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THE HOLY QUR-ÂN

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THE ISLAMIC REVIEW

RAJAB, 1344 A.H.

VOL. XIV.

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NOTES

SACRAMENT, RESERVATION AND ADORATION

A Magic and a Fetish Worship.—"At a time pregnant with possibilities, both good and evil for this country, on the to-morrow of a terrible war . . . the Bishop of Birmingham and fourteen of his vicars have broken out in public controversy over 'ritual.' . . . Well might the heathen look on and say : 'Why do the Christians so furiously rage together?' " These vicars have defied Dr. E. W. Barnes, the bishop, by disregarding his instruction "concerning the withdrawal of certain church practices which he holds illegal." In one of his sermons the Bishop declared these practices to be an infiltration of "the Mystery Cult," and a representation was made to the Archbishop of Canterbury against it. To quote the Rev. Rosenthal, of St. Agatha's, Sparkbrook, the Bishop "has attacked the doctrine of 'Real Presence.' He has stigmatized our doctrine as magic, our devotion as fetish worship, and our practices as superstitious lawlessness." "The doctrine of reservation is the reservation from the Communion Service of sufficient bread and wine for cases of emergency when there is no time

* *The Daily Express*, January 16, 1926.

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to consecrate for the administration of the Sacrament. . . .” It is not to reservation for the sick, but to adoration, that the Bishop takes objection. The consecrated bread and wine, usually called the sacred elements, are placed on the altar, before which the parishioners bow and pray.

* * * * *

Why do the Christians so furiously rage together?

I do not think the present scuffle between the Bishop and his vicars will excite the curiosity of the heathen, as the non-Christian world is dubbed by these “churchwardens of heaven.” The so-called heathen find their own history of olden days repeated in this furious rage. No doubt they are amazed to find people otherwise intellectually advanced stooping to such fetish practices and fighting for their preservation. The heathen had had their fight on the same things, but in days when their ancestors were devoid of knowledge and culture.

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The Hindu Idol Bhog and the Sacrament.—Though the East has mostly been purged of this puerile theology, through the blessings of Islam, yet some of the Hindu temples in India frequented by ignorant and credulous people do present the scene of the Christian Communion Service before a Hindu idol—the image of a God-Incarnate. The Hindus have had Nine God-Incarnates, some of them of virgin birth. The Hindu *bhog*—the offerings to the Hindu idol—may on all four be identified with Christian sacrament. A Hindu votary brings some eatables and flowers. He places them before the idol; the Brahman—the Hindu priest—then recites some incantations invoking the idol, at the end of which the Hindus believe *the body and spirit of the God-Incarnate enters into the bhog*. A portion of it is given back to the votary; the rest, of course, must go to help the priest—like the wine of Sacrament—who carries it to his people. Not a bit of the sacred element—the *bhog*—should fall on the ground, nor should it be placed in a less dignified place, as the spirit of the God-Incarnate is present in it. Eating it

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creates a miraculous change, morally and spiritually, in the eater ; the *bhog* is "godized" and must create godliness when taken in. It also acts as a specific remedy for many a physical ailment. Is it not the same as the reservation of Sacrament and its administration to the sick?

* * * * *

Our Indebtedness to Dr. Barnes.—We Muslims stand for Monotheism in its purest sense, and must look with rejoicing and gratefulness on every such effort that would kill polytheistic tendencies in our fellow-men ; and if Dr. Barnes intends to "banish and drive such erroneous and strange," and we say pagan, doctrines from his diocese, he earns the gratitude of the Muslims. But it would be a great service done to the religion of Jesus if the Sacrament totally disappears from the Christian service. The participation in Sacraments may be resorted to sometimes in private circles as a memorial of the Last Supper which Jesus held, but to entertain that "Reservation necessitates a place where the bread and wine may be kept—and no place could be more appropriate than the altar"—as Dr. Barnes thinks, is itself something fetish and a relapse to Paganism. If a person believes that the elements of Sacrament are more sacred than the ordinary wine or the bread in bakers' shops, it is to invest the sacramental elements with a sanctity that could only come through magic. However, we hail and look forward to the day when the religion of Jesus will become denuded of all that was incorporated from Paganism and thus restored to its original purity. The day will be the day of peace, as it will terminate all strife and struggle between Islam and the Nazarene faith.

