible with modern knowledge. ”

*Washington Irving, "The life of Muhammad" book,
Chapter 9, P.49*

02.



These scientific considerations, which are very specific to the Qur'an, greatly surprised me at first. Up until then, I had not thought it possible for one to find so many statements in a text compiled more than thirteen centuries ago referring to extremely diverse subjects and all of them totally in keeping with modern scientific knowledge. In the beginning, I had no faith whatsoever in Islam. I began this examination of the texts with a completely open mind and a total objectivity.



*Maurice Bucaille,
"The Bible, The Quran and Science" book,
Chapter 3, P. 82*

03.

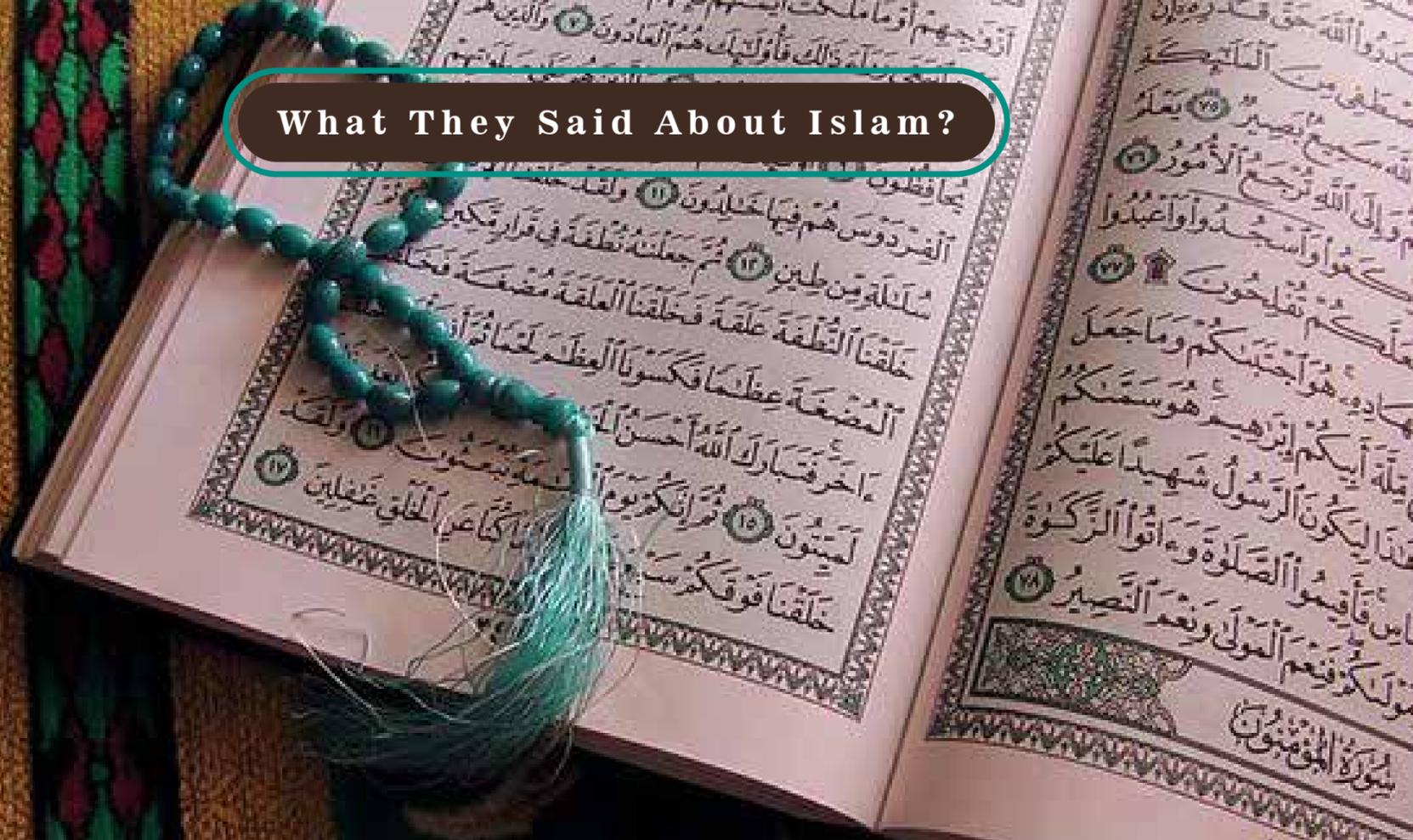


My approach was to pay special attention to the description of numerous natural phenomena given in the Qur'an; the highly accurate nature of certain details referring to them in the Book, which was only apparent in the original, struck me by the fact that they were in keeping with present-day ideas, although a man living at the time of Muhammad could not have suspected this at all.



*Maurice Bucaille,
"The Bible, The Quran and Science" book,
Chapter 3, P. 83*

What They Said About Islam?



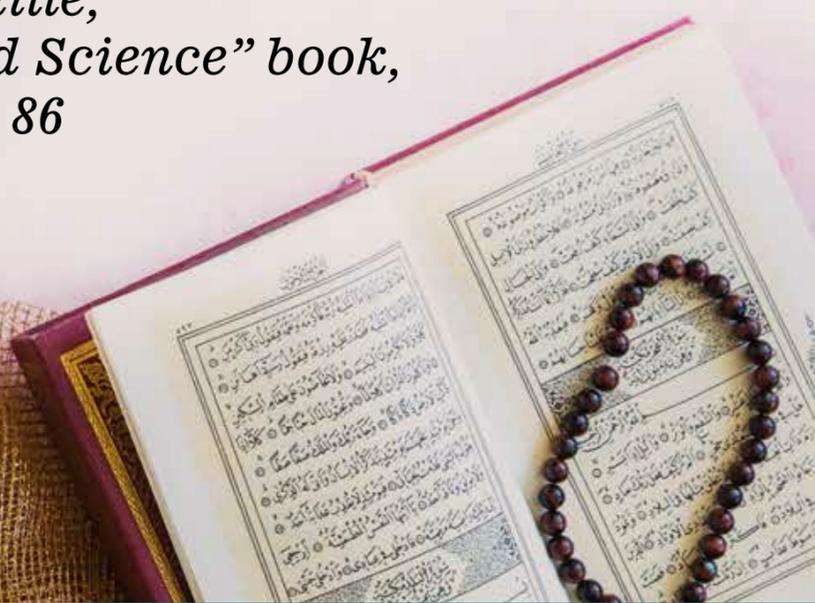
04.

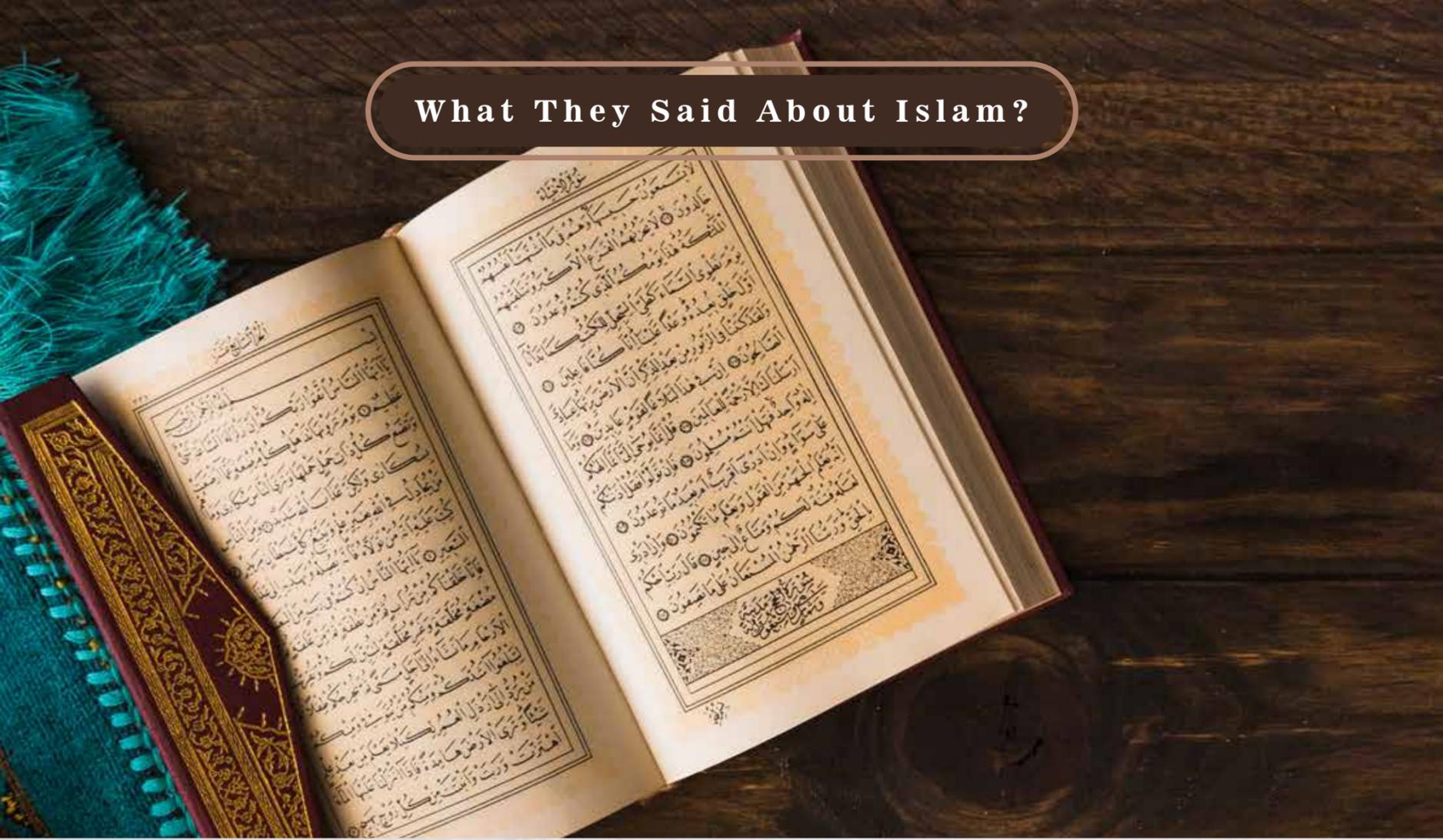


How could a man, from being illiterate, become the most important author, in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject?



*Maurice Bucaille,
“The Bible, The Quran and Science” book,
Chapter 3, P. 86*





Philip Khuri Hitti (1886 - 1978)

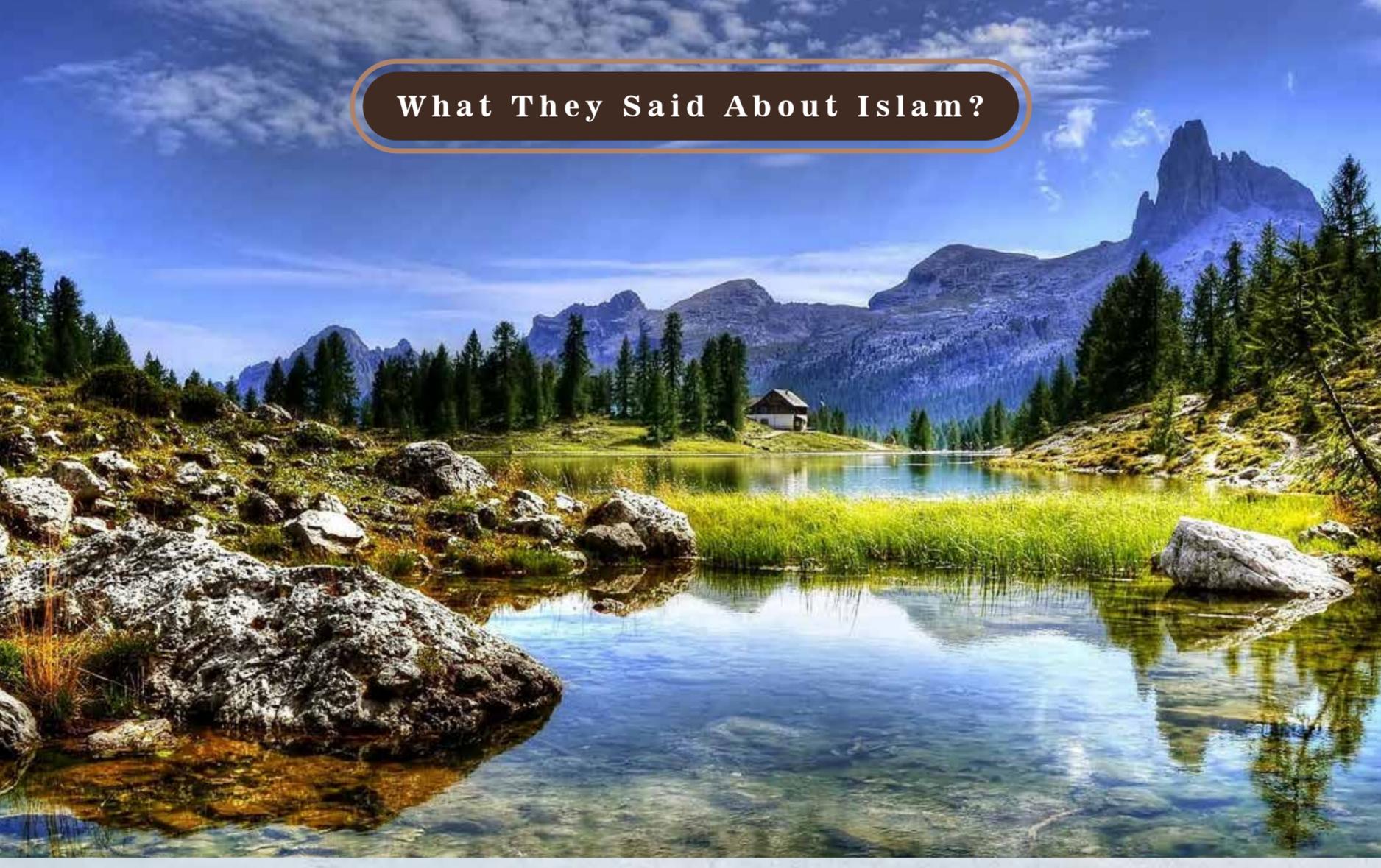
01.



The style of the Koran is God's style. It is different, incomparable and inimitable. This is basically what constitutes the "miraculous character" (i'jaz) of the Koran. Of all miracles it is the greatest.



Philip Hitti, "Islam; a way of life", Chapter 1, P.27



02.



Literary prose had its start with the Koran. The inimitability associated with the book did not arrest its lasting, incalculable literary influence on subsequent Arabic output. The effect of the King James translation of the Bible in ⁽¹⁾ English is slight compared to the effect of The Koran on Arabic. It was the Koran that kept the unity of the language and prevented its fragmentation into dialect.



Philip Hitti, "Islam; a way of life", Chapter 3, P.51

⁽¹⁾ the original text is (The effect of the king James translation of the Bible on English)

Laura Veccia Vaglieri (1893 - 1989)

01.



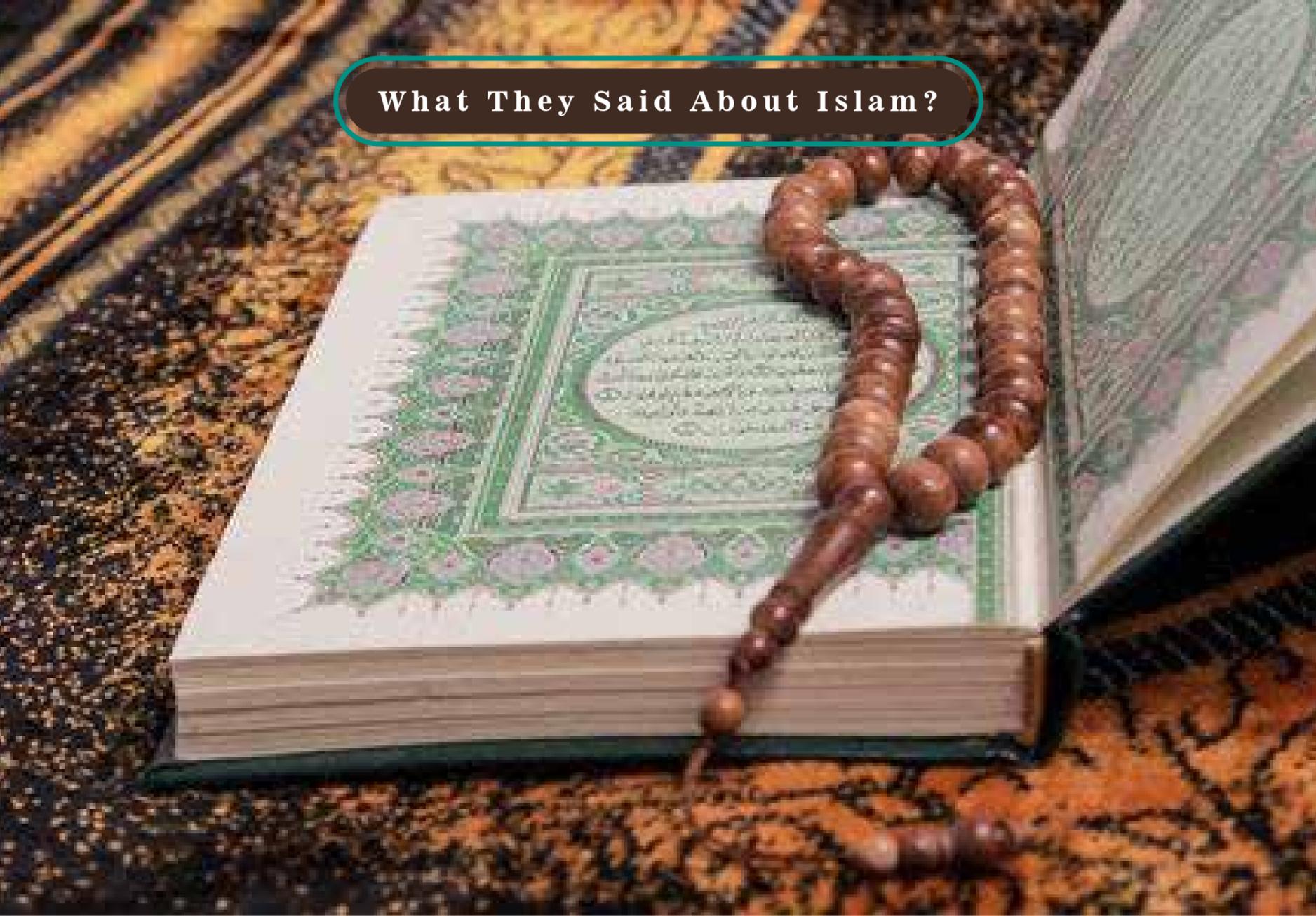
The miracle of Islam par excellence is the Quran, through which a constant and unbroken tradition transmits to our ⁽¹⁾ news of an absolute certainty. This is a book which cannot be imitated. Each of its expressions is a comprehensive one, and yet it is of proper size, neither too long nor too short. Its style is original. There is no model for this style in Arab literature of the times, preceding it. The effect which it produces on the human soul is obtained without any adventitious aid through its own inherent excellences.

⁽¹⁾ the original text is (unbroken tradition transmit to us)

The verses are equally eloquent all through the text, even when they deal with topics, such as commandments and prohibitions, which must necessarily affect its tone. Stories of Prophets, descriptions of the beginning and the end of the world, enumerations and expositions of the divine attributes are repeated but repeated in a way which is so impressive that they do not weaken the effect. The text proceeds from one topic to another without losing its power. Depth and sweetness, qualities which generally do not go together, are found together here, where each rhetoric figures finds a perfect application. How could this marvelous book be the work of Muhammad, an illiterate Arab who in all his life composed only two or three verses, none of which reveals the least poetic quality?



*Prof. Laura Veccia Vaglieri,
“An interpretation of Islam”, P. 42*



02.



We have still another proof of the divine origin of the Quran in the fact that its text has remained pure and unaltered through the centuries from the day of its delivery until today, and will remain so, God willing, as long as the universe continues to exist.