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RE-ECHOES OF "THE SOURCES OF CHRISTIANITY"

IN his series of articles entitled "What do We Believe?" James Douglas, the famous London publicist, writes the following in the *Daily Express*, December 18th, as to the birth of Jesus:—

"Do you believe in the Virgin Birth?" This question was put to me by a famous Rationalist for whose intellectual ability and honesty I have a profound and sincere respect. As the time draws near the birth of Christ this ancient conundrum disturbs and bewilders many Christians as well as many sceptics. It is a purely theological riddle, and has nothing whatever to do with the teachings of Jesus and the life of the spirit.

* * * * *

This obsolete dogma ought never to have been invented. St. Matthew and St. Luke both record the genealogy of Joseph as the father of Jesus. Matthew traces the paternal ancestors back to Abraham. Luke traces them back to Adam. The genealogy of Mary is not outlined. It is impossible to reconcile the dogma of the Virgin Birth with the genealogies. If Jesus was descended from David and Abraham, Joseph was his father.

The Old Testament prophecies are absolutely irrelevant. Take, for example, the supposed prediction of the Virgin Birth in the seventh chapter of Isaiah: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This word "virgin" is a mistranslation. It means a young woman. Moreover, the prophecy is political. It refers to the policy of King Ahaz, and has nothing whatever to do with Jesus.

* * * * *

The truth is that the beautiful stories of the Nativity are poetry rather than history. Even the birthplace of Jesus is Bethlehem according to Matthew, and Nazareth according to Luke. The legend of the Virgin Birth is found in other ancient religions. Gautama, too, was born of a virgin mother. There is nothing to be gained by ignoring these facts. The poetic myths and marvels are folk-lore rather than facts. Their value lies in their spiritual symbolism, not in their historical accuracy.

THE BROAD-MINDEDNESS OF THE HOLY PROPHET

"Have We not expanded for you your soul;
And taken off from you your burden?"

THE 94th chapter of the Qur-án begins with the above verse. It is one of the earliest revelations. It came at a time when

THE PROPHET'S BROAD-MINDEDNESS

the Holy Prophet was surrounded with crushing difficulties. The sacred words came to him as a comfort and consolation, saying that if the task before him was so hard and gigantic, the calibre he had been given was enough to face it ; for it lay more in possessing largeness of soul or the expansion of breast than in having ample material means that a person surmounts difficulties and overcomes hardships. And the proof of it is abundantly met in the Prophet's later life. (1) " In enduring the hardest trials with the greatest forbearance and without ever uttering words of impatience such as are met with in the lives of other prophets, as the words *Eli, Eli, lama sabachthani* uttered by Jesus. (2) In the complete trust which he retained in the Divine Being when facing the greatest dangers. (3) In the great fortitude shown on various occasions. (4) In his praying for the forgiveness of his enemies after their persecutions had reached the utmost limit, while other prophets prayed for the destruction of their enemies on such occasions. (5) In his actually forgiving his severest enemies when he vanquished them."¹

The same largeness of soul is observable in the broadness of the morals he taught to others and their observance by him. He had multifarious duties as a spiritual teacher and guide, as a legislator, as a judge, as a general, as a king and ruler, as a husband, as a father, and as a friend. He occupied many other capacities. He performed all these duties with the utmost exactitude. This all goes to prove the same broadness of mind and heart. But there is one thing more, so unique and so noble in Muhammad : he extols other teachers of the world ; he defends them against their detractors, and gives the lie to all that has been said against their characters. Unfortunately people often seek to establish the greatness of their own teachers, by vilifying those of others, and the Christian missionary is the worst sinner of all in this respect. He does not even spare his own prophets, and I, for one, fail to understand his mentality. On the one side, he believes in the prophethood of many of the Hebrew patriarchs, and on the other he recounts their wicked deeds, and incidentally

¹ Muhammad Ali, in his English translation of the Qur-án.