*Prof. Laura Veccia Vaglieri,
“An interpretation of Islam”, P. 44*





03.

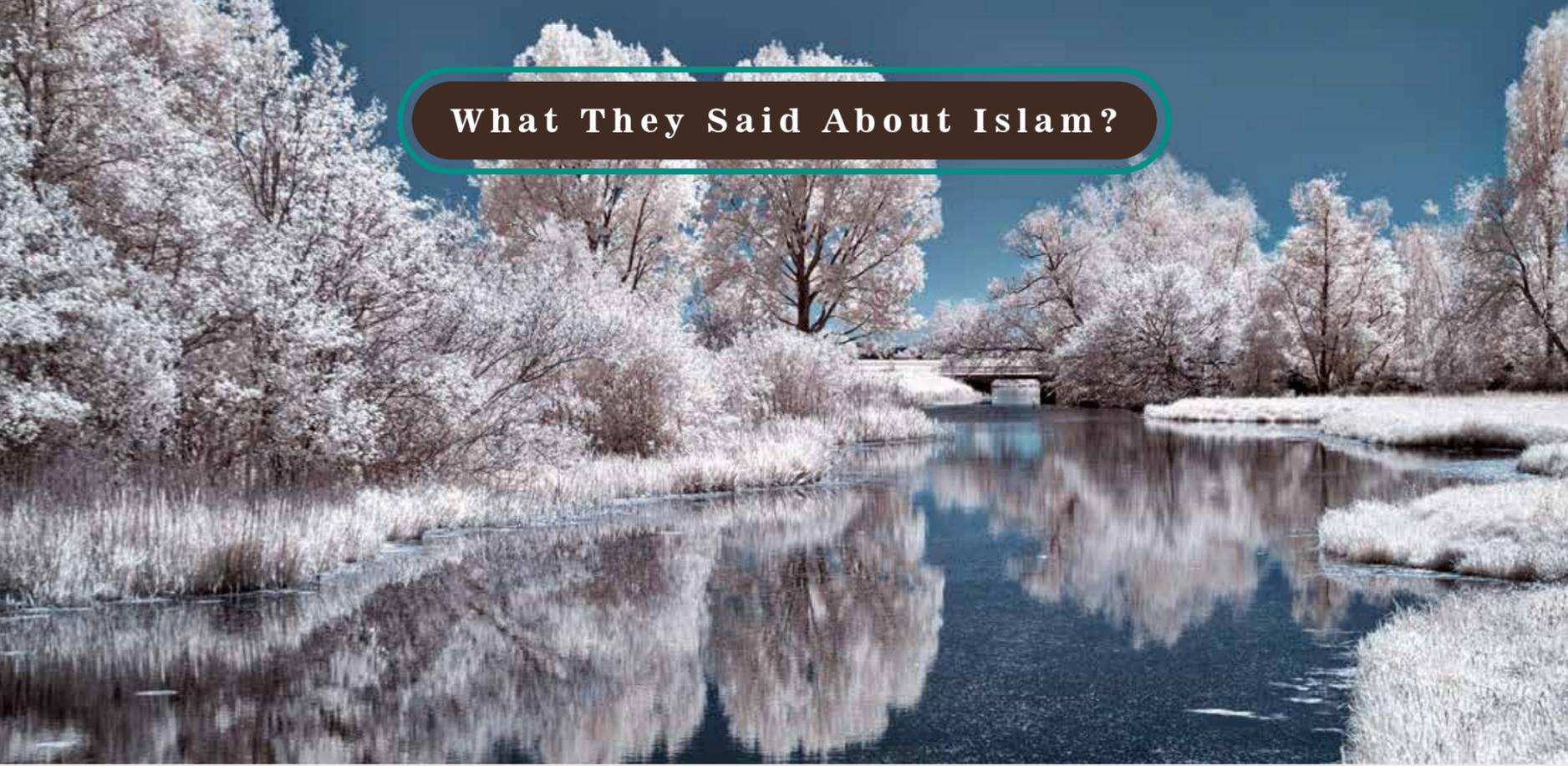


On the contrary, through repeated reading it endears itself more and more each day. It arouses a deep sense of reverence and awe in one who reads or hears it. It can be readily learned by heart, so that today, in spite of the blow ebb of faith, thousands of people can repeat it by heart. In Egypt alone there are more Huffaz than there are people in all Europe who can recite the Gospels by heart.



*Prof. Laura Veccia Vaglieri,
“An interpretation of Islam”, P. 44*





04.



It was neither the use of force nor the efforts of insistent missionaries that brought about the rapid spread of Islam. Rather, it was the ⁽¹⁾ fact that the book which was presented by the Muslims to conquered people, with freedom to accept or reject it, was the book of God, the word of the truth, the greatest miracle that Muhammad could have presented to the faltering ones on earth.



*Prof. Laura Veccia Vaglieri,
“An interpretation of Islam”, P. 44 & 45*

⁽¹⁾ (It was fact that)





05.

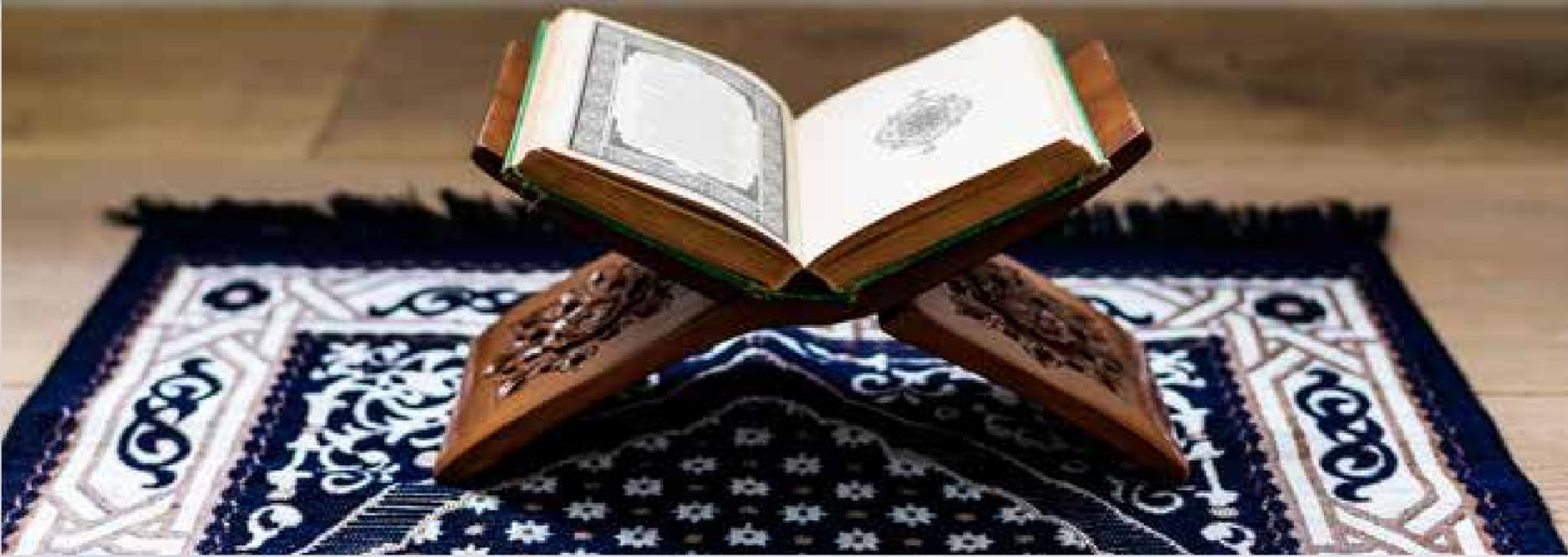


Concerning the creation, the Quran, though it refers to the primordial state and to the origin of the world doesn't put any limitation whatever upon the powers of the human mind, but leaves it free go its own way.



*Prof. Laura Veccia Vaglieri,
"An interpretation of Islam", P. 45*





**Muhammad Asad
(Leopold Weiss)
(1900 - 1992)**

01.



**And thus, with an allusion to man's
consciousness, intellect and knowledge,
began the revelation of the Koran,**



*Muhammad Assad (L. Weiss),
"The Road to Mecca", P. 300 & 300*



02.



Often we would read the Koran together and discuss its ideas; and Elsa, like me, became more and more impressed by the inner cohesion between its moral teaching and its practical guidance.

According to the Koran, God did not ask for blind submission on the part of man but rather appealed to his intellect; He does not stand apart (from man's destiny but was nearer to you than the vein in you, neck; He did not draw any dividing line between faith and social behavior;



*Muhammad Assad (L. Weiss),
“The Road to Mecca”, P. 300 & 300*

03.



We knew now, beyond any doubt, that it was a God-inspired book I was holding in the hand: for although it had been placed before man over thirteen centuries ago, it clearly anticipated something that could have become true only in this our complicated, mechanized age. At all times people had known greed: but at no time before this had greed outgrown a mere eagerness to acquire things and become an obsession that blurred the sight of everything else: an irresistible craving to get, to do, to contrive more and more; today more than yesterday, and more tomorrow than today. Then, I saw, was too the mere human wisdom of a man of a distant past in distant Arabia. However wise he has ⁽¹⁾ been, such a man could not by himself have forecast the tournament for this twentieth century. Out of that: Koran spoke a voice greater than the voice of Muhammad.



Muhammad Assad (L. Weiss), "The Road to Mecca", P. 315

⁽¹⁾ (He have been)

**Sir Hamilton Alexander
Rosskeen Gibb**
(2 January 1895 – 22 October 1971)

01.



If the repeated insistence of the Koran upon good works were not enough, would be conclusively proved by the comprehensive definition of birr in the noble verse, Chapter 2, 172: not only belief in God, the Last Day, the angels, the Scripture and the prophets, but charity to all for the love of God, steadfastness in prayers, loyalty to the plighted word, and patience under all afflictions these are the qualities that mark out the truly believing and the truly God fearing. Birr is thus the crown of true belief, when the believer at last realizes and responds to the ever-presence of God in all his thoughts and conduct.



*Hamilton Gibb, "Studies on the civilization of Islam",
P.191 &192*

02.

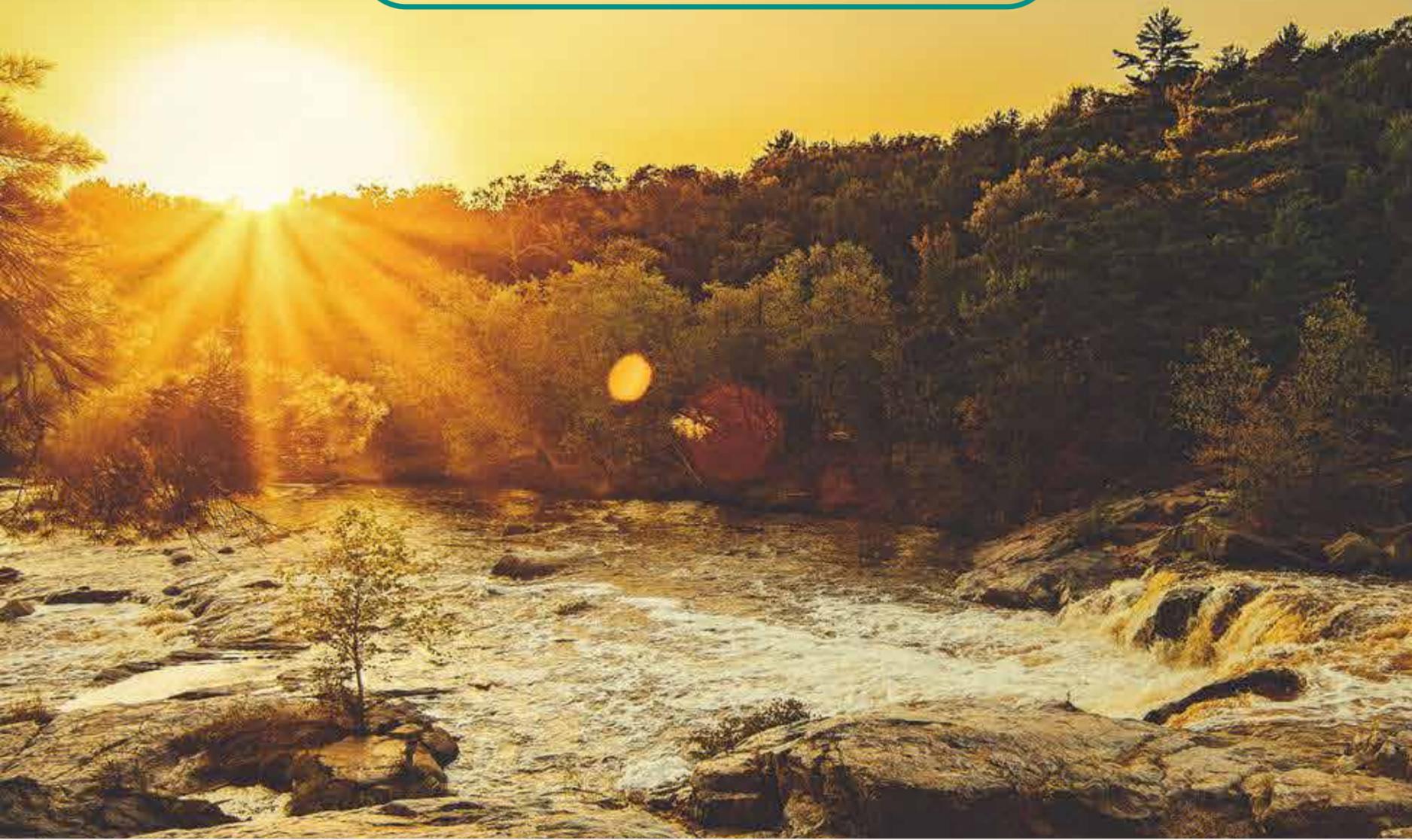


This, then, is the message which the Koran conveyed to the first generation of Muslims and has conveyed to all generations ever since. It is a record of the ⁽¹⁾ direct living experience of God, both absolutely and in relation to the common affairs of life, and a summons so to order one's life as to be able to share it. By following its precepts, by striving to grasp, not with his intelligence only but with his heart and soul, the spirit of its teaching, the Muslim seeks to recapture something of the intuitive vision and of the experience of the beloved Prophet. The significance of its every phrase is enhanced for him by his belief that it is the literal Word of God, yet even if this were not an article of doctrine its value to him as a living source of religious inspiration and insight would scarcely be affected.



Hamilton Gibb, Studies on the civilization of Islam, P 192

⁽¹⁾ (It was a record of direct living experience)



03.



Whatever Islam may have incorporated of earlier religious ideas does not alter the fact that the religious attitudes expressed in and mediated by the Koran constitute a new and distinctive religious structure.



*Hamilton Gibb,
Studies on the civilization of Islam, P. 192*



Abdullah Kwelem

01.



Because the job of translating the Quran in all of its rhythmic power into another language requires the service of one who is a poet as well as a scholar, not until recently has there been a good rendering that has captured anything of the spirit of Muhammad's revelation.

Many of the early translators were not only unable to retain the beauty of the Arabic but were also so filled with prejudices against Islam that their translations suffered from bias. However, even the best possible interpretation of the Koran in a written form is not able to retain the compelling cadence of the chapters as they are chanted by the Muslims. It is only when the Westerner hears portions of the Koran recited in its original language that he comes to appreciate something of the grandeur and the power of its words.



Abdullah Kwelem, "Islam and the Arabs", P.25 & 26



02.



It became the task of Muhammad's secretary, Zayd ibn-Thabit, to bring these sayings together in textual form. Abu Bakr had directed the work, and later, after a revision at the command of Uthman, the Koran took its standard and final form that has come down to us unchanged.



Abdullah Kwelem, "Islam and the Arabs", P. 200

03.



The older or short suras were revealed at Mecca before the Hegira and the newer or long suras long to the Medina period. The short ones seem far more inspirational than the long; their sentences have a rhythmic connection even though there is no regular meter. To hear the suras recited in the original Arabic often produces something akin to a spellbinding or hypnotic effect. Like other great works of art in language, the Koran was intended to be recited aloud, and it must be heard to be judged fairly and to be appreciated. If the Koran represents the direct word of God-as is believed by all good Muslims then its chief value rests on ⁽¹⁾ its contents rather than its literary form. That form, in spite of its uniqueness, did not establish the pattern for future poetry since, not being poetical in the true sense of the term; it could not serve as a model. As the actual word of God, it was beyond imitation there simply was nothing like it.



Abdullah Kwelem, "Islam and the Arabs", P. 200 & 201

⁽¹⁾ (rests on)

What They Said About Islam?

عَلَّمَ الْقُرْآنَ
رَحْمَةً رَءِيفَةً

مُحَمَّدٌ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Chapter 2:

Muhammad

‘May Allah’s peace and blessings be upon him’



Sir Thomas Walker Arnold (1864–1930)

01.

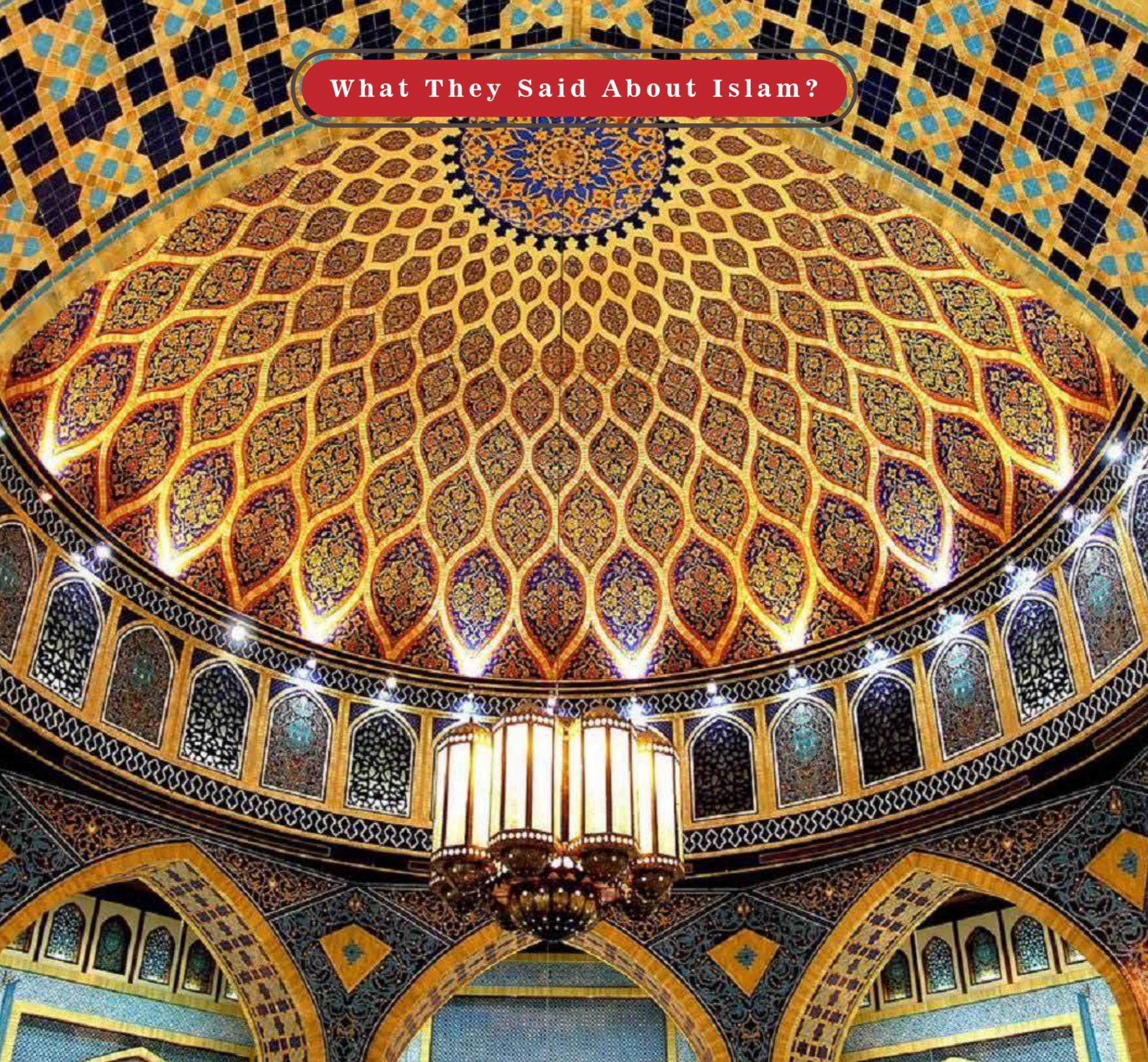


The life of the founder of Islam and the inaugurator of its propaganda may naturally be expected to exhibit to us the true character of the missionary activity of this religion. If the life of the Prophet serves as the standard of conduct for the ordinary believer, it must do the same for the Muslim missionary.