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he maligns those who, as the Bible says, walked humbly with the Lord, and were His begotten sons. What should we think of the God of these misnamed missionaries, Who chose such unrighteous people as His mouthpiece and sent them to act as models for us? But the motives of these defamers of the "goodly fellowship of the prophets" are obvious. The deification of the Son of Mary demanded denunciation of the others, in their foolish judgment. To preach the Epiphany of that strange phase of Divine Love—He loved man so much that He gave the blood of his only Son to save humanity—these defamers of the righteous of God spare no one from their thorny tongues. They declare their adversaries to be "robbers and thieves" and use other harsh names; but the last of the Prophets came to rescue the noble race. He dignified them all; he made a general declaration that all prophets, wherever they were, were righteous and sinless. He then took them, one by one, and praised them in terms that reversed the calumny. The veracity of Abraham and Joseph was impugned in the Bible, but Muhammad declared that they were truthful. Lot was given a bad character, but Muhammad spoke of his pure character, and in this respect no one can exaggerate the indebtedness of Jesus to Muhammad. With one word the Qur-án removed all the slur that attached to the birth of Jesus in the opinion of the Jews, who in order to give the lie to the claims of Jesus, referred to Deut. xxii. 2. But Al-Qur-án¹ calls Jesus the "Spirit of God" and free from the touch of Satan, and this lifted above reproach the character of Mary and the birth of Jesus.

CHRISTMAS, THE PAGAN FESTIVAL

AN AVOWED ADMISSION

THE truth comes to the surface, though slowly but steadily. It establishes itself against odds. It is then admitted even by those whose interests become jeopardized by such admission. They have to do so in the long run, though with reluctance and with apologetic explanations. This we find to-day in the

¹ Holy Qur-án, iv. 171.

CHRISTMAS, THE PAGAN FESTIVAL

Church apologetics. Only a few years ago who on earth, with the exception of a few highly cultured people, could imagine in Christendom that in celebrating the Incarnation of God on the 25th of December they were only ceremonizing the Re-incarnation of the Sun-deity of the Pagan days, and that they were not worshipping the Son-God but the Sun-God? The author of *The Sources of Christianity* struck the right note at a right time. The Modernists were overhauling the Church, and revising their brief summary, and it was the right time to invite their attention to that which had been engrafted from Paganism on the simple faith of Jesus. The Khwaja did so, and his book did not fail to bear fruit. In reply to a letter from him, the editor of a well-known Church paper had to make the following admission: "I may say that Christians *do not claim that the birth of Christ occurred on 25th December*. The 25th December was a convenient date arranged by the Church for the celebration of the event. Neither is it claimed *that the Crucifixion actually occurred on the Friday before Easter Sunday* or that *Easter Sunday was the actual date of the Resurrection*; here again the Church fixed on these days as *most convenient* for the celebration, and not as identifying them with the occurrence."

We have heard of convenient memories, and of convenient words, but a convenient religion is something unimaginable and strange to the Eastern mind. Religion is truth, and not diplomacy. It must preclude all ideas of convenience. Moreover, everything has its reasonable limit. Had it been only the matter of adapting dates to commemorate some events in the life of Jesus, the theory of convenience, though repugnant to religious consciousness, would hold water, but it goes by the board when we find that not only dates, but events in their entirety, were as well taken from Paganism in connection with the said dates. *The Sources* shows that some nine such deities were born on the 25th of December of virgin womb, at the same hour and with the same attendant incidents that have been recorded of the birth of Jesus. Their other life-events were like those narrated of Jesus in the Bible: they were all killed or nailed to the wood by their

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enemies on the Friday before Easter Sunday and became resurrected on the said Sunday and rose to heaven. Let the learned editor of the Church paper find out himself if the crucial things in his faith have not become identified with Paganism.