From the pattern, therefore, we may hope to learn something of the spirit that would animate those who sought to copy it, and of the methods they might be expected to adopt. For the missionary spirit of Islam is no after-thought in its history; it interpenetrates the religion from its very commencement, and in the following sketch it is desired to show how this is so, how Muhammad the Prophet is the type of the missionary of Islam.



Arnold, "The Preaching of Islam", Ch 2, P. 17



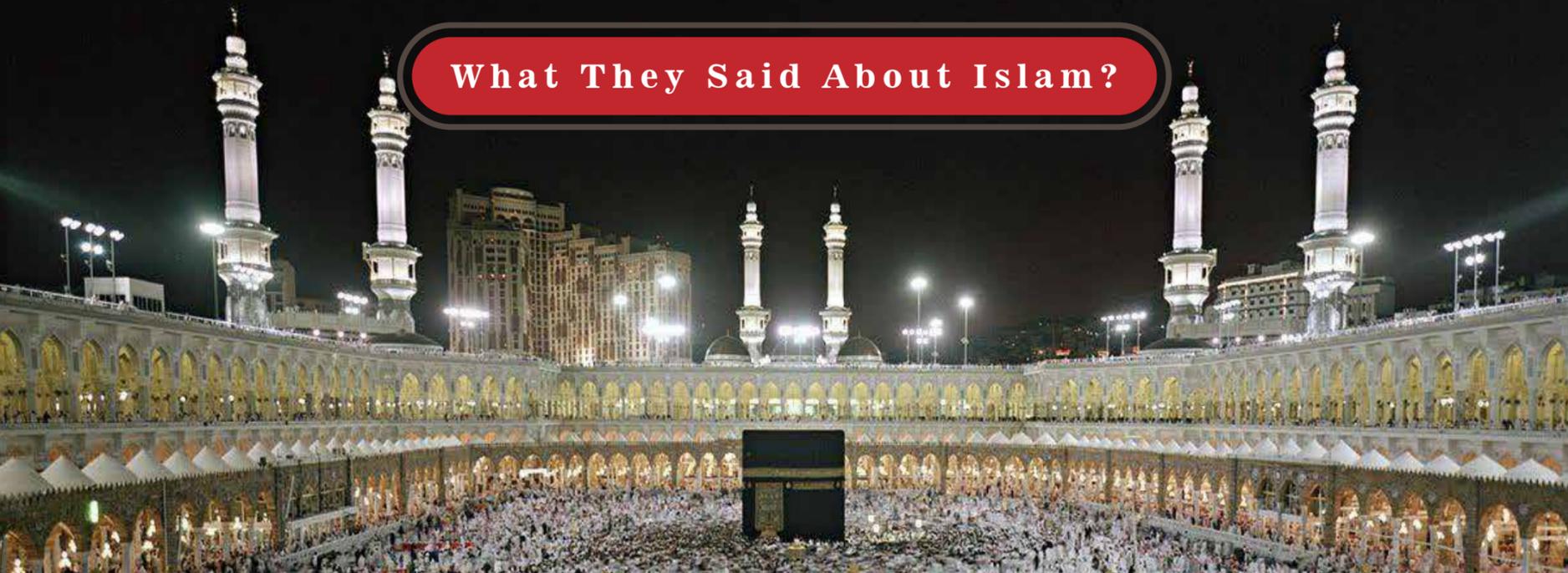
02.



But it is false to suppose that Muhammad in Medina laid aside his role of preacher and missionary of Islam, or that when he had a large army at his command, he ceased to invite unbelievers to accept the faith.



Arnold, "The Preaching of Islam", Ch 2, P. 33



03.



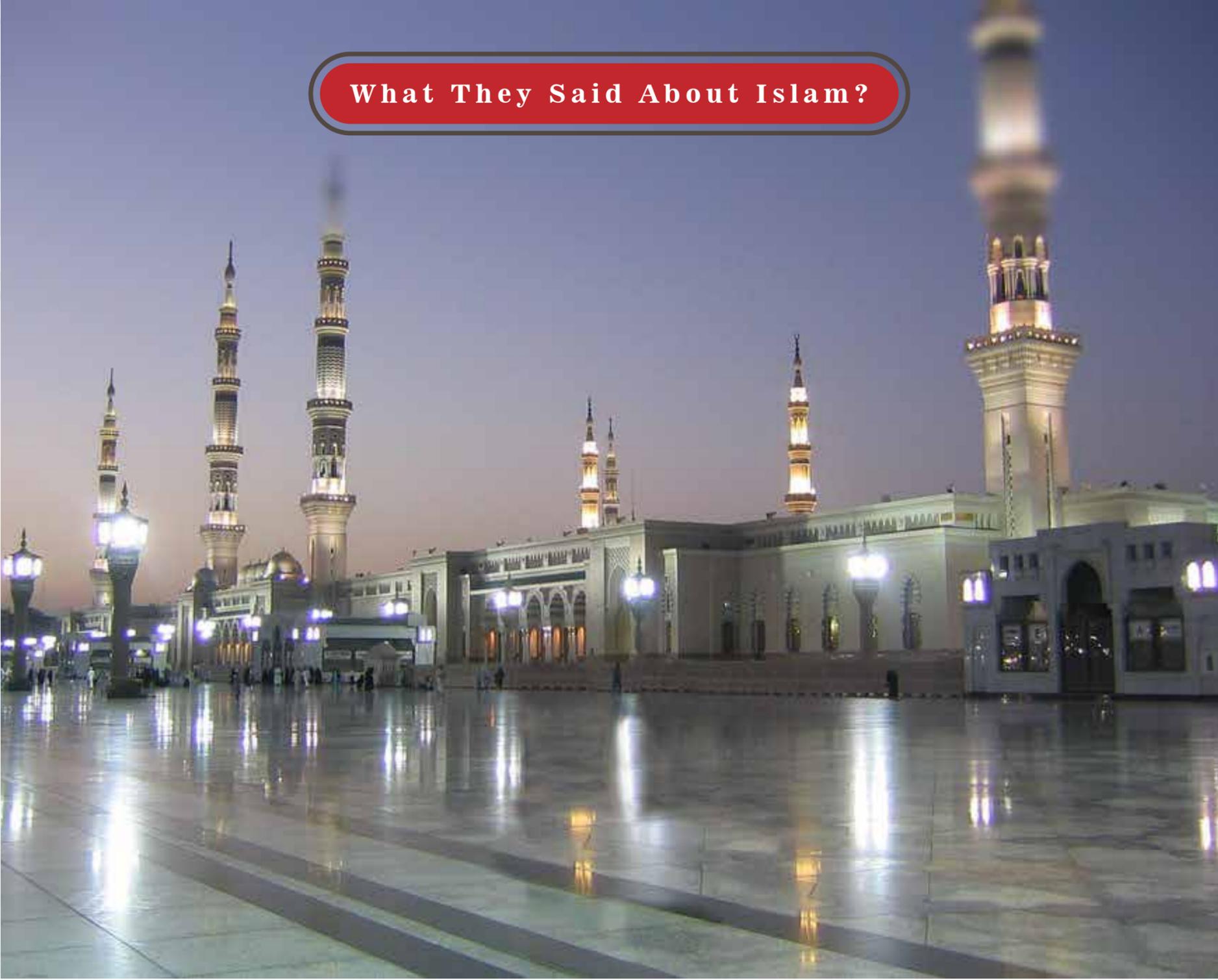
the courteous treatment which the deputations of these various clans experienced from the Prophet, his ready attention to their grievances, the wisdom with which he composed their disputes, and the politic assignments of territory by which he rewarded an early declaration in favor of Islam, made his name to be popular and spread his fame as a great and generous prince throughout the Peninsula.



It didn't ⁽¹⁾ frequently happen that one member of a tribe would come to the Prophet in Medina and return home as a missionary of Islam to convert his brethren.

Arnold, "The Preaching of Islam", Ch 2, P. 34

⁽¹⁾ (It not frequently happened)



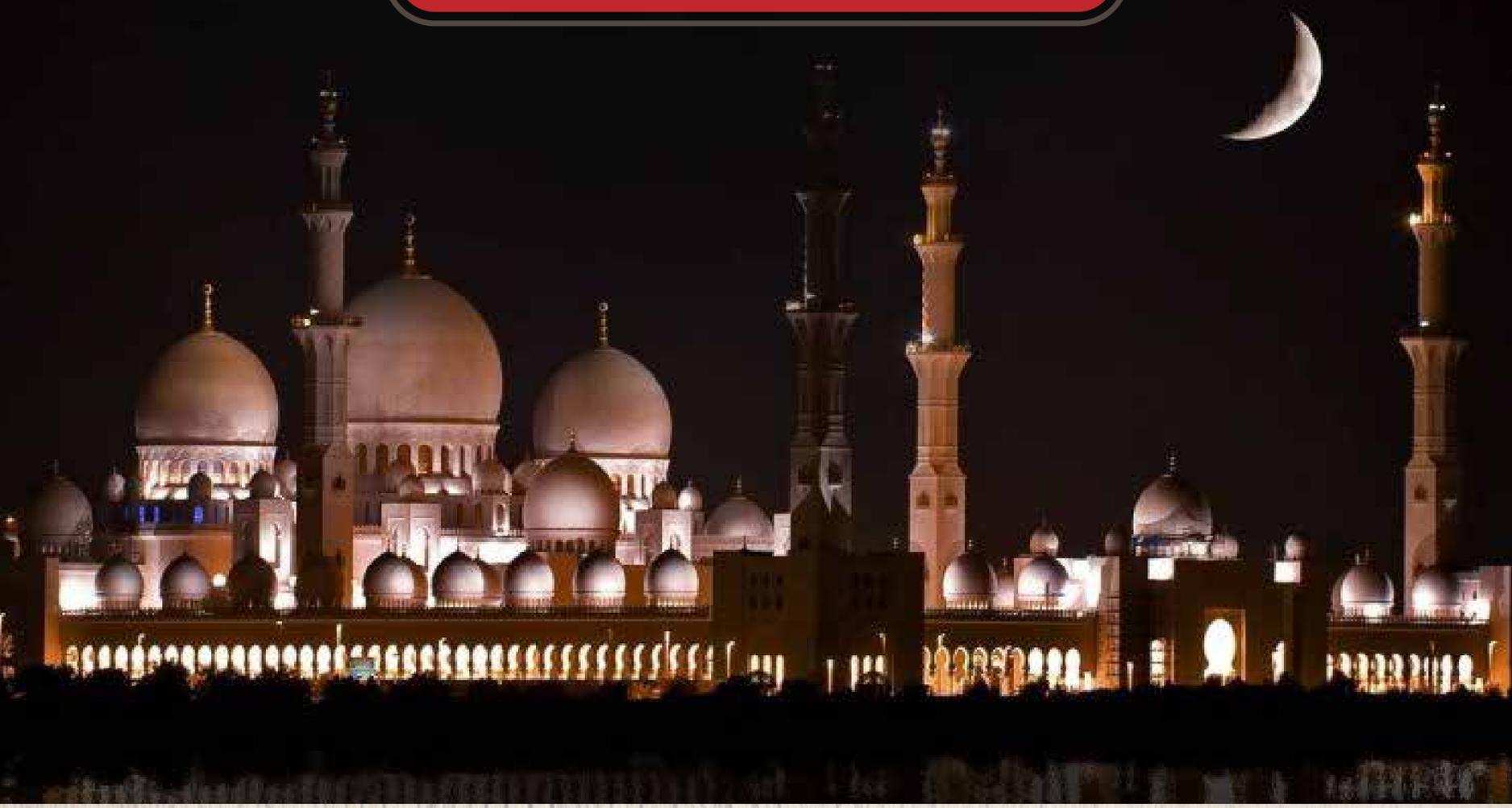
Washington Irving (1783 – 1859)

“

Muhammad was the last, as he was the greatest, of the line of the prophets sent to make known the will of God

”

Washington Irving, “The life of Mohamet”, P. 41



Philip Khuri Hitti (1886 - 1978)

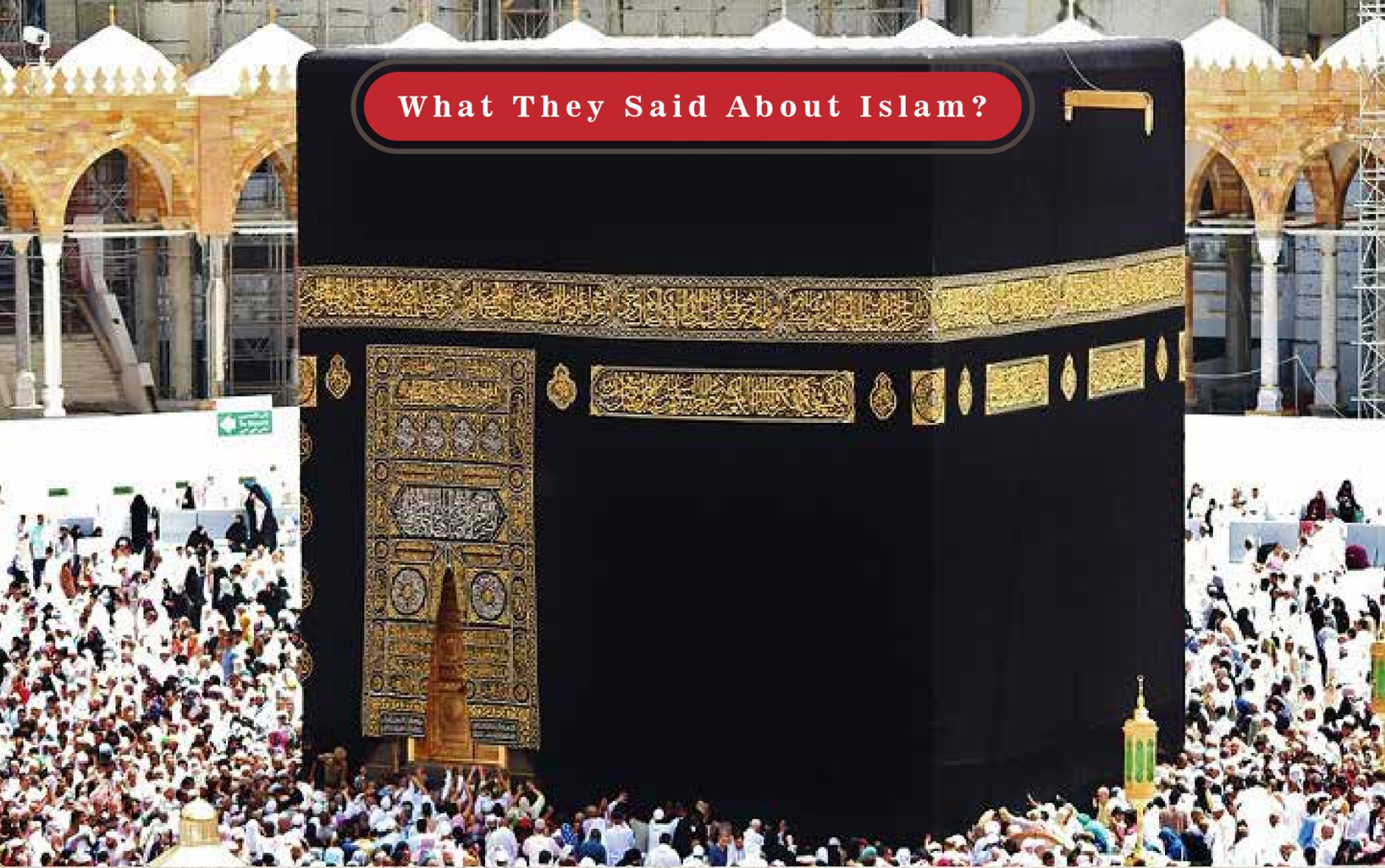
01.



Additionally, Arabic, the language of the Koran, served as a basis for a new nation to be created by Muhammad from motley, unruly Arabian tribes that had never united before. Thus, the founder of Islam added a new dimension to his triple Contribution of religion, state, and culture.



Philip Hitti, "Islam is a way of life", P. 9



02.



Additionally he advocated a dangerous doctrine, one that would substitute faith for blood as the social bond of community life. If "the believers are naught but brothers" ⁽¹⁾ (49:10) was acted upon, the entire family, clan, and tribal unity would be undermined and replaced by religious unity. Then there were dangerous political implications in Muhammad's teaching.



Philip Hitti, "Islam is a way of life", P. 12

⁽¹⁾ (under mined)

03.

“

Among modern writers there are those who have endeavored to debunk the hero or psychoanalyze the husband, thereby ⁽¹⁾ adding pseudo-scientific judgments to them as of prejudiced and legendary opinions.

”

Philip Hitti, “Islam is a way of life”, P. 23 & 24

⁽¹⁾ (There by)

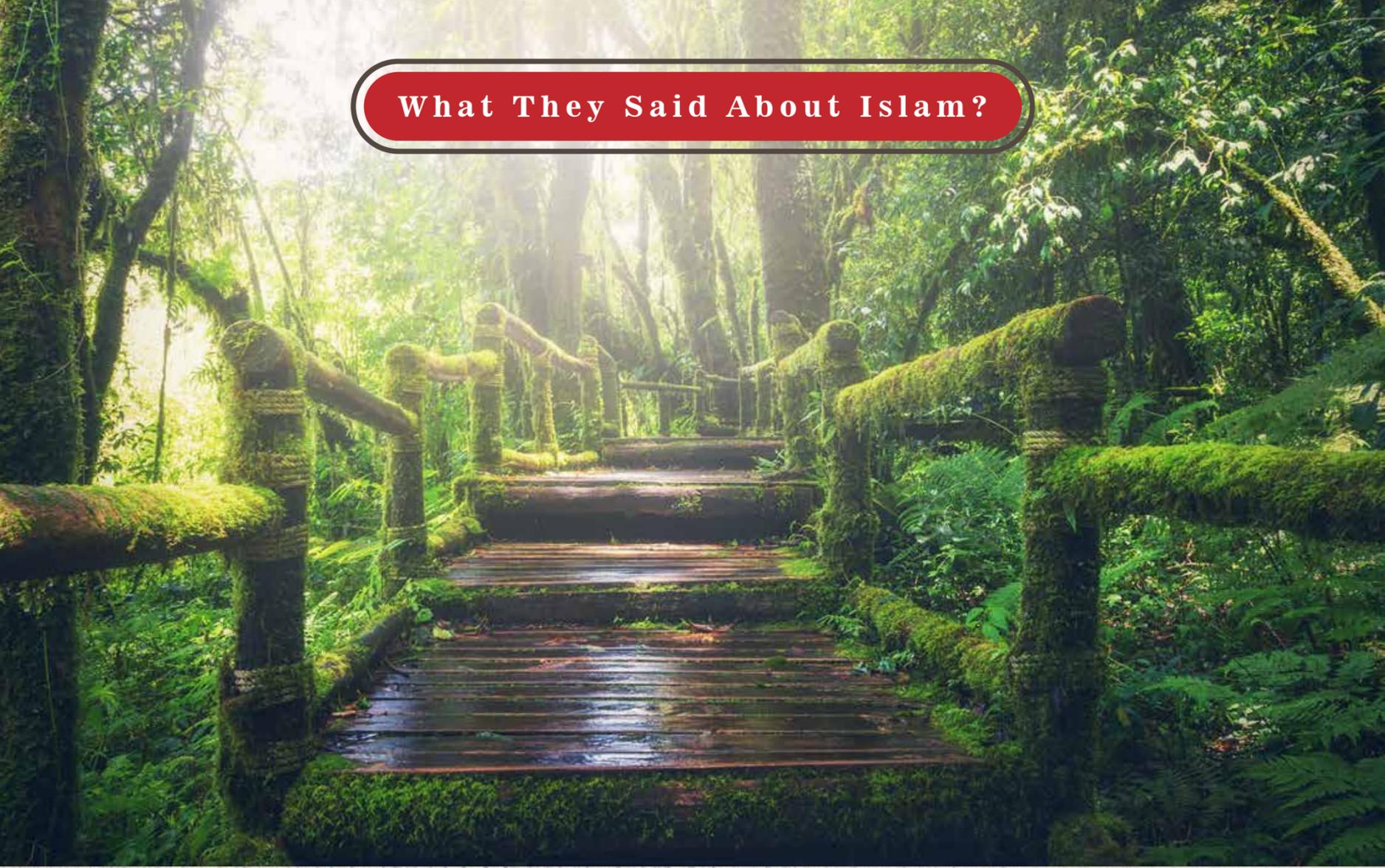
04.



In fact, Muhammad's character is portrayed with greater fidelity in the Koran than in any other source. The battle he fought, the judgment she made, and the feat she accomplished leaves no doubt about his endowment with a strong personality, deep convictions, dedication, and other qualities that make leaders of men. He, once a poor orphan, always had a place in his heart for the underprivileged.



Philip Hitti, "Islam is a way of life", P. 24



05.



Judged only by achievement, Muhammad the man, the teacher, the orator, the author, the statesman, and the warrior stands out as one of the ablest men in all history. He laid the basis of a religion—Islam; initiated state—the caliphate; prompted a culture—the Arabic-Islamic culture; and founded a nation—the Arab nation. He is still a living force in the lives of millions of men.



Philip Hitti, "Islam is a way of life", P. 24

Laura Veccia Vaglieri (1893 - 1989)

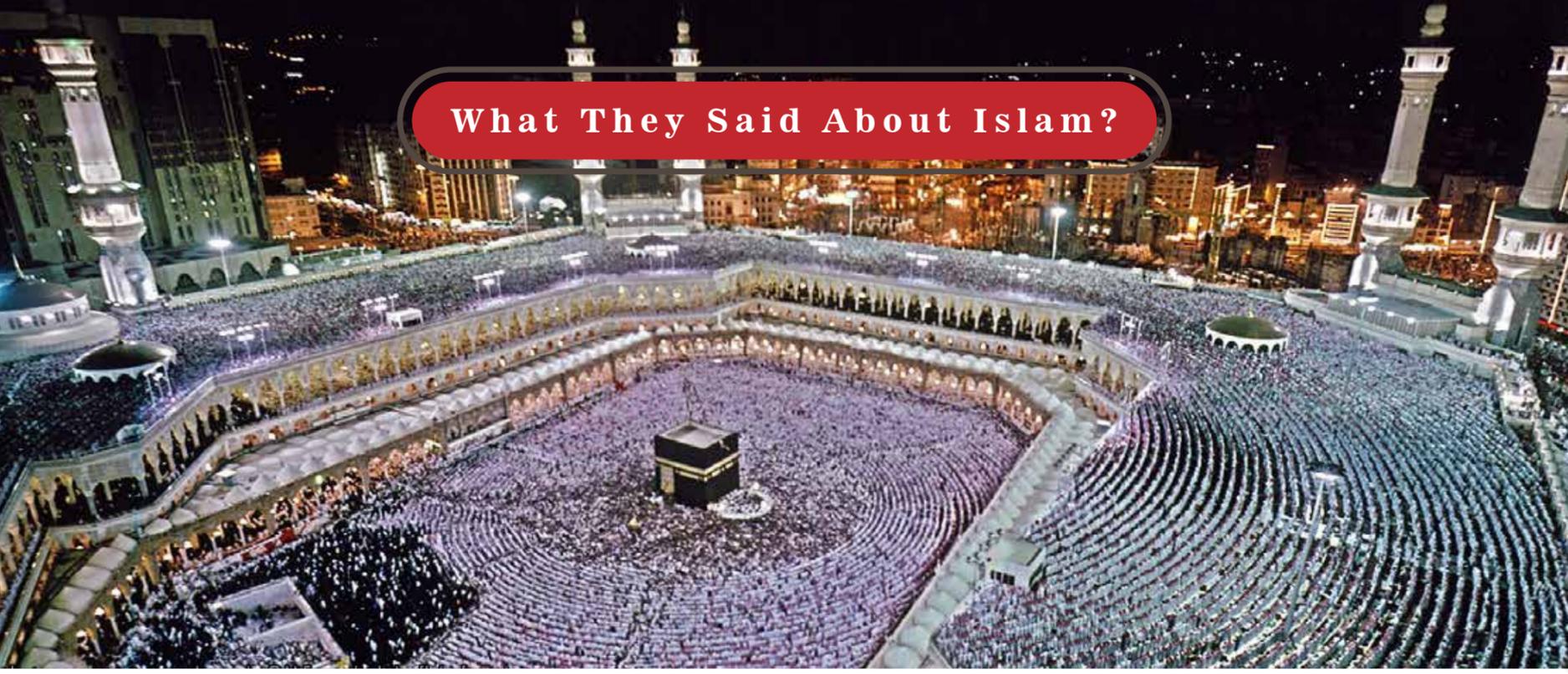
01.



A great expedition against Syria from where the next attack was apprehended, was about to be prepared when the voice of the Prophet, which had caused such intense excitement in so many human hearts, and which was soon to make such a strong appeal to more distant peoples, was stilled forever in death in the eleventh year of the Hiraah.



*Laura Veccia Vaglieri,
"An Interpretation Of Islam", P. 19*



02.



Muhammad always following these divine principles was very tolerant, particularly towards the followers of monotheistic religions. He knew how to show patience with the pagans, always waiting in the belief that time would complete his work of conversion. He was satisfied with what we would call a purely formal conversion of the Bedouins, because he knew that these sons of the desert were impatient by nature of cheeks of any kind. He well knew that God would finally enter into the human heart.



*Laura Veccia Vaglieri,
"An Interpretation Of Islam", P. 26*

03.



Blinded by the hate, the most powerful enemies of Islam have sought to smear the prophet of God with calumnious Charges. They forget that Muhammad before he began his mission was highly esteemed by his own countrymen for the ⁽¹⁾ integrity of conscience and purity of life. Nor do these people stop to ask themselves how could it be that Muhammad could have threatened liars and hypocrites with the eternal fire in the burning words of the Quran if he himself had been a liar. How could he have dared to preach, in spite of the insults of his countrymen, if he, a man of simple nature, had not been continuously urged on by inner forces? How could he have started a struggle which looked hopeless?



*Laura Veccia Vaglieri,
"An Interpretation Of Islam", P. 26*

⁽¹⁾ (for integrity)

04.



How could he have carried it on for over ten years at Mecca with very little success and countless sorrows, if he had not the very deep conviction of the truth of his mission? How could so many noble and intelligent Muslims have believed in him and thrown in their lot with him, joined the new faith and consequently associated themselves with a society made up for the most part of slaves, freedmen and indigent people if they had not felt in his word the sincerity of the Truth? We do not need to say more, for even among Occidentals the truth is well accepted that the sincerity of Muhammad was deep and true



*Laura Veccia Vaglieri,
"An Interpretation Of Islam", P. 29*

05.



The Arabic prophet, with a voice which was inspired by a deep communion with his Master, preached the purest monotheism to the worshippers of fetish and the followers of a corrupt Christianity and Judaism. He put himself in open conflict with those regressive tendencies of mankind which lead to the association of other beings with the Creator.

*Laura Veccia Vaglieri,
"An Interpretation Of Islam", P. 32*

06.



They refuse to take into consideration the fact that during those years of his life when by nature the sexual urge is strongest, although he lived in a society like that of the Arabs where the institution of marriage was almost non-existent, where polygamy was the rule, and where divorce was very easy indeed, he was married to one woman alone, Khadijah, who was much older than himself, and that for twenty five years he was her faithful, loving husband.

Only when she died and when he was already fifty years old did he marries again and more than once. Each of these marriages had a social or a political reason, for he wanted through the women he married to honor pious women, or to establish marriage relations with other clans and tribes for the purpose of opening the way for the propagation of Islam. With the sole exception of Ayesha he married women who were neither virgins, nor young nor beautiful.



*Laura Veccia Vaglieri,
"An Interpretation Of Islam", P. 32*



07.



He was man not God, and the desire of a son may also have brought him to other marriages, for unfortunately the ones born to Khadijah had died. Without too many resources, he took upon his shoulders the heavy burden of maintaining a large family, but always, in spite of the number of his wives, he observed a perfect equality towards all of them, nor did he ever use in respect of anyone of them the right of separation. He acted under the sanction of revered ancient patriarchs like Moses and others, to whose plural marriages nobody seems to take exception.

Could this be because we do not have the particulars of their daily lives, while in the case of Muhammad we know all about his life within the family?



*Laura Veccia Vaglieri,
"An Interpretation Of Islam", P. 32*

**Muhammad Asad
(Leopold Weiss)
(1900 - 1992)**

01.



Observance of the Sunnah is synonymous with Islamic existence and progress. Neglect of the Sunnah is synonymous with a decomposition and decay of Islam. The Sunnah is the iron framework of the House of Islam; and if you remove the framework of a building, can you be surprised if it breaks down like a house of cards?



*Muhammad Asad (Luise Weiss),
Islam at Crossroads, P. 82*



02.



The term Sunnah is used here in its widest meaning, namely, the example which the Prophet has set before us in his attitudes, actions and sayings. His wonderful life was a living illustration and explanation of the Qur'an, and we can do no greater justice to the Holy Book than by following him who was the means of its revelation.



*Muhammad Asad (Luise Weiss),
Islam at Crossroads, P. 83*

03.



In spite of all the efforts which have been employed to challenge the authenticity of hadith as a body, those modern critics, both Eastern and Western, have not been able to back their purely subjective criticism with results of truly scientific research. It would be rather difficult to do so, inasmuch as the compilers of the early hadith collections, and particularly Bukhari and Muslim, have done whatever was humanly possible to put the authenticity of every Tradition to a very rigorous test - a 'far' more rigorous test than Western historians usually apply to any historical document.



*Mohamed Asad (Luise Weiss),
Islam at Crossroads, P. 86*

Romauld (Rom) Landau (1899–1974)

01.



At no time did Muhammad make assertions of his own divinity or of miraculous powers. On the contrary, he was careful to point out that he was merely the messenger that Allah used to bring the revelation to the people.



*Rom Landau,
“Islam and the Arabs”, Ch 2, P.23*

02.



Muhammad was religious by nature and was evidently predisposed to the message of reform that he received in his visions. In addition to his spiritual nature, he was essentially a practical man who knew the weaknesses and the strength of the Arab character, and he realized that the reforms that were necessary would have to be taught gradually to both undisciplined Bedouin and pagan townsmen. At the same time, he had an uncompromising faith in the concept of one God an idea that was not entirely new in Arabia and an unflinching determination to eradicate every vestige of idolatry that was rife among the pagan Arabs.



*Rom Landau,
"Islam and the Arabs", Ch 2, P.23*

03.



Muhammad's task was a formidable one, one that an impostor (as some early Western writers claimed he was) prompted by selfish motives, could hardly hope to accomplish by his own effort.

The allegation that his periods of revelation were, in reality, epileptic seizures is palpably false; for in such an attack the victim is never coherent enough to voice passages as complex or as intellectually profound as are so many that form the Koran.

The sincerity with which he undertook his task, the complete faith that his followers had in his revelations and the test of centuries make it unlikely that Muhammad was guilty of any kind of deliberate deception. No deliberate Religious' concoction even of an impostor of genius has ever survived. Islam has not only survived for over thirteen hundred years, but keeps gaining new adherents from year to year. History shows not a single example of an impostor whose message was responsible for the creation of one of the world's greatest empires and of one of the noblest civilizations.



Rom Landau, "Islam and the Arabs", Ch 2, P.23

04.



Muhammad's task was to break down the strong tribal system that had been responsible for almost constant warfare and to substitute an allegiance to God that cut across family ties and petty hatreds. He had to introduce a universal law that yet could be found acceptable by the lawless Arabs, and he had to impose discipline upon a society that thrived on tribal violence and blood vengeance for real or fancied wrongs. His problem was to replace humanity for cruelty, order for anarchy, and justice for sheer might.



*Rom Landau, "Islam and the Arabs",
Ch 2, P.23 & 24*



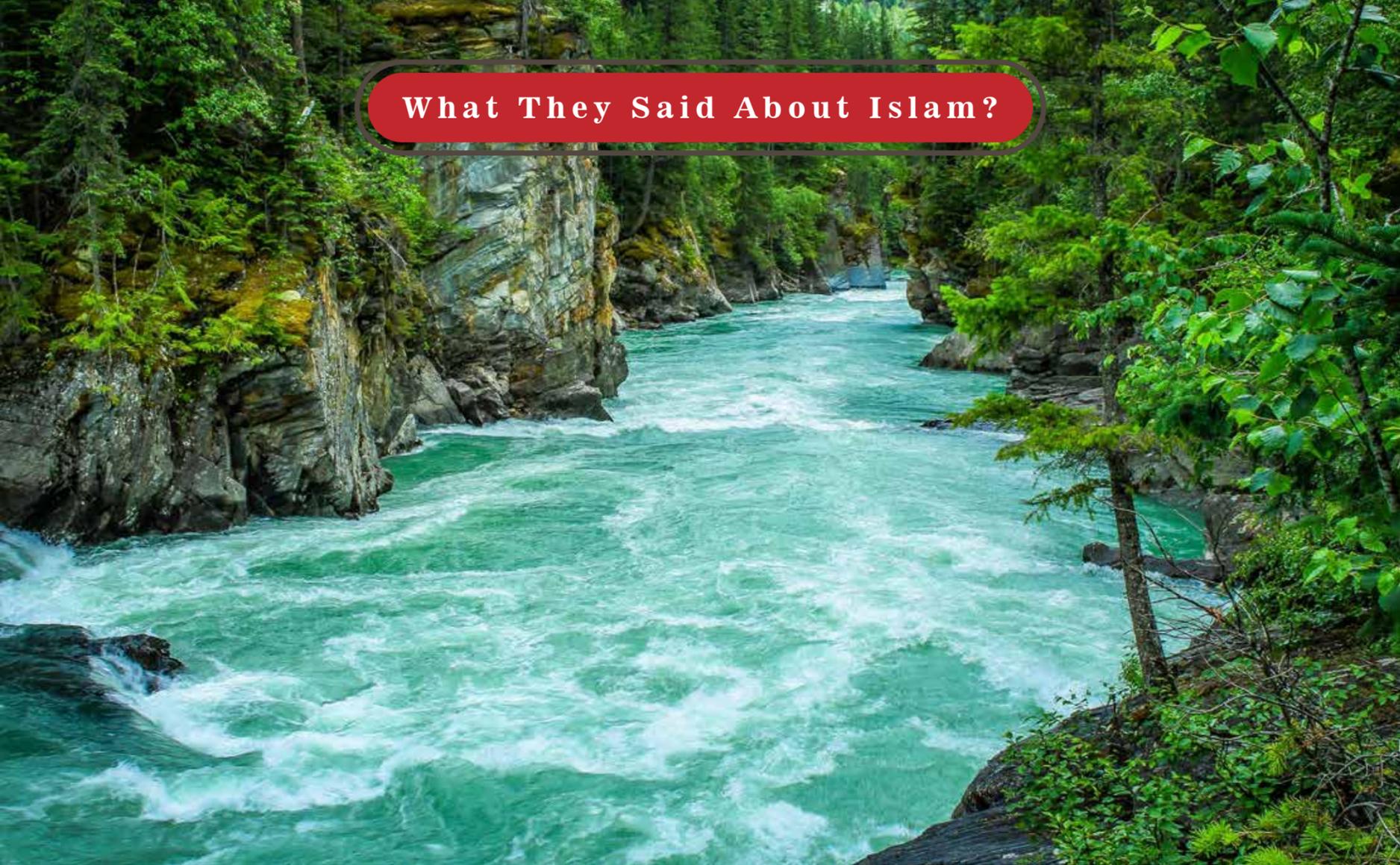
05.



When Muhammad died in 632 the success of Islam completely vindicated the faith of Khadijah in the revelation that her husband had received, and the new monotheistic creed was on the road to spiritual and physical conquest unparalleled in human history.



Rom Landau, "Islam and the Arabs", Ch 2, P.25



Michael H. Hart (Born April 27, 1932)

01.



My choice of Muhammad to lead the list of the world's most influential persons may surprise some people and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.



Michael Hart, "The 100", P.3

02.



Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.



Michael Heart, "The 100", P.3

03.



On the purely religious level, then, it seems likely that Muhammad has been as influential in human history as Jesus. Furthermore, Muhammad (unlike Jesus), was a secular as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time.



Michael Heart, "The 100", P.9

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ





Chapter 3: **ISLAM**



Sir Thomas Walker Arnold (1864–1930)

01.



On the contrary, one of the reasons for the warm welcome which Muhammad received in Medina would seem to be that the adoption of Islam appeared to the more thoughtful of its citizens to be a remedy for the disorders from which their society was suffering, by its orderly discipline of life and its bringing the unruly passions of men under the discipline of laws enunciated by an authority superior to individual caprice.



Sir Thomas Arnold, Preaching of Islam, Ch 2, P.24

02.



Foremost among these is the simplicity of the Muslim creed, there is no god but God; Muhammad is the Apostle of God. Assent to these two simple doctrines is all that is demanded of the convert, and the whole history of Muslim dogmatic fails to present any attempt on the part of ecclesiastical assemblies to force on the mass of believers any symbol couched in more elaborate and complex terms. This simple creed demands no great trial of faith arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence. Unencumbered with theological subtleties, it may be expounded by any, even the most unversed in theological expression.

The first half of it enunciates a doctrine that is almost universally accepted by men as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally wide-spread, viz. That at intervals in the world's history God grants some revelation of Him to men through the mouthpiece of inspired prophets. This, the rationalistic character of the Muslim creed, and the advantage it reaps there from in its missionary efforts, have nowhere been more admirably brought out than in the following sentences of Professor Montet: Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically.

Sir Thomas Arnold, Preaching of Islam, Ch 13, P306 & 307

It is true that Muḥammad, who was an enthusiast and possessed, too, the ardor of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples,—brought forward his reform as a revelation: but this kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the data of reason. To believers, the Muhammadan creed is summed up in belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyze his doctrines, to belief in God and a future life; these two dogmas, the minimum of religious belief, statements that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of the Qur'ān.

The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on to the main trunk of the Muslim creed. But in spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Quran has invariably kept its place as the fundamental starting-point, and the dogma of the unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find Surpassed outside the pale of Islam.

Sir Thomas Arnold, Preaching of Islam, Ch 13, P.306 & 307



This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many causes to explain the success of Muhammadan missionary efforts. A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess and does indeed possess a marvelous power of winning its way into The consciences of men.



Sir Thomas Arnold, Preaching of Islam, Ch 13, P.306 & 307

03.



Very effective also, both in winning and retaining, is the ordinance of the daily prayers five times a day. Montes has well said, 'Une religion change? de beaucoup de pratiques attache plus? elle qu'une autre qui l'est moins; on tient beaucoup aux choses dont on est continuellement occup?' The religion of the Muslim is continually present with him and in the daily prayer manifests itself in a solemn and impressive ritual, which cannot leave either the worshipper or the spectator unaffected. Sa'īd B. Hasan, an Alexandrian Jew, who embraced Islam in the year 1298, speaks of the sight of the Friday prayer in a mosque as a determining factor in his own conversion.