However, the truth is coming to the surface, as we said before, and among the Christmas sermons of this year we have the following, though couched in graceful ecclesiastical coverings, from the Rev. D. Delta Evans :—

It is as right as it is inevitable that this should be so. By our observance of this festival once a year we are entering into our racial inheritance. For in a very true sense Christmas is older than Christianity. In part, it is the ancient Teutonic festival of the Yuletide. The very name "Yule," the patron saint of childhood, likewise Santa Claus, the decorated Christmas-tree, the blazing Yule-log—all these, with a variety of other familiar usages, preserve the traditions of an ancient racial past. Even among the Ancient Britons, our own ancestors, what is now our Christmas was the Festival of the Sun. It marked the farthest point that the sun receded away from the earth and, finding that he could go no farther, began his journey back again, thus once more to make the earth warm and the heart of man glad.

Out of this ancient Sun-festival, when men rejoiced that the departing quickener of warmth of life had turned again, and when even in dead of winter they already felt prophetically the gladness of spring, there came the joy of hope, the joy of the childlike heart of the race. Christmas is really the old pagan festival of childhood ; and Christianity was never more true to its own genius than when it baptized the old pagan festival into the household of its faith.¹

PROPHET'S TREATMENT OF AND ATTITUDE TOWARDS UNBELIEVERS AND IDOLATERS

CERTAIN European writers assert that Muhammad's gentleness of behaviour and goodness of manner towards the non-believers is only confined to his life at Mecca, when he was without power or influence, and consequently saw no other means of achieving his aims but through gentleness and goodness. We would quote, therefore, only those incidents which occurred in the Prophet's Medinite life—when the storm of opposition had

¹ *Southwark Recorder*, Bermondsey, December 25, 1925.

THE PROPHET'S GENTLENESS

subsided, when he was a king and the whole of Arabia had taken the oath of allegiance to him.

Abu Basra Ghaffari relates that while he was still an unbeliever he came to the Prophet and lodged with him. He drank the whole of the milk of all the goats of the house ; but the Prophet did not even disapprove of it, although the whole household had to pass the night in hunger.¹

Abu Huraira relates another incident of like nature. A non-believer passed the night as a guest of the Prophet, who offered him the milk of one goat ; he drank it. The second goat was milked ; he drank it, unhesitatingly. One after another, seven goats were milked, and he did not show any signs of satiety. The Prophet did not take it ill.² It is related that in the morning the visitor accepted Islam.

A certain lady named Asmá relates that her mother was a non-believer when the Truce of Hudaibiyya was concluded. She travelled to Medina to seek help from Asmá, her daughter, in respect of a certain difficulty into which she had fallen. Asmá did not know what treatment to accord to her mother, who had refused till then to accept the veracity of the mission of the Prophet. To take counsel, therefore, she came to the Prophet, who told her to treat her kindly.³

Abu Huraira's mother was an unbeliever ; she lived with her son. On account of bitter hatred and utter ignorance, she used vile language towards the Prophet. Abu Huraira related his trouble before the Prophet, who, instead of being furious, raised his hands in prayer for her.⁴

Bilal, who was, so to say, the steward of the house of the Prophet, would buy things from the market for the house. Owing to poverty he had to make purchases on credit, and he would pay off the debt whenever he got money. Once he was going to a street wherein lived an unbeliever who knew that Bilal made purchases for the Prophet. He called out : " Oh, Bilal, if you wish to buy on credit, then buy from me." He assented. Soon afterwards, while Bilal was calling for prayers, he was suddenly interrupted by that unbeliever, who addressed him thus : " Oh, Nigger." Bilal made reply to

¹ Musnad.

² Tirmizi.

³ Bukhari.