During a severe illness he had had a vision in which a voice bade him declare himself a Muslim, "And when I entered the mosque" (he goes on) "and saw the Muslims standing in rows like angels, I heard a voice speaking within me. This is the community whose coming was announced by the prophets (on whom be blessings and peace!); and when the preacher came forth clad in his black robe, a deep feeling of awful upon me and when he closed his sermon with the words, Verily God enjoined justice and kindness and the giving of gifts to kinsfolk, and He forbid wickedness and wrong and oppression.

*Sir Thomas Arnold,
Preaching of Islam, Ch 13, P.309 & 310*

He warned you; haply ye will be mindful. And when the prayer began, I was mightily uplifted, for the rows of the Muslims appeared to me like rows of angels, to whose prostrations and genuflections God Almighty was revealing Himself, and I heard a voice within me saying, If God spoke twice unto the people of Israel throughout the ages, verily He speaks unto this community in every time of Prayer, and I was convinced in my mind that I had been created to be a Muslim." If Renan could say, "Je ne suis jamais entré dans une mosquée sans un vive mouvement, le dirai-je ? sans un certain regret de n'être pas musulman," it can be readily understood how the sight of the Muslim trader at prayer, his frequent prostrations, his absorbed and silent worship of the Unseen, would impress the heathen African, endued with that strong sense of the mysterious such as generally accompanies a low stage of civilization. Curiosity would naturally prompt inquiry



*Sir Thomas Arnold,
Preaching of Islam, Ch 13, P.309 & 310*

04.



Bound up with these and other ritual observances, but not encumbered or obscured by them, the articles of the Muslim creed are incessantly finding outward manifestation in the life of the believer, and thus, becoming inextricably interwoven with the routine of his daily life, make the individual Musalman an exponent and teacher of his creed far more than is the case with the adherents of most other religions. Couched in such short and simple language, his creed makes but little demand upon the intellect, and the definiteness, positivity, and minuteness of the ritual leave the believer in no doubt as to what he has to do, and these duties performed he has the satisfaction of feeling that he has fulfilled all the precepts of the Law. In this union of rationalism and ritualism, we may find, to a great extent, the secret of the power that Islam has exercised over the minds of men. “If you would win the great masses give them the truth in rounded form, neat and clear, in visible and tangible guise.



Sir Thomas Arnold, Preaching of Islam, Ch 13, P. 310

Philip Khuri Hitti (1886 - 1978)

01.



SLAM is a way of life. As such it has three main aspects: religious, political, and cultural. The three overlap and interact, sometimes imperceptibly passing from one to the other.



Philip Hitti, "Islam Is A Way Of Life", P. 2



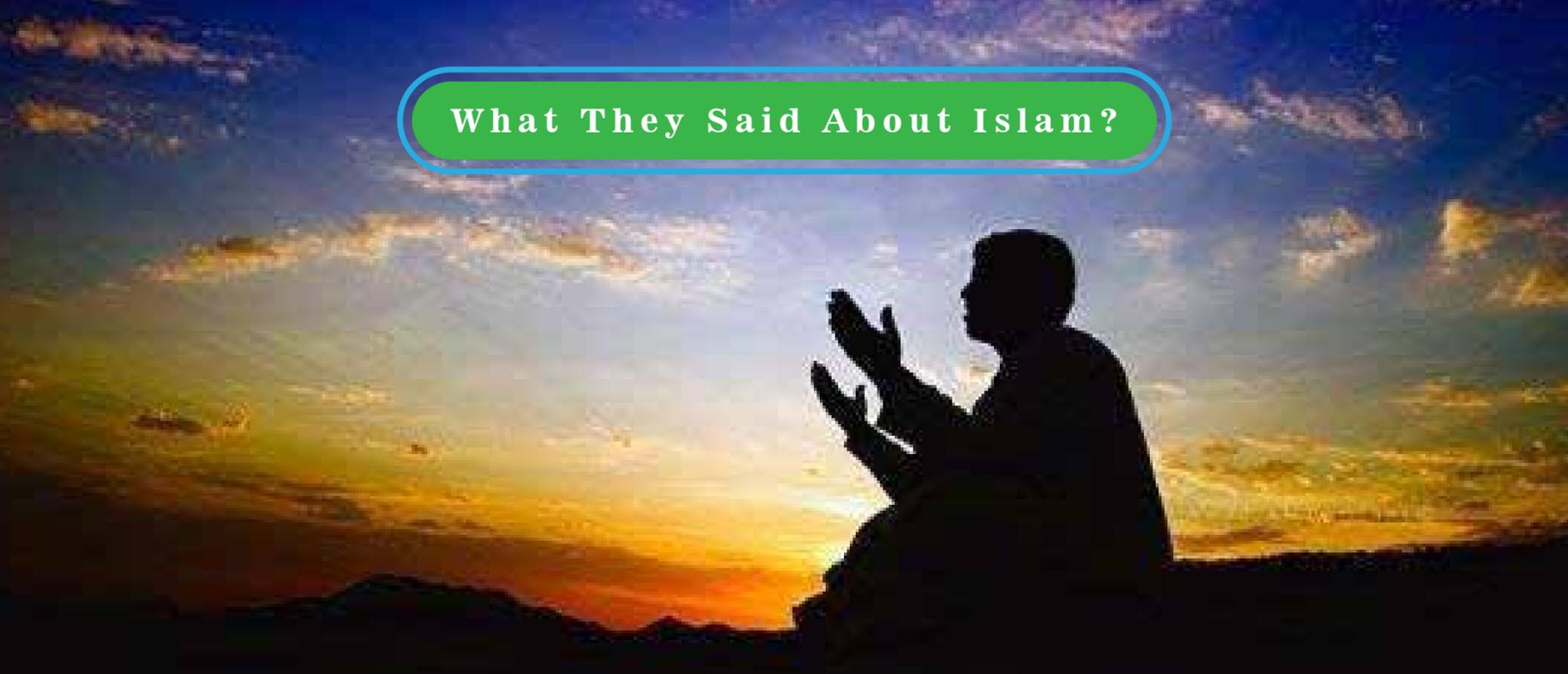
02.



Islam the state is a political entity with an aggregate of institutions based on koranic law, founded by Muhammad in Medina, developed by his successors (caliphs, Ar. sing. khalifah) at the expense of the Persian and East Roman empires to a height unattained in medieval or ancient times,



Philip Hitti, "Islam Is A Way Of Life", P. 2



03.



But the founder of Islam can't be equated with the founder of Christianity. Muhammad had no unusual intrinsic quality and possessed no special authority; he was simply the vehicle for transmitting God's word. To that extent he corresponds to the Virgin Mary. This, it should be remembered, is the learned belief as distinguished from folk belief. Moslems, therefore, object to being designated Muhammadans as a parallel to the designation of Christians. Those modern Orientalists who still use freely the objectionable term should know better than to call people by names they don't like. "Moslem" (Muslim) literally is one who surrenders himself to the will of God.



Philip Hitti, Islam Is A Way Of Life, P. 23



04.



It recognizes no difference between the sacred and the secular. It sets forth and regulates man's relations with and obligations to God as well as his relations with his fellow man. All Allah's commandments about ritual, civil, and other matters with their punishments are recorded in the Koran. Of the roughly six thousand verses therein, some two thousand are strictly legislative.



Philip Hitti, "Islam Is A Way Of Life", P. 42



05.



Fiqh may be considered a purely Islamic science. Unlike such other sciences as mathematics, medicine, and philosophy, it had an entirely indigenous origin. In its development, it was not appreciably influenced by Indo-Iranian or Indo-European thought. The founder took no interest in Roman law or Greek philosophy.



Philip Hitti, "Islam Is A Way Of Life", P. 44



Theodore Lothrop Stoddard (1883 – 1950)

01.



The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remolding the souls of races, and building up a whole new world; the world of Islam.



Lothrop Stoddard, "The New World of Islam", P. 3

02.



The closer we examine this development the more extras ordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of Secular authority. Not so Islam.

Arising in a desert land sparsely inhabited by a nomad race previously distinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the busiest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent both victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa.



Lothrop Stoddard, The New World of Islam, P. 3

Laura Veccia Vaglieri (1893 - 1989)

01.



Islam, like a spring of pure and refined developed water developed among barbarian people in a desolate and arid land far from the crossroads of civilization and human thought. So abundant was its volume that the spring fast became a creek, then a river, and finally overflowed and broke into thousands of channels, spilling out over the country. In those places where the miraculous water was sampled, people who had become divided were brought together again and disagreements were settled, and in place of the blood feud which was the supreme law and which served to keep together tribes of the same origin, a new sentiment began to make itself felt a sentiment of brotherhood among men bound together by common ideals of morality and religion.

As soon as this spring became an irresistible river, it's pure and. vigorous stream encircled mighty kingdoms representing old civilizations, and, before their peoples could realize the true import of the event, it overtook them, leveling countries, demolishing barriers, waking slumbering minds with its noise and making a united community.



Laura Veccia Vaglieri, "An Interpretation of Islam", Ch 1, P.17



02.



The passage in the Quran which refers to the year universality of Islam as the religion was sent by God to His Prophet as "a mercy for all peoples is a direct appeal to the worlds.

This is definite proof that the Prophet felt with an absolute certainty that his mission was to go beyond the limits of the Arab nation and that he was to convey the new Word to people of different races and languages.



*Laura Veccia Vaglieri,
"An Interpretation of Islam", Ch 1, P.20*

03.



Thanks to Islam, paganism in its various forms was defeated. The concept of the universe, the practices of religion, and the customs of social life were each liberated from all the monstrosities which had degraded them, and human minds were made free of prejudice. Man finally realized his dignity.

He humbled himself before the Creator, the Master of all mankind, he not only could way. The spirit was liberated from prejudice; man's will was free from the ties which had kept it bound to the will of other men, or other so-called hidden powers. Priests false guardians of mysteries, brokers of salvation all those who pretended to be mediators between God and man and consequently believed they had authorities over other people's wills, fell from their pedestals. Man became the servant of God alone and towards other men he had only the obligations of one free man towards other free men while previously men had suffered from the injustices of social differences, Islam proclaimed equality among human beings.

Each Muslim was distinguished from other Muslims not by reason of birth or any other factor no connected with his personals but only by his fear of God, his good deeds, and his moral and intellectual qualities.



*Laura Veccia Vaglieri,
"An Interpretation of Islam", Ch 2, P.34 & 35*



Romauld (Rom) Landau (1899–1974)

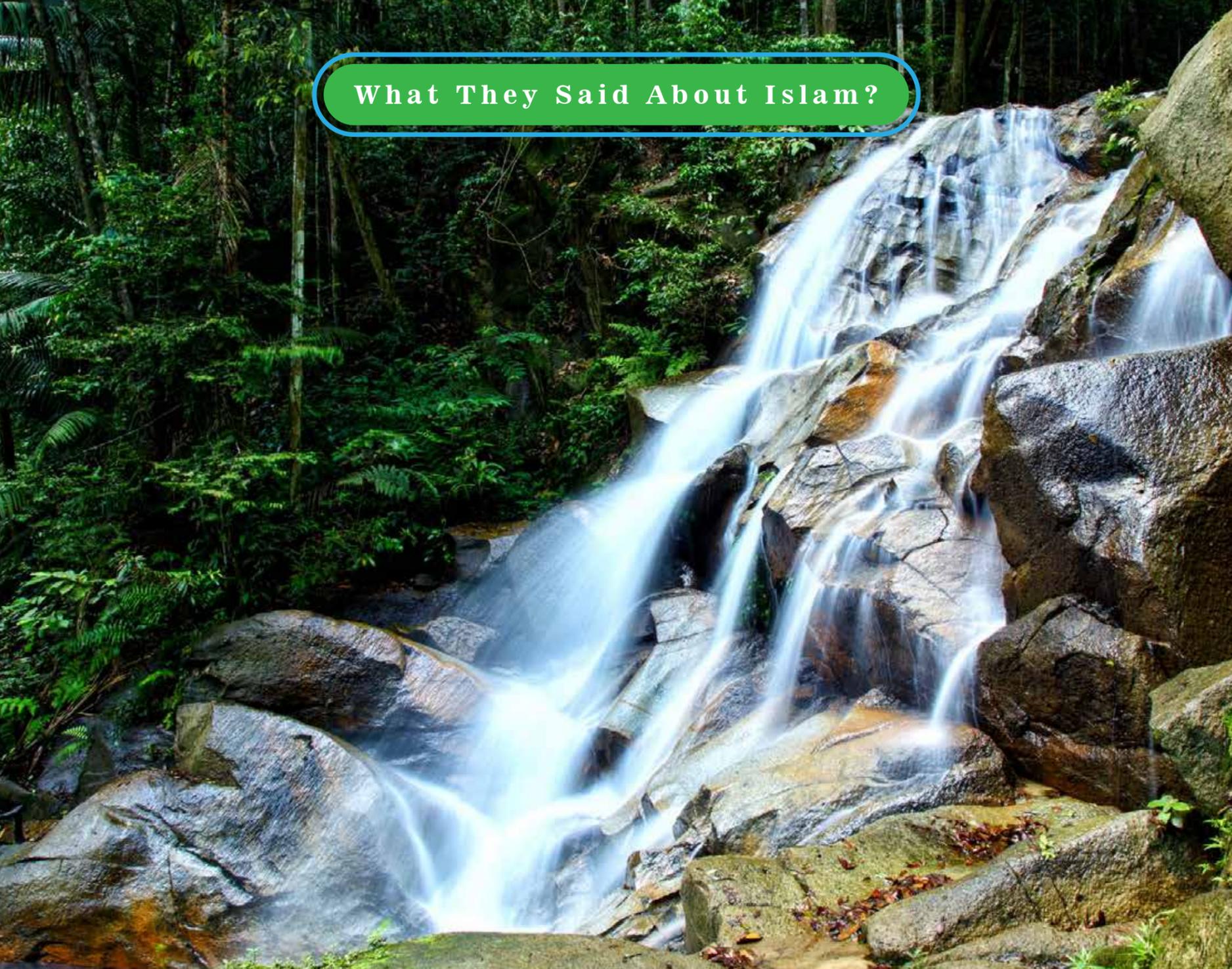
01.



Because the lunar calendar of the Muslims causes the month of Ramadan to fall at different seasons, the fast is sometimes observed in summer. When this occurs in the hot Arab countries, it is a real trial of faith to refrain from food and water for the long daylight hours. The fast also developed self-control among a people who were by nature passionate and independently willful.



Rom Landau, Islam and The Arabs, P.33 & 34



02.



The historical Christian Emphasis on suffering and mortification of the flesh is almost entirely lacking in orthodox Islam. To a Muslim, the Christian dichotomy of flesh and spirit is unreasonable and, at best, unrealistic.



Rom Landau, Islam and The Arabs, P.35



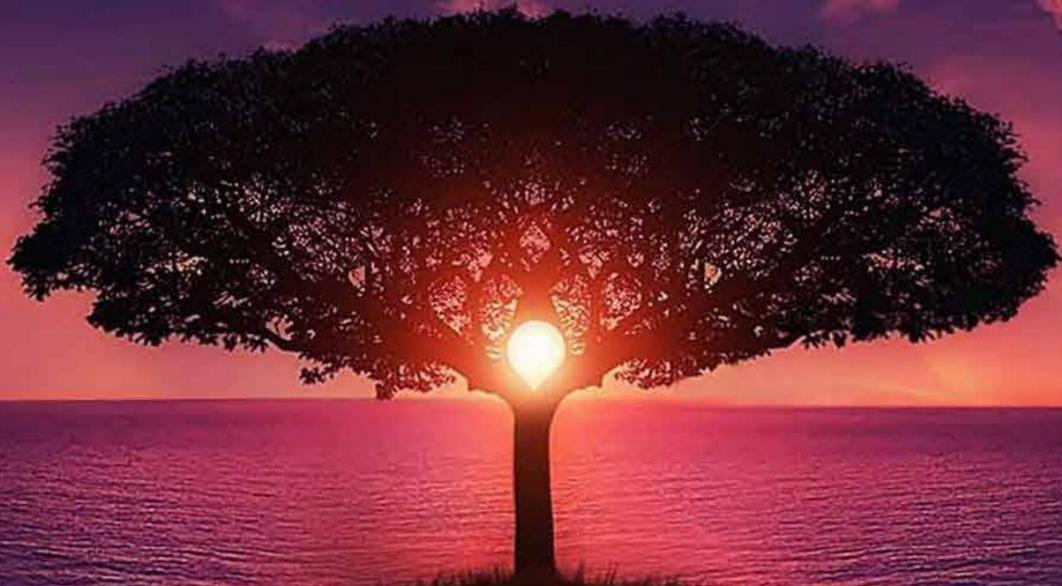
03.



Islam is essentially practical. The regulations laid down in the Koran are not inflexible but have been modified as circumstances necessitated. This policy is supported by many Muslims when they quote the Quranic statement that God wishes to make things easy for man. The Muslim finds it possible to fulfill the dictates of his religion and thus gain security and peace of mind. The deeply spiritual goal of Christianity of victory over weaknesses of the flesh is well-nigh unattainable in this life; and if it were not for the love of God, a Christian's life would be a series of insurmountable frustrations. The Muslim can attain the ideal of his religion here on earth, but a Christian looks to union with Christ in the future as the culmination of his religious life.



Rom Landau, Islam and The Arabs, P.36



04.



In Islam, religion and science did not go their separate ways; in fact, the former provided one of the main incentives for the latter.



Rom Landau, Islam and The Arabs, P.165 & 166

05.



Islamic science, as we have seen, never Separated itself from religion. In fact, religion provided its chief motive force and inspiration. In Islam both philosophy and science came into existence not to supplant the 'primitive' theism of religion, but to explain it intellectually, to prove and glorify it. Nevertheless, the historical fact remains that, for half a millennium, the Muslims succeeded in making decisive advances in the various sciences without turning their backs on religion and its truths, and found the fusion quickening rather than frustrating.



Rom Landau, Islam and The Arabs, P.188 & 189



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ



Chapter 4:
**Preaching
of Islam**

Sir Thomas Walker Arnold (1864–1930)

01.



It is such a zeal for the truth of their religion that has inspired the Muhammadans to carry with them the message of Islam to the people of every land into which they penetrate, and that justly claims for their religion a place among those we term missionary. It is the history of the birth of this missionary zeal, its inspiring forces and the modes of its activity that forms the subject of the following pages. The 200 millions of Muhammadans scattered over the world at the present day are evidence ⁽¹⁾ of its workings through the length of thirteen centuries.



Thomas Arnold, Preaching of Islam, Ch 1, P.10

⁽¹⁾ (pieces of evidence)



02.



The spread of this faith over so vast a portion of the globe is due to various causes, social, political and religious: but among these, one of the most powerful factors at work in the production of this stupendous result, has been the unremitting labours of Muslim missionaries, who, with the Prophet himself as their great ensample, have spent themselves for the conversion of unbelievers.