⁴ Bukhari.

him, politely: "Here am I at your service." He said: "Do you know you must pay up the amount within the next four days; and if you fail to keep your promise, I will make you tend goats for me." Bilal approached the Prophet after prayers were over and related the whole story. "I have got no money with me; I shall have to face the unbeliever tomorrow. He will put disgrace on me, unmindful of who may be present there. Therefore I request you to allow me to flee away rather than bear this insult; I will return to you when I shall have arranged for the payment of the debt." He left the Prophet and made preparations for leaving Medina. Early in the morning, when he was ready to set out on his journey, a man came to him running and informed him that the Prophet wanted to speak to him. Bilal went, and found to his surprise that there were standing four camels laden with corn. The Prophet said to Bilal: "Congratulations to you; these camels have been sent by the Chief of Fidak." Bilal took them to the market for sale and came to inform the Prophet that the debts were cleared off. But the Prophet did not so much as admonish the unbeliever for his impudence to a man who was the Prophet's friend—devoted and dear friend. This event occurred in the seventh year of Hegira.¹

LESSONS FROM THE QUR-ÂN

By SYED MAQBOOL AHMAD

THE following substitute the Ten Commandments of Tora:—

I. "Say: Come! I will recite what your Lord has forbidden to you, that you do not associate anything with Him, and show kindness to your parents, and do not slay your children for fear of poverty—We provide for you and for them—and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice: this He has enjoined upon you that you may under-

¹ Abu-Daud.

LESSONS FROM THE QUR-ÂN

stand ; and do not approach the property of the orphan except in the best manners until he attains his maturity ; and give full measure and weigh with justice—We do not impose on any soul a duty except to the extent of his ability ; and when you speak, then be just though it be against a relative, and fulfil Allah's covenant ; this He has enjoined upon you that you may be mindful." (Al-Anaam, 152-153.)

2. " Say : My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know." (Alaaraf, 32-33.)

3. " And do not make mischief on earth, after its reformation, and call on Him fearing and hoping ; surely the mercy of God is nigh to those who do good to others." (Alaaraf, 56.)

4. " Surely Allah enjoined the doing of justice and the doing of good to others and the giving to the kindred, and He forbids indecency and evil and rebellion ; He admonishes you that you may be mindful." (Al-Nahl, 90.)

5. " Repel evil by what is best ; We know best what they describe." (Almomin, 96.)

6. " And We have enjoined on man goodness to his parents, and if they contend with you that you associate others with Me, of which you have no knowledge, do not obey them ; to Me is your return, so I will inform you of what you did." (Alankaboot, 8.)

7. " And We have enjoined upon man the doing of good to his parents ; with trouble did his mother bear him and with trouble did she bring him forth, and the abearing of him and weaning of him was thirty months ; until when he attains his maturity and reaches forty years, he says : My Lord ! grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, and I may do good which pleases thee. And do good to me in respect to my offspring : surely I turn to Thee, and surely I am of those who submit. These are they from whom we accept the best of

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what they have done and pass over evil deeds, among the dwellers of the garden ; the promise of truth which they were promised." (Ahqaf, 15-16.)