Thomas Arnold, Preaching of Islam, Ch 1, P.11



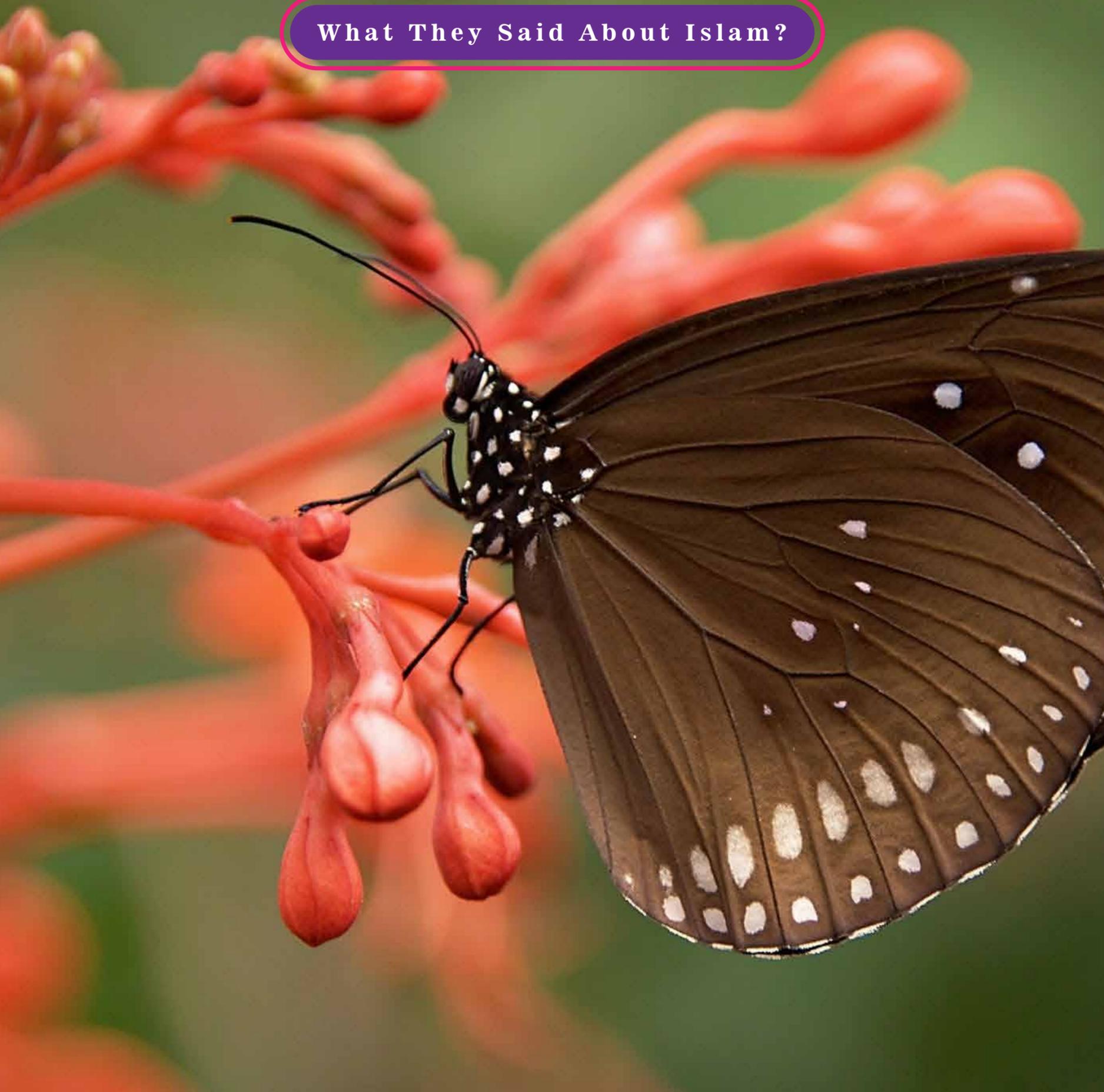
03.



Further, the vast and unparalleled success of the Muslim arms shook the faith of the Christian peoples that came under their rule and saw in these conquests the hand of God. Worldly prosperity they associated with the divine favour and the God of battle (they thought) would surely give the victory only into the hands of his favored servants. Thus, the very success of the Muhammadans seemed to argue the truth of their religion.



Thomas Arnold, Preaching of Islam, Ch 3, P.63



04.



The Islamic ideal of the brotherhood of all believers was a powerful attraction towards this creed.



Thomas Arnold, Preaching of Islam, Ch 3, P.6

05.



But of any organized attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France, or the Jews were kept out of England for 350 years.

The Eastern Churches in Asia were entirely cut off from communion with the rest of Christendom, throughout which no one would have been found to lift a finger on their behalf, as heretical communions. So, that the very survival of these Churches to the present day is a strong proof of the generally tolerant attitude of the Muhammadan governments towards them.



Thomas Arnold, Preaching of Islam, Ch 3, P.66

Philip Khuri Hitti (1886 - 1978)

01.



It was truly startling that a new power, preaching a strange religion, emerged from little-known Arabia, stripped one of the two empires of its richest provinces in Asia and Africa, and destroyed the other to its very foundation. By 642, ten years after the death of the Prophet, the Persian Empire had been erased from the register of existence, and the Byzantine Empire had lost greater Syria (from the Taurus to Sinai) and Egypt. How and why this astounding episode came about is one of the most fascinating stories of medieval times.



Philip Hitti, "Islam Is A Way of Life", Ch 2, p.72



02.



What is remarkable about the Arab conquests is not only the rapidity and the orderly fashion with which they were achieved with little wanton destruction, but the ease with which transition was made from war to peace, from conquest to administration.



Philip Hitti, "Islam Is A Way of Life", Ch 2, p.78

Theodore Lothrop Stoddard (1883 – 1950)

01.



This amazing success was due to a number of contributing factors, chief among them being the character of the Arab race, the nature of Mohammed's teaching, and the general state of the contemporary Eastern world. Undistinguished though the Arabs had hitherto been, they were a people of remarkable potentialities, which were at that moment patently seeking self-realization. For several generations before Mohammed, Arabia had been astir with exuberant vitality.

The Arabs had out grown their ancestral paganism and were instinctively yearning for better things. Athwart this seething ferment of mind and spirit Islam rang like a trumpet-call. Mohammed, an Arab of the Arabs, was the very incarnation of the soul of his race. Preaching a simple, austere monotheism, free from priestcraft or elaborate doctrinal trappings, he tapped the well-springs of religious zeal always present in the Semitic heart.

Forgetting the chronic rivalries and blood-feuds which had consumed their energies in internecine strife, and welded into a glowing unity by the fire of their new-found faith, the Arabs poured forth from their deserts to conquer the earth for Allah, the One True God.



Lothrop Stoddard, New World of Islam, P.4

02.



In a short time most of the subject peoples accepted the new faith so refreshingly simple compared with their own degenerate cults.

The Arabs, in their turn, knew how to consolidate their rule. They were no bloodthirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older civilizations had to bestow.



Philip Hitti, "Islam Is A Way of Life", Ch 2, p.78

Laura Veccia Vaglieri (1893 - 1989)

01.



Such a phenomenon had never before been witnessed in history. It is difficult to appreciate the speed with which Islam accomplished its conquests and changed from the religion of a few enthusiasts to that of millions of men. It is still a puzzle to the human mind to discover what were the secret forces which enabled rough warriors to triumph over people so far their superiors in civilization, wealth, experience and ability to wage war. It is surprising how these people could occupy so much territory and then consolidate their conquests in such a way that even centuries of warfare did not succeed in dislodging them; how they could inspire the souls of their followers with so much zeal for their ideals, preserve a pulsating vitality unknown to other religions, even ten centuries after the death of Muhammad; and infuse into the minds of their followers, although of an age and culture quite different from that of the first Muslims, a burning faith capable of any sacrifice.



Laura Veccia Vaglieri, "An Interpretation of Islam", P.18

02.



The army moved fast. Battles followed each other; success seemed to give wings to the feet of the conquerors:

the Caliphates ‘of Abu Bakr (13 A.H.) of Omar (23 A.H.) of Othman (35 A.H.)’ resounded with the joyful news of wonderful victories. These were followed by the organization and consolidation of the conquered territories, which was an achievement not less marvellous than the conquests themselves.

Two civilizations and two religions having been demolished, a new stream of intense life began to flow in the veins of these exhausted peoples. There unfolded before the eyes of an astonished world a new religion, a simple, easy one, which speaks to the heart and to the brain.

A new form of government, far superior in its moral principles and qualities to those existing at that time was established, gold that had been hidden in the safes of plutocrats began changing hands and going to the poor.

Starting a system of healthy circulation once again, educated, capable, intelligent men under the guidance of a government ruled by honest, democratic ideals found encouragement in the new order and were able to rise to the highest public offices.

It is safe to say that after a few inevitable excesses by soldiers during the invasions, a new era of prosperity and wealth was ushered in, a richness which Asia had not witnessed for centuries the life of the conquered peoples, their civil rights and wealth received a degree of protection approximating to that enjoyed by the Muslims themselves.



*Laura Veccia Vaglieri, An Interpretation of Islam,
P.21 & P.22*

03.

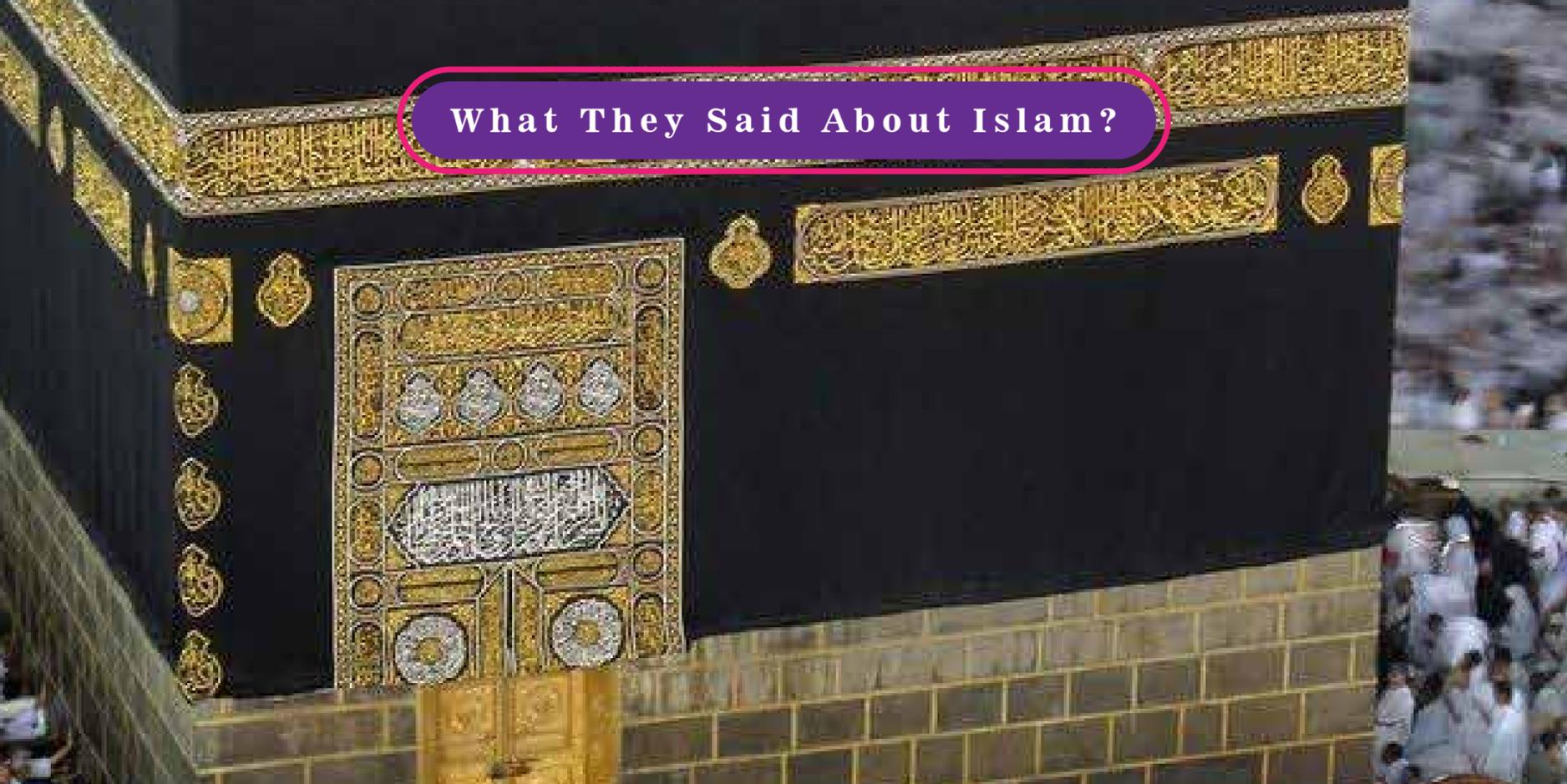


Disturbed by such a profound political and religious transformation, men asked themselves what had brought it about? But many of them were blind or purposely closed their eyes, wandering long and hopelessly in a labyrinth of wrong conjectures.

They could not realize that only a holy force could have supplied the first impulse for such a vast movement. They did not want to believe that the wisdom of God alone was responsible for the mission of Muhammad, the last of the great law-bearing Prophets, the one who forever concluded their series such a mission had to be a universal mission for all mankind without distinction of nationality, country or race. They were either blind or did not want to see.



Laura Veccia Vaglieri, "An Interpretation of Islam", P.22



04.



Nevertheless even at the peak of their power and triumph. The victorious Arabs were always ready to tell their enemies: "Give up the fighting, pay a modest tax, and we will grant you full protection; or accept Islam, become a member of our community, and you will have the same rights as we have ourselves.

"If we look into the prophecies of Muhammad or at the first Muslim conquests, it is easy to see how false was the accusation that Islam was imposed by the sword and that only by such means.



Laura Veccia Vaglieri, An Interpretation of Islam, P.25

05.



Once agreements with the defeated peoples were made, the Muslims left them freedom of religion and did not use violence to compel conversions. The Muslim armies were not followed by a troop of insistent and unwanted preachers, nor did they place preachers in specially favored positions to expound or defend their creed. On the contrary, at one period they imposed a practice on the Muslim neophytes which certainly did not help to facilitate the spread of Islam, namely the requirement to present themselves before the qadi and to declare that their conversion not the result of any pressure and that it had no worldly gain as its object. During the time of the Omayyad Caliphs, there was even an attempt to stop the stream of conversions, which was somewhat embarrassing from the economic point of view since the loss of the jizya was causing a diminution in revenue from taxes. Not only were Jews and Christians left to live in peace without any questioning of their religious beliefs, but they were named to offices in the government when their personal qualifications were of such a nature as to attract the notice of the rulers.



Laura Veccia Vaglieri, An Interpretation of Islam, P.27 & P.28

Kramers

01.



WERE we to draw a map of the political condition of Europe, Africa, and western Asia about the middle of the tenth century of our era, we should see that by far the greater part of the inhabited world', which the Greeks called the 'oikoumene', was occupied by countries possessed of an Islamic government and an Islamic civilization. They no longer constituted a strict political unity, but they were connected by such strong ties of common religion and culture that their inhabitants and not only their Muhammadan inhabitants felt themselves citizens of one vast empire, of which Mecca was the religious, and Baghdad the cultural and political centre. This vast empire had grown in the three foregoing centuries from a series of conquests that started originally from Medina. Arabia was its centre.



*Pro. J. H. Kramers,
"Legacy Of Islam" by Thomas Arnold, P.79*

02.



Jerusalem, the ideal religious centre of Christian Europe, had since A.D.638 been under the control of the Muhammadans, but the Muhammadan conquest had not put an end to the pilgrimages undertaken by European Christians to the Holy Sepulchre.



*Pro. J. H. Kramers,
“Legacy Of Islam” by Thomas Arnold, P.81*



Romauld (Rom) Landau (1899–1974)

01.



In an age when 'sack and pillage' was the usual Procedure followed by a victorious army on entering a conquered city, Khalid Ibn Al-Walid's terms to Damascus were humane and very modest. In fact, it seems obvious that the Arab legions considered themselves as liberators of oppressed people as well as carriers of Islam. These terms of surrender served as a model for future arrangements with Syro-Palestinian cities.



Rom Landau, "Islam and The Arab", Ch 3 P.41

02.



IF the Middle Ages are regarded as an age of faith and war, the A Crusades are their fullest and most awful expression. Undoubtedly the European medieval mind regarded the Crusades as holy wars for a holy cause. In Islam no general jihad was declared against the Crusaders, and the Caliphate, as head of secular life, did not direct the wars. In the West, however, the Pope as spiritual head did identify himself with the cause. As a religious movement the Crusades revealed, through fanaticism and bigotry, all the worst aspects of medieval Christianity. The holy wars succeeded in creating a gulf between East and West, rather than reinforcing the bridge between two cultures that ultimately shared common theistic concepts and innumerable cultural interests.



Rom Landau, "Islam and The Arab", Ch 5, P.78

03.



Unlike the Christian Empire which sought to enforce religion uniformly on all its citizens, the Arabs recognized and accepted religious minorities. Christians, Jews and Zoroastrians were known as dhimmis, or protected peoples. Their freedom of worship was assured by the jizya, a capitation tax which later became a tax paid in lieu of military service. This tax plus the Gharaj, or land tax, together were still far lower than taxes levied under Byzantine rule. Each of the religious sects was treated as a millet, that is, as a semi-autonomous community within the state. Each millet was under its religious leader.



Rom Landau, "Islam and The Arab", Ch 5, P.80 & P.81

04.



From a logical and rational point of view we might suppose that the Christians would have allied themselves with the treaty-keeping Muslims to halt the Mongol scourge to humanity. Indeed, it lay within their power to effect such a scheme; yet we find that almost the opposite happened. The religious leader of Christendom, Pope Innocent IV, sent two embassies to Mongolia. The pious St Louis had consistently refused to negotiate with the Muslims in any way, yet he did not consider it beneath his religious convictions to send two Dominicans to deal with the pagan Mongols.



Rom Landau, "Islam and The Arab", Ch 5, P.88

05.



The Spanish under Muslim rule had enjoyed tolerant and liberal treatment, but they were now in no mood to adopt the same civilized policy. With a fanatical religious zeal, they broke solemn promises to respect the Muslim religion and property, and embarked on a campaign of burning Arabic books and destroying most of the works that proclaimed the superiority of Moorish culture. The queen's confessor, Cardinal Ximenez de Cisneros, inaugurated in 1499 a programme of forced conversion baptism or exile. The inquisition was under way in earnest, and many Muslims and Jews were forced into exile. In 1556, Philip II compelled those Muslims who remained to give up their language, religion and institutions. A final decree in 1609 brought about total deportation. It is estimated that between the fall of Granada and the beginning of the seventeenth century over three million Muslims were exiled or executed.



Rom Landau, "Islam and The Arab", Ch 7 P.122

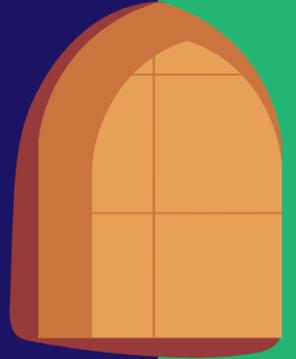
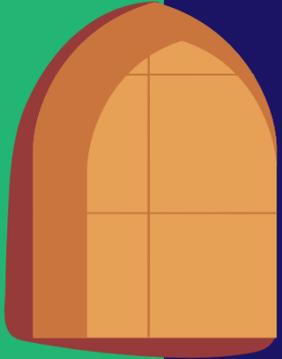


إِنَّا نَدِينُكَ اللَّهُمَّ عَلَى سُنَّةِ



Chapter 5:

Islamic Civilization



Sir Thomas Walker Arnold (1864–1930)



In 711 the victorious Arabs introduced Islam into Spain: in 1502 an edict of Ferdinand and Isabella forbade the exercise of the Muhammadan religion Throughout the kingdom. During the centuries that elapsed between these two dates; Muslim Spain had written one of the brightest pages in the history of Medieval Europe. Her influence had passed through Provence into the other countries of Europe, bringing into birth a new poetry and a new culture, and it was from her that Christian scholars received what of Greek philosophy and science they had to stimulate their mental activity up to the time of the Renaissance. But these triumphs of the civilized life—art and poetry, science and philosophy—we must pass over here and fix our attention on the religious Condition of Spain under the Muslim rule.



Thomas Arnold, Preaching of Islam, Ch 1, P.10

Sir Ernest Barker (1874 –1960)

01.



Only in Spain and Sicily did the civilization of the Muslim attain any height; but in both of these it flourished, and from both of these it transmitted its influence, into France and Italy. The philosophy of Cordova and its great teacher Ibn Rushd (Averroes) penetrated to the University of Paris; Arab villas, Arabic geographers and Arabic poets adorned Palermo under its Norman kings and their successor Frederic II. The blessings of culture which were given to the West by its temporary Islamic ⁽¹⁾ elements, it has been said, are at least as important as the influence of the East during the time of the Crusades.



*Prof. Sir. Ernest Barker,
“Legacy of Islam” by Thomas Arnold, P.44*

⁽¹⁾ The original text is ‘Islamitic’



02.