8. " And your Lord has commanded that you shall not serve any but Him and goodness to your parents." If either or both of them reach old age with you, say not to them, " Ugh," nor chide them, and speak to them a generous word. And make yourself submissively gentle to them, and say : O my Lord ! have compassion on them, as they brought me up when I was little. Your Lord knows best what is in your minds ; if you are good then surely He is Forgiving to those who turn to Him frequently. And give the near of kin his due and to the needy and the wayfarer, and do not squander wastefully. Surely the squanderers are the fellows of the devils, and the devil is ever ungrateful to His Lord. And if you turn away from them to seek mercy from your Lord which you hope for, speak to them a gentle word. And do not make your hand to be shackled to your neck nor stretch it forth to the utmost limit of its stretching forth, lest you afterwards sit down blamed, stripped off. Surely your Lord makes plentiful the means of subsistence for whom He pleases and He gives according to a measure ; surely He is ever Aware of, Seeing, His servants. And do not kill your children for fear of poverty ; We give them sustenance and yourselves too ; surely to kill them is a great wrong. And go not nigh to fornication ; surely it is an indecency and evil is the way. And do not kill any one whom Allah has forbidden except for a just cause, and whoever is slain unjustly, We have indeed given to his heirs authority, so let him not exceed the just limit in slaying ; surely he is aided. And draw not near to the property of the orphan except in a goodly way till he attains his maturity, and fulfil the promise ; surely every promise shall be questioned about. And give full measure when you measure out, and weigh with a true balance ; this is fair and better in the end. And follow not that of which you have not the knowledge ; surely the hearing and the sight and the heart all of these, shall be questioned about that. And do not go about the land exultingly, for you can not cut through the earth nor reach

LESSONS FROM THE QUR-ÂN

the mountain in height. All this—the evil of it—is hateful in the sight of your Lord.” (Al-bani Israel, 23–38.)

9. “O Prophet, when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.” (Almumtahina, 12.)

10. “O you who are covered! Arise and warn, and your Lord do magnify, and your garments do purify, and uncleanness do shun, and bestow not favours that you may receive again with increase, and for the sake of your Lord be patient.” (Al-Mudassir, 1–7.)

11. “Therefore as for the orphans, do not oppress, and as for him who asks do not chide him.” (Ad-Duha, 9, 10.)

The Sermon on the Mount may with advantage and for practical utility be compared with the following beautiful verse put in the mouth of the Prophet of Ethiopia, Luqman:—

“And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous inequity—and We have enjoined man in respect of his parents—his mother bears him with faintings upon faintings, and his weaning takes two years—saying: Be grateful to Me and to both your parents; to Me is the eventual coming. And if they contend with you that you shall associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then I will inform you of what you did O my son! surely if it is the very grain of mustard seed, even though it is in the heart of a rock, or high above in the heaven, or deep down in the earth, Allah will bring it to light; surely Allah is Knower of subtilities, Aware. O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you: surely this is one of the affairs earnestly enjoined. And do not turn your face away

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from the people in contempt, nor go about the land exulting too much ; surely Allah does not love any self-conceited boaster. And pursue the right course in your going about, and lower your voice : surely the most hateful of voices is the braying of the asses." (Luqman, 13-19.)

GOOD SOCIAL AND MORAL CODE.

1. " O you who believe ! do not enter the houses other than your own, until you have asked permission, and saluted their inmates ; this is better for you, that you may be mindful. But if you do not find any one therein, then do not enter them until permission is given to you ; and if it is said to you, Go back, then go back ; this is purer for you ; and Allah is Cognizant of what you do. It is no sin in you that you enter the uninhabited houses wherein you have necessities ; and Allah knows what you do openly and what you hide." (An-Nur, 27-29.)

2. " Say to the believing men that they cast down their looks and guard their private parts, that is purer for them ; surely Allah is Aware of what they do. And say to the believing women that they cast down their looks and guard their private parts except what appears thereof, and let them wear head-coverings over their bosoms and not display their ornaments except to their fathers, or the fathers of their husbands, or their brothers, or their brother's sons, or their sister's sons, or their women, or those whom their right hands possess, or the male servants not having need of women, or the children who have not attained knowledge of what is hidden of women ; and let them not strike their feet so that what they hide of ornaments may be known ; and turn to Allah all of you, O believers ! so that you may be successful." (An-Nur, 30-31.)

3. " O you who believe ! let those whom your right hands possess, and those of you who have not attained to puberty ask permission of you three times before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall ; these are the three times of privacy for you ; neither is it a sin for you, nor for them

LESSONS FROM THE QUR-ÂN

besides these ; some of you must go round about waiting upon others ; thus does Allah make clear to you the communications, and Allah is Knowing, Wise. And when the children among you have attained to puberty, let them seek permission as those before them sought permission ; thus does Allah make clear to you His communications, and Allah is Knowing, Wise. And as for women advanced in years, who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments ; and if they restrain themselves it is better for them ; and Allah is Hearing, Knowing." (An-Nur, 58-63.)