But we have to remember, and to repeat, that Islam was also established, and could also act on the West, in Spain and in Sicily. There was a play of concurrent forces; and though we cannot measure the exact and separate extent of either, we may guess that Islam acted more profoundly on Western Christianity from its bases in Spain and Sicily than it did from its bases in Mosul and Baghdad and Cairo.



*Pro. Sir. Ernest Barker,
“Legacy of Islam” by Thomas Arnold, P.53 & P.54*

03.



The West, it is true, still uses Arabic terms of trade, such as bazaar, dinar, tariff and zecbin; it still uses Arabic terms of seafaring, such as admiral and arsenal, it still uses Arabic terms of domestic life, such as alcove, carafe, mattress, and sofa, or again amulet, elixir, julep, talisman; it still uses or has used some Arabic terms of music, such as lute and naker But before we assign the introduction of such terms to the Crusades we must consult both Arabic and Romance philology, and we must be certain both of the original place and the exact time of the introduction.



*Prof. Sir. Ernest Barker,
“Legacy of Islam” by Thomas Arnold, P.57 & P.58*

04.



In the field of science and philosophy it was the Arabs of Spain rather than the Arabs of the East who brought gifts to the Latin West. Some mathematical knowledge may indeed have been imported from the East. Adelard of Bath, who studied the astronomy and geometry of the Arabs, is said to have travelled in Egypt and Asia Minor as well as in Spain during the first half of the twelfth century. Leonardo Fibonacci, the first Christian algebraist, a contemporary of Frederic II, to whom he dedicated his treatise on square numbers, is also recorded as having visited Egypt and Syria. The diffusion of Arabic numerals and arithmetic may have owed something to the lively trade between the Italian ports and Syria. Medicine, like mathematics, was one of the staples of Arabic science.



*Prof. Sir. Ernest Barker,
“Legacy of Islam” by Thomas Arnold, P.64*

John Brand Trend J.B. Trend (1887–1958)

01.



Such is the indictment of a modern Spanish historian. Yet it cannot be denied that while Europe lay for the most part in misery and decay, both materially and spiritually, the Spanish Muslims created a splendid civilization and an organized economic life. Muslim Spain played a decisive part in the development of art, science, philosophy, and poetry, and its influence reached even to the highest peaks of the Christian thought of the thirteenth century, to Thomas Aquinas and Dante.



*John Brand Trend,
“The Legacy of Islam” by Thomas Arnold, P.5*



02.



Cordoba in the tenth century was the most civilized city in Europe, the wonder and admiration of the world, a Vienna among Balkan states. Travellers from the north heard with something like fear of the city which contained 70 libraries and 900 public baths; yet whenever the rulers of Leon, Navarre or Barcelona needed such things as a surgeon, an architect, a dressmaker or a singing-master, it was to Cordoba that they applied.



John Brand Trend, "The Legacy of Islam", P.9

03.



Place-names and common words which have survived show how the Spanish language was affected by Arabic at the most tender period of its growth. By the tenth century the whole basis of life throughout Spain was profoundly influenced by Islam: with the capture of Toledo that influence spread to the rest of Europe. Since the destruction of Cordoba by the Berbers at the beginning of the eleventh century, Toledo had gradually become the centre of Muslim learning in Spain, and it maintained that position after the Christian conquest in 1085. The court of Alfonso VI, though nominally Christian, was as much imbued with Muslim civilization as the court of Frederick II at Palermo nearly two hundred years later, and Alfonso proclaimed himself Emperor of the two religions'. The schools of Toledo attracted scholars from all parts of Europe, including England and Scotland.



*John Brand Trend,
"The Legacy of Islam" by Thomas Arnold, P. 28*

**Philip Khuri Hitti
(1886 - 1978)**

01.



Islam the culture was mainly formulated by conquered peoples, Arabicized and Islamized, rather than by Arabians. It holds the distinction of having been, from the mid-eighth century to the end of the twelfth century, unmatched in its brilliancy and unsurpassed in its literary, scientific, and philosophic output.



Phillip Hitti, Islam Is a Way of Life, P.3

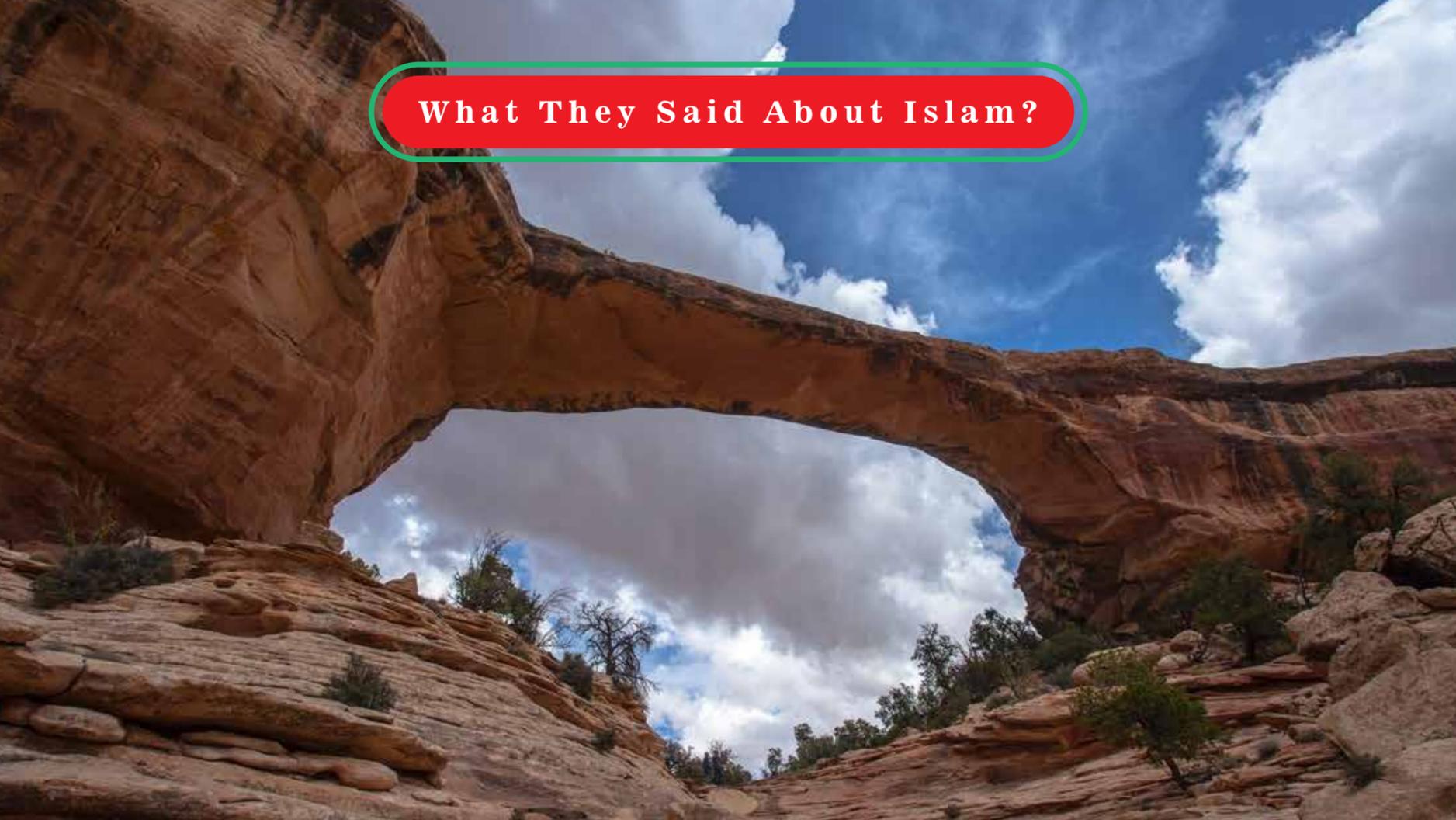
02.



This period of translation, lasting roughly a century and ending in 850, was followed by one of origination—that is, formulating original thought—which centered in Baghdad and spanned two centuries. Theology and jurisprudence, philology and linguistics, philosophy, medicine, and natural science were the fields that yielded new thoughts. It was a period unparalleled in the whole history of the Arab world. More than that, it can be safely said that in mathematics, astronomy, and medicine, Baghdad scholars of the ninth and tenth centuries had no peers in Europe or Asia. They made of their city a scientific capital of the world, parallel to Athens as the philosophic capital, Rome the legal capital, and Jerusalem the religious capital. Those scholars were of Persian, Turkish, Syrian, Egyptian, Arabian, and other origins, but all wrote in Arabic. They created a largely original, richly endowed civilization and gave Islam its golden age.



Phillip Hitti, Islam Is a Way of Life, P.92



03.



Only after they had been exposed to the influence of Islam and of other cultures did the Arabians become aware of the existing body of scientific knowledge. It was the Moslem conquests of the early century that established vital contact between them and the rich cultural tradition represented by Greeks, Syrians, Persians, and Egyptians. In medicine and other sciences, in philosophy, and in art and architecture the sons of the desert had little to teach and much to learn. It is to their credit, however, that they appreciated that fact and encouraged their subjects to preserve and promote their local traditions so long as they did not conflict with Islam.



Phillip Hitti, Islam Is a Way of Life, P.108

04.



On its journey east to China and west to Spain, the mosque picked up local elements which did not change its basic plan. As a place of worship, it remained generally simple and dignified, derived from earlier patterns but singularly expressive of the new faith. In its evolution it epitomized the history of the development of Moslem culture—of which it was an expression—in its international and interracial relationships. It tangibly illustrates the interplay between Islam and its neighbors. To the spiritually sensitive believer, however, evolution is of no concern. As he enters the open-to-the-sky courtyard, circumscribed by aisles; he is disposed to feel detachment from surroundings and a simultaneous uplift heaven ward. The tall, slender minaret seems like a finger pointing up ward. Inside the main structure, the vault with its resplendent lamps looks like a replica of the celestial dome. The ornamented mihrab directs his attention to the source of his faith. The seemingly endless rows of columns suggest infinity. Other worshipers around generate the feeling of membership in a worldwide fraternity.



Phillip Hitti, Islam Is a Way of Life, P.160

**Muhammad Asad
(Leopold Weiss)
(1900 - 1992)**

01.



We readily realize that Islamic civilization was the most complete form of theocracy, that history has ever known. In Islam, spiritual considerations stand above everything and underlie everything. If we compare this attitude with that of Western civilization, we are impressed by the vast difference in outlook.



Mohamed Asad (Weiss), "Islam At Crossroads", P.29



02.



The effect of these influences on Europe was tremendous. With the approach of Islamic civilization a new intellectual light dawned on the skies of the West and infused it with fresh life and a thirst for progress. It is no more than in just appreciation of its value that European historians term that period of regeneration the Renaissance that is, "re-birth". It was, in fact, a re-birth of Europe as such.



Mohamed Asad (Weiss), Islam At Crossroads, P.40



03.



The Renaissance, that revival of European arts and sciences with its extensive borrowing from Islamic, mainly Arabic, sources, was largely due to the material contacts between East and West. Europe gained by it, in the domain of culture far more than the world of Islam ever did; but it did not acknowledge this eternal indebtedness to the Muslims by a diminution of its old hatred of Islam. On the contrary, that hatred grew with the passing of time and hardened into a custom.



Mohamed Asad (Weiss), Islam At Crossroads, P.55 & 56

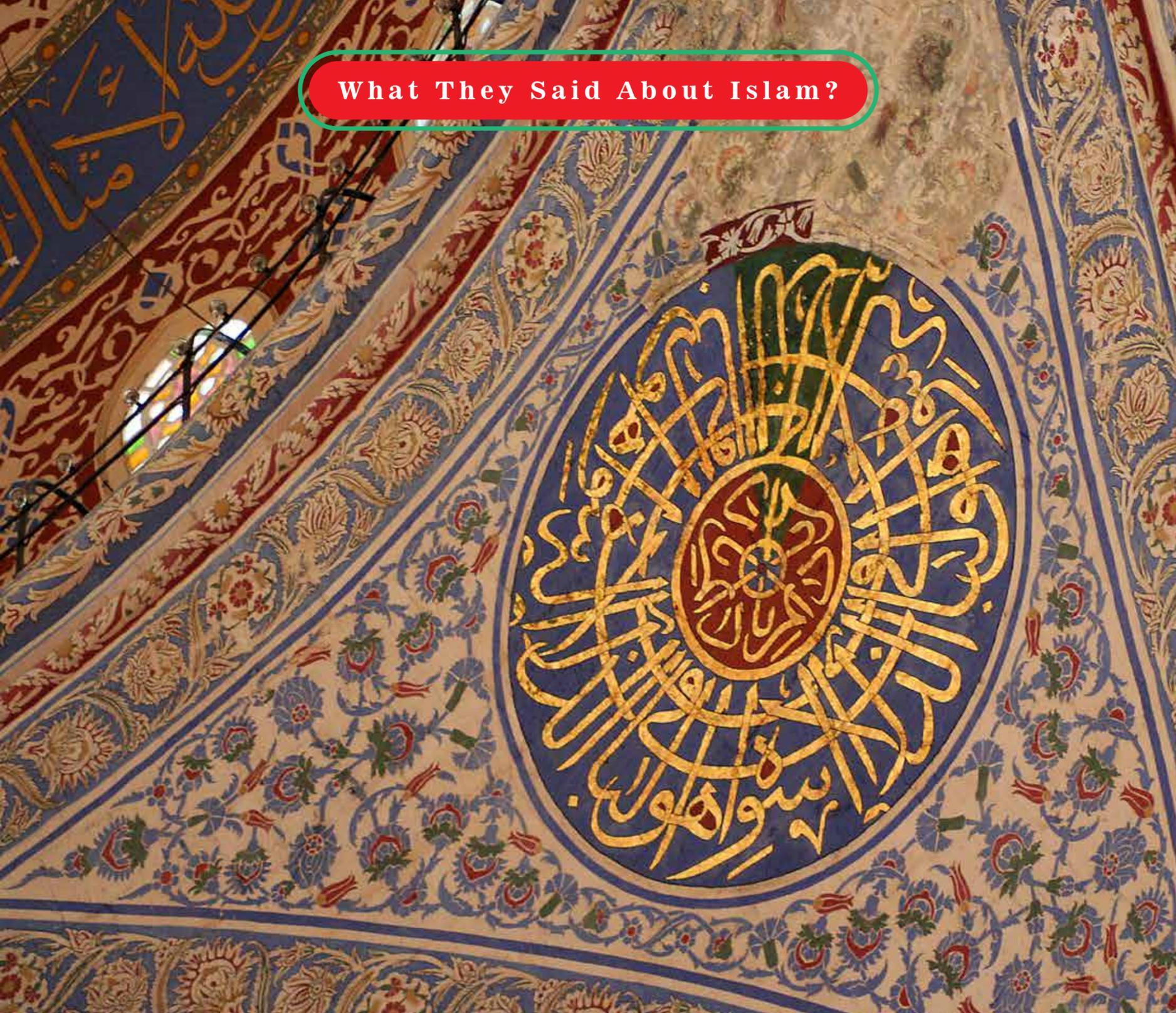
04.



History proves beyond any possibility of doubt that no religion has ever given a stimulus to scientific progress comparable to that of Islam. The encouragement which learning and scientific research received from Islamic theology resulted in the splendid cultural achievements in the days of the Umayyads and Abbasids and the Arab rule in Sicily and Spain. I do not mention this in order that we might boast of those glorious memories at a time when the Islamic world has forsaken its own traditions and reverted to spiritual blindness and intellectual poverty. We have no right, in our present misery, to boast of past.



Mohamed Asad (Weiss), Islam At Crossroads, P.66



05.



There was a time when the civilization of the Muslims was more vigorous than the civilization of Europe. It transmitted to Europe many technological inventions of a revolutionary nature, and more than that: the very principles of that scientific method' on which modern science and civilization are built.



Mohamed Asad, "Road To Mecca", P.348



Romauld (Rom) Landau (1899–1974)

01.



Though the day-to-day impact of the Near East is very far-reaching, far greater significance attaches to Islam in general and to Islamic (or Arabian) civilization in particular. Western civilization from philosophy and mathematics to medicine and agriculture owes so much to that civilization that unless we have some knowledge of the latter we must fail to comprehend the former.



Rom Landau, "Islam and The Arabs", Ch 1, P.7

02.



While the rest of Europe was wallowing in faith and degradation, Spain possessed clean, orderly cities with paved and lighted streets. Cordova alone could boast of a population of half a million inhabitants, seven hundred mosques, three hundred public baths, seventy public libraries and numerous bookshops.



Rom Landau, "Islam and The Arabs", Ch 7, P.120

03.



When we remember how primitive the Arabs were during their pre-Islamic past, the pace and profundity of their cultural achievements within a mere 200 years after the death of the Prophet become truly astounding.

For we must also remember that it took Christianity the best part of 1,500 years to produce what might be termed a *Christian* civilization. What, then, were the mainsprings of the Arabs' scientific achievements? They might be summarized as the ardent desire to gain a deeper understanding of the world as created by Allah; an acceptance of the physical universe as not inferior to the spiritual but co-valid with it; a strong realism that faithfully reflects the unsentimental nature of the Arab mind; and finally, their insatiable curiosity.

Everything that was in the universe was Allah's from the mystic's ecstasy and a mother's love to the flight of an arrow, the plague that destroys an entire country, and the sting of a mosquito. Each one of these manifests the power of God, and, thus, each is worthy of study. In Islam religion and science did not go their separate ways; in fact the former provided one of the main incentives for the latter.



Rom Landau, Islam and The Arabs, Ch 10, P.165 & P.166

04.



Since the days of the Renaissance, science in the West has dissociated itself ever more markedly from religion or, to put it differently, science has pursued its own way with little regard for the demands of ethics and morality. While man came to gain an ever-increasing knowledge of, and mastery over, the physical universe, his moral progress lagged far behind. By freeing science, in the Middle Ages, from the domination of the Church, the West divorced science not merely from denominational dogma but likewise from theistic conceptions and the moral restraints inherent in them. Islamic science, as we have seen, never separated itself from religion.

In fact, religion provided its chief motive force and inspiration. In Islam both philosophy and science came into existence not to supplant the 'primitive' theism of religion, but to explain it intellectually, to prove and glorify it. It is thus not surprising that Islamic science never became dehumanized as it did in the West but always was at the service of man. Likewise, while Western science at a comparatively early age was forced into specialization, each of its branches functioning more or less in isolation, Islamic science remained universalist, striving towards unity, a unity in which not only the physical universe but both God and man played their decisive parts.



Rom Landau, "Islam and The Arabs", Ch 10, P.188 & P.189

Dr. Max Meyerhof

01.



The pilgrimage to Mecca and Medina, the duty of every Muslim, favored the spread of science, since it compelled students from India and Spain, from Asia Minor and Africa, to pass through many lands where they could visit mosques and academies and have intercourse with prominent scholars. The actual process of teaching was much as it is to-day. "Moreover many came from Tunis to Persia, and from the Caspian Sea to Cairo and Cordoba, to follow the courses of famous teachers. The actual process of teaching was much as it is to-day. The actual process of teaching was much as it is to-day.



*Dr. Max Meyerhof,
"Legacy of Islam" by Thomas Arnold, P.337*



02.



In 1085, Toledo, the greatest centre of Muslim learning in the West, fell before the Spanish Christians. Latin students began to come to the new capital to admire the remains of Moorish civilization and to study the Arabic Arts.



*Dr. Max Meyerhof,
"Legacy of Islam" by Thomas Arnold, P.346*



03.



There are many translations of even later date which were widely used in the universities, especially in those of northern Italy and France. In this way hundreds of translations from the Greco- Arabic literature descended on the barren scientific soil of Europe. The effect was that of a fertilizing rain.



*Dr. Max Meyerhof,
“Legacy of Islam” by Thomas Arnold, P.351*

04.