4. "O you who believe ! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished—but when you are invited enter, and when you have taken the food, then disperse, not seeking to listen to talk ; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind the curtain ; this is purer for your hearts ; and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever, surely this is grievous in the sight of Allah. If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things. There is no blame on them in respect of their fathers, nor their sons, nor their brothers, nor their brother's sons, nor their sister's sons, nor their own women, nor of what their right hands possess ; and be careful of your duty to Allah ; surely Allah is a witness of all things. Surely Allah and His angels bless the Prophet. O you who believe ! call for a Divine blessing on him and salute him with becoming salutations." (Al-Ahzab, 53-56.)

5. "O Prophet ! say to your wives and your daughters and the women of the believers that they let down upon them their lower garments ; this will be more proper, that they may be known, and thus they will not be given trouble ; and Allah is Forgiving, Merciful." (Al-Ahzab, 58.)

6. "O you who believe ! be not forward in the presence of Allah and His Apostle, and be careful of your duty to Allah ;

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surely Allah is Hearing, Knowing. O you who believe ! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak to one another, lest your deeds become null while you do not perceive. Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding against evil ; they shall have forgiveness with great reward." (Al-Hujurat, 1-3.)

7. "O you who believe ! let not one people laugh another people to scorn, that they may be better than they, nor women laugh at other women, perchance they may be better than they ; and do not find fault with your own people nor call one another by nicknames ; evil is a bad name after faith, and whoever does not turn, these it is that are unjust. O you who believe ! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy, nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother ? But you abhor it, and be careful of your duty to Allah, surely Allah is Oft-returning to mercy, Merciful. O you men ! surely We have created you of a male and female, and made you tribes and families that you may know each other ; surely the most honourable of you with Allah is the one among you most careful of his duty ; surely Allah is Knowing, Aware." (Al-Hujurat, 11-13.)

8. "O you who believe ! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding against evil, and be careful of your duty to Allah, to whom you shall be gathered together. Secret counsels are only the work of the devil, that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely." (Al-Mujadilah, 9-10.)

9. "O you who believe ! when it is said to you, Make room in your assemblies, then make ample room, Allah will give you ample ; and when it is said, Rise up, then rise up, Allah will exalt those of you who believe, and those who are given knowledge, in high degree ; and Allah is Aware of what you do. O you who believe ! when you consult the Apostle, then

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offer something in charity before your consultation ; that is better for you and purer ; but if you do not find, then surely Allah is Forgiving, Merciful. Do you fear that you will not be able to give in charity before your consultation ? So when you do not do it and Allah has turned to you mercifully, then keep up prayer and pay the poor-rate and obey Allah and His Apostle ; and Allah is Aware of what you do." (Al-Mujadilah, 11-13.)

PATIENCE AND STEADFASTNESS ENJOINED.

1. " O you who believe ! be patient and vie in endurance and remain steadfast, and be careful of your duty to Allah, that you may be successful." (Al-Imran, 199.)

2. " And bear patiently what they say and avoid them with a becoming avoidance. And leave me and the rejectors, the possessors of ease and plenty, and respite them a little." (Al-Muzammil, 10-11.)

(To be continued.)

SAYINGS OF THE HOLY PROPHET MUHAMMAD

WABISAH-BIN-MABID says : " Verily the Prophet of God said to me : ' O, Wabisah, are you come to ask what is righteousness and what is sin ? ' I said : ' Yes, I have come for this.' Then the Prophet joined his fingers and struck them upon my breast and said : ' Ask the decision from your own heart.' This he repeated thrice : ' Righteousness is a thing from which your heart and soul find firmness