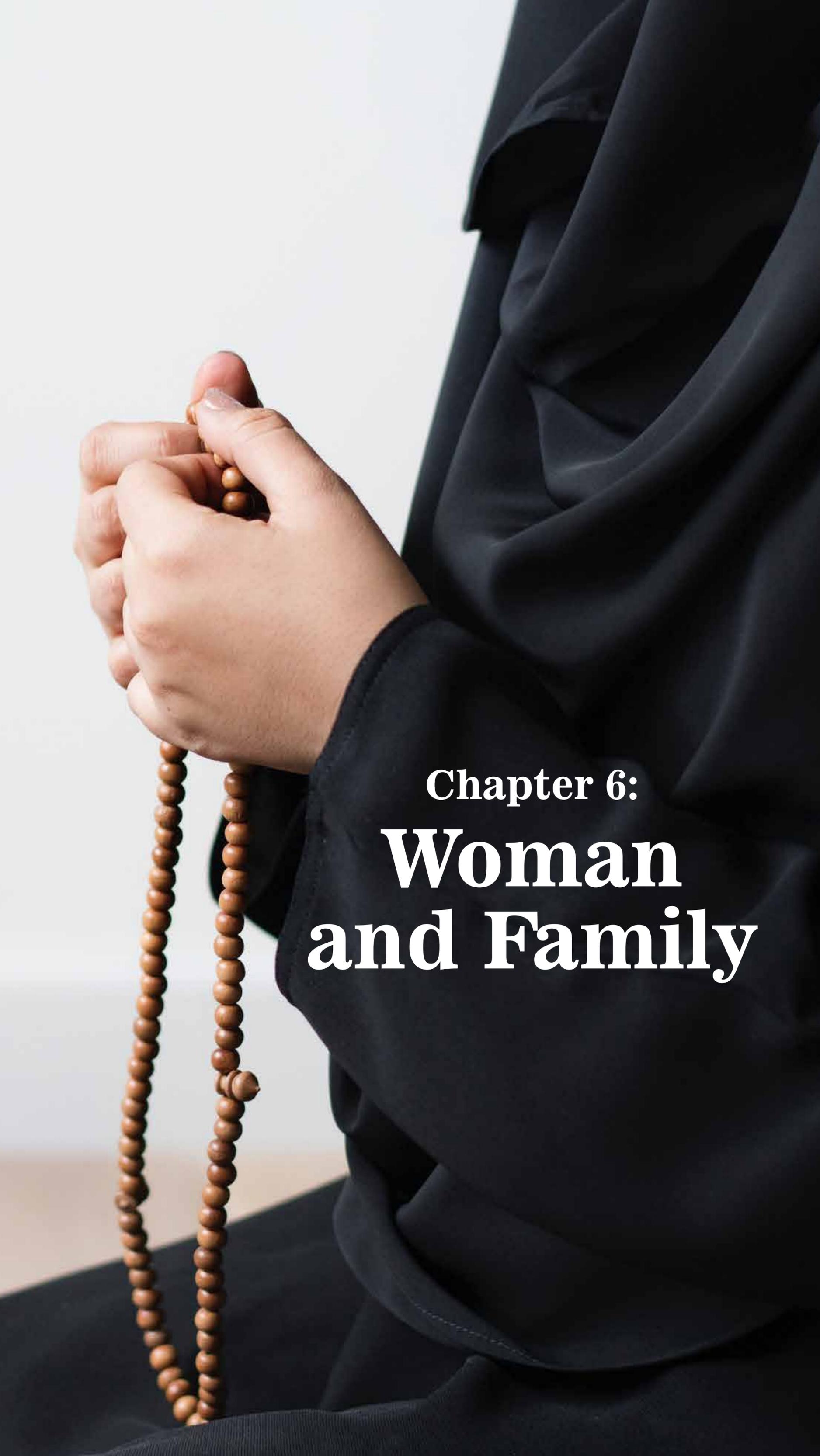
Looking back we may say that Islamic medicine and science reflected the light of the Hellenic sun, when its day had fled, and that they shone like a moon, illuminating the darkest night of the European Middle Ages; that some bright stars lent their own light, and that moon and stars alike faded at the dawn of a new day the Renaissance.

Since they had their share in the direction and introduction of that great movement, it may reasonably be claimed that they are with us yet.



*Dr. Max Meyerhof,
"Legacy of Islam" by Thomas Arnold, P.354*

سُبْحَانَكَ يَا إِلَهِي



Chapter 6:
**Woman
and Family**

Laura Veccia Vaglieri (1893 - 1989)

01.



We could begin by stating that it has not yet been proved in any absolute way that polygamy is necessarily a social evil, an obstacle on the road to progress, but we prefer not to discuss the matter on this plane. We could also make the point that in certain stages of social development, when certain particular conditions exist-an unusually high number of males killed in war, for instance polygamy becomes a social necessity. At any rate, it should not be judged by the concepts of later ages, because in Muhammad's day it was fully accepted and legally recognized not only among the Arabs but also among other peoples of that region.

As a matter of fact, the Islamic law, which seems today to be so full of concessions on this subject, actually established for the followers of Muhammad certain limitations on polygamy which was in practice without any limitation. It condemned certain forms of conditional and temporary marriage which were in effect different forms of legal concubinage. Furthermore, it gave to the woman, rights she had never known before. All this could easily be established and documented were it not even more important to present to the reader another aspect of the question.



Laura Veccia Vaglieri, "An Interpretation of Islam", Ch 5, P.70



02.



The Quran permits divorce. Since Western society has also accepted divorce and, in fact, has recognized it as a necessity of life and almost everywhere has given to it full legal sanction, we could omit any defense of its recognition by Islam. Yet by discussing it and comparing the habits of the pre-Islamic Arab society and the Muslim law, we will have the opportunity of showing that the law of Islam in this respect also inaugurated a model*1 reform. Prior to the time of Muhammad, divorce had been made very easy by current practice among the Arabs. Now the law of God lays down certain rules which not only permit but in certain circumstances recommend the cancellation of the divorce.

*Laura Veccia Vaglieri,
“An Interpretation of Islam”, Ch 5, P.73 & 74*



The woman has no right to ask for a divorce, but she may ask for cancellation of her marriage by applying to the judge, and this if she has a good reason, the purpose of this limitation on the woman's initiative is to put a check on the practice of divorce, for men are supposed to be less susceptible to decisions on the spur of the moment than women are. The intervention of the judge is also designed to secure to the woman all her financial and other rights in working out the dissolution of the marriage. This rule, and the other one, which lays down that in case of disagreement within the family conciliators have to be consulted in order to promote an agreement, would by itself be evidence that Islam considers divorce as reprehensible. The following verses of the Quran state this in a very positive way.



*Laura Veccia Vaglieri,
“An Interpretation of Islam”, Ch 5, P.74 & 75*

03.



In order to avoid incitement towards misconduct and prevent its consequences, the Muslim woman must, carry a veil, and cover all of her body, leaving uncovered only those parts of her body such as eye and feet, tie freedom of which is absolutely necessary. This is done not out of any lack of esteem towards women, nor to suppress their will, but to protect them from the desire of men.

This centuries-old rule of the secluded life for women and the resulting moral life had the effect in oriental countries of making commercialized prostitution entirely unknown, except where foreigners' influence was exercised.



*Laura Veccia Vaglieri,
“An Interpretation of Islam”, Ch 5, P.75*



04.



As no one can deny the value of such gains we must conclude that the custom of the veil and that of the non- participation of women in public life, while from a certain point of view, they represent a loss, from another point of view have been sources of incalculable benefit to Muslim society.



*Laura Veccia Vaglieri,
“An Interpretation of Islam”, P.75*



05.



But if from the social point of view in Europe, a woman has reached a high condition, her position, legally at least, until very few years ago, has been and in some countries continues to be, less independent than that of the Muslim woman in the Islamic world. The Muslim woman, besides having the right to inherit together with her brothers even if in a smaller proportion, of not being given in marriage without her free consent, and of not being mistreated by her husband, also possesses the right of receiving a dowry from the husband, of being supported by him, even if she is wealthy by birth, and of enjoying the most complete freedom, if she is legally capable, in the administration of her personal estate.



*Laura Veccia Vaglieri,
“An Interpretation of Islam”, Ch 5, P.76 & P.77*



**Muhammad Asad
(Leopold Weiss)
(1900 - 1992)**

01.



With the wisdom that always takes human nature fully into account, Islamic Law undertakes no more than the safeguarding of the socio-biological function of marriage. (Which includes, of course, care for the progeny as well), allowing a man to marry more than one wife and not allowing a woman to have more than one husband at one time; while the spiritual problem of marriage, being imponderable and therefore outside the purview of the law, is left to the discretion of the partners.

Mohamed Asad, "Road To Mecca", Ch 10, P.284



Whenever love is full and complete, the question of another marriage naturally does not arise for either of them; whenever a husband does not love his wife with all his heart but still well enough not to want to lose her, he may take another wife, provided the first one is agreeable to thus sharing his affection; and if she cannot agree to this, she may obtain a divorce and is free to remarry. In any case, since marriage in Islam is not a sacrament but a civil contract re-course to divorce is always open to either of the marriage partners, the more so as the stigma which elsewhere attaches to divorce with greater or lesser intensity is absent in Muslim society (with the possible exception of the Indian Muslims, who have been influenced in this respect by centuries of contact with Hindu society, in which divorce is utterly forbidden).



Mohamed Asad, "Road To Mecca", Ch 10, P.284



02.



The freedom which Islamic Law accords to both men and women to contract or dissolve a marriage explains why it considers adultery one of the most heinous of crimes: for in the face of such latitude, no emotional or sensual entanglement can ever serve as an excuse.



Mohamed Asad, "Road To Mecca", Ch 10, P.284 & P.285



03.



He propounded the unheard-of thesis that men and women were equal before God and that all religious duties and hopes applied to both alike; he even went so far as to declare, to the horror of all right-minded pagan Meccans, that a woman was a person in her own right, and not merely by virtue of her relationship with men as mother, sister, wife or daughter, and that, therefore, she was entitled to own property, to do business on her own and to dispose of her own person in marriage!



Mohamed Asad, Road To Mecca, Ch 10, P.290 & P.291

**Romauld (Rom)
Landau
(1899–1974)**



When in the Western world women were considered chattels and it was seriously doubted that they possessed a soul, Islamic law already permitted them to own property. Widows received a share of the husband's estate, but daughters had to be content with half of a son's portion. In light of modern practice, it seems obvious that such inheritance laws would be unfair, but until comparatively recent times in the West it was only the sons who received legacies.



Rom Landau, "Islam And The Arabs", Ch 8, P.138

الرسول الكريم



Chapter 7:
**Today &
Tomorrow**

**Sir Thomas
Walker Arnold
(1864–1930)**

01.



In 1867 a Russian writer, in a remarkable work on Islam in China, expressed the opinion that it was destined to become the national faith of the Chinese empire and thereby entirely change the political conditions of the Eastern world.



Thomas Arnold, Preaching of Islam, Ch 10, P.234

FUTURE

02.

“

Under Russian law conversions to any faith other than that of the Orthodox Church were illegal, and the further progress of Islam stayed until the promulgation of the edict of toleration in 1905.

One of the results of this in the Caucasus was a large accession to Islam from among the Abkhazes, who had long been nominal converts to Christianity, but now became Muhammadans in such numbers that the Orthodox clergy became alarmed and founded a special society for the distribution of religious tracts among them, in the hope of combating Muhammadan influences.

”

Thomas Arnold, Preaching of Islam, Ch 3, P.82

03.



At the present day there are two chief factors (beyond such of the above mentioned as still hold good) that make for missionary activity in the Muslim world. The first of these is the revival of religious life which dates from the Wahhabi reformation at the end of the eighteenth century; though this new departure has long lost all political significance outside the confines of Najd, as a religious revival its influence is felt throughout Africa, India and the Malay Archipelago even to the present day, and has given birth to numerous movements which take rank among the most powerful influences in the Islamic world.



Thomas Arnold, Preaching of Islam, Ch 13, P.315 & P.316

04.

“

In the preceding pages it has already been shown how closely connected many of the modern Muslim missions are with this wide- spread revival: the fervid zeal ' it has stirred up, the new life it has infused into existing religious institutions, the impetus it has given to theological study and to the organization of devotional exercises, have all served to awake and keep alive the innate proselytizing spirit of Islam.

Side by side with this reform movement, is another of an entirely different character for, to mention one point of difference only, while the former is strongly opposed to European civilization, the latter is rather in sympathy with modern thought and offers a presentment of Islam in accordance there with.

”

Thomas Arnold, Preaching of Islam, Ch 13, P.315 & P.316



05.



The Pan Islamic movement, which seeks to bind all the nations of the Muslim world in a common bond of sympathy. Though in no way so significant as the other, still this trend of thought gives a powerful stimulus to missionary labors; the effort to realize in actual life the Muslim ideal of the brotherhood of all believers reacts on collateral ideals of the faith, and the sense of a vast unity and of a common life running through the nations inspirits the hearts of the faithful and makes them bold to speak in the presence of the unbelievers.



Thomas Arnold, Preaching of Islam, Ch 13, P.315 & P.316

06.



What further influence these two movements will have on the missionary life of Islam, the future only can show. But their very activity at the present day is a proof that Islam is not dead. The spiritual energy of Islam is not, as has been so often maintained, commensurate with its political power.

On the contrary, the loss of political power and worldly prosperity has served to bring to the front the finer spiritual qualities which are the truest incentives to missionary work. Islam has learned the uses of adversity, and so far from a decline in worldly prosperity being a presage of the decay of this faith, it is significant that those very Muslim countries that have been longest under Christian rule show themselves most active in the work of proselytizing.

The Indian and Malay Muhammadans display a zeal and enthusiasm for the spread of the faith, which one looks for in vain in Turkey or Morocco.



Thomas Arnold, Preaching of Islam, Ch 13, P.315 & P.316

الأحوال وقوة الإيمان



Re fer en ces

“An Interpretation of Islam”

By: Laura Veccia Vaglieri

“Preaching of Islam”

By: Thomas Arnold

“Road to Mecca”

By: Mohamed Asad (L. Weiss)

“Islam at Crossroads”

By: Mohamed Asad (L. Weiss)

“Legacy of Islam”

By: Thomas Arnold

“The Life of Muhammad”

By: Washington Irving

“Islam and The Arabs”

By: Rom Landau

“Islam Is A Way of Life”

By: Philip Hitti

“New World of Islam”

By: Lothrop Stoddard

“The Story of Civilization”

By: Will Durant

“The Bible, The Quran and Science”

By: Maurice Baucaille

“The 100”

By: Michael Heart

Writers

Laura Veccia Vaglieri

Laura Veccia Vaglieri (1893 - 1989) was an Italian orientalist. A pioneer of Arabic and Islamic studies in Italy, Veccia Vaglieri served as professor at the Naples Eastern University and was the author of books on the historical and institutional analysis of the Arab and Muslim world.

Thomas Arnold

Sir Thomas Walker Arnold (1864–1930) was a British orientalist and historian of Islamic art who taught at Muhammadan Anglo-Oriental College, Aligarh Muslim University (then Aligarh College), and Government College University, Lahore. He was a friend of Sir Syed Ahmed Khan, and wrote his famous book "The preaching of Islam" at the insistence of Sir Syed.

Muhammad Asad

Muhammad Asad (Leopold Weiss) was born and died on (12 July 1900 - 20 February 1992). He was a Jewish-born Austro-Hungarian journalist, traveler, writer, linguist, thinker, political theorist, diplomat and Islamic scholar. Asad was one of the most influential European Muslims of the 20th century.

Washington Irving

Washington Irving (April 3, 1783 – November 28, 1859) was an American short story writer, essayist, biographer, historian, and diplomat of the early 19th century. His historical works include biographies of "George Washington", "Oliver Goldsmith" and "Muhammad", and several histories of 15th-century Spain dealing with subjects such as Christopher Columbus, the Moors and the Alhambra. Irving served as the U.S. ambassador to Spain from 1842 to 1846.

Rom Landau

Romauld (Rom) Landau (1899–1974) was born in Poland, but later became a British citizen whilst serving as a volunteer in the Royal Air Force during the Second World War. He was a sculptor, author, educator, Foreign Service officer, and a specialist on Arab and Islamic culture. His particular area of interest was Morocco. He was also an art critic and book reviewer for several newspapers and periodicals, including “The Spectator”.

Philip Hitti

Philip Khuri Hitti, (Shimlan 1886 - Princeton 1978) was a Lebanese American scholar and authority on Arab and Middle Eastern history, Islam, and Semitic languages. He almost single-handedly created the discipline of Arabic Studies in the United States.

Lothrop Stoddard

Theodore Lothrop Stoddard (June 29, 1883 – May 1, 1950) was an American historian, journalist, eugenicist, and political theorist.

Will Durant

William James Durant (November 5, 1885 – November 7, 1981) was an American writer, historian, and philosopher. He is best known for “The Story of Civilization”, 11 volumes written in collaboration with his wife, Ariel Durant, and published between 1935 and 1975. He was earlier noted for The Story of Philosophy (1926), described as "a groundbreaking work that helped to popularize philosophy".

Maurice Bucaille

Maurice Bucaille (19 July 1920 - 17 February 1998), son of Maurice and Marie (James) Bucaille, was a French medical doctor, member of the French Society of Egyptology, and an author. Bucaille practiced medicine from 1945–82 and was a specialist in gastroenterology. In 1973, Bucaille was appointed family physician to king Faisal of Saudi Arabia. Another of his patients at the time included members of the family of then President of Egypt, Anwar Sadat.

Michael Hart

Michael H. Hart (born April 27, 1932) is an American astrophysicist and author, most notably of “The 100: A Ranking of the Most Influential Persons in History”. He has described himself as a white separatist and is active in white separatist causes.

Hamilton Gibb

Sir Hamilton Alexander Rosskeen Gibb, FBA (2 January 1895 – 22 October 1971), known as **H. A. R. Gibb**, was a Scottish historian on Orientalism.

Sir Ernest Barker

(23 September 1874 – 17 February 1960) was an English political scientist who served as Principal of King's College London from 1920 to 1927.

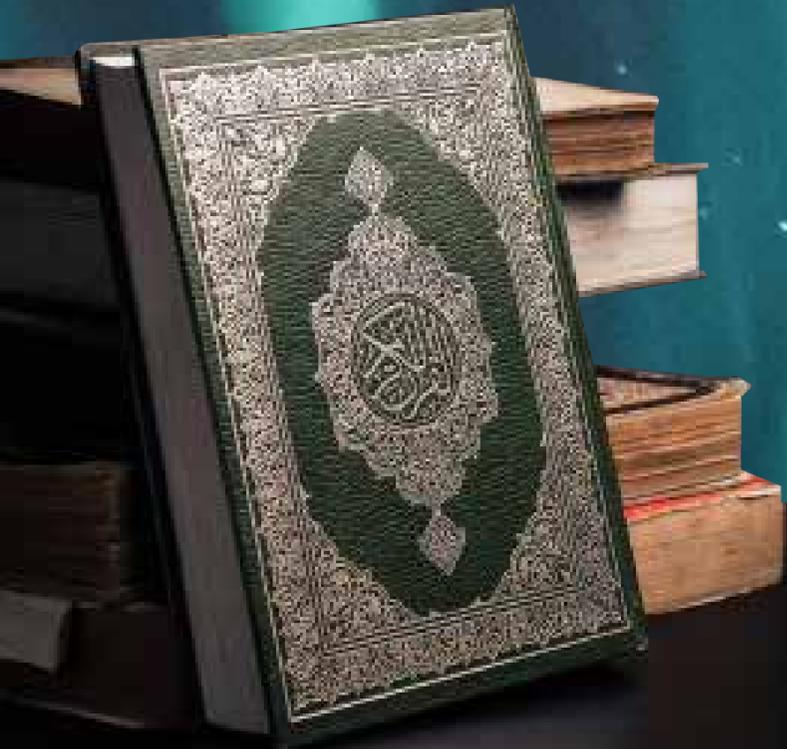
John Brand Trend

J.B. Trend (1887–1958), was a British Hispanist and the first Professor of Spanish at the University of Cambridge.

Reference: Wikipedia



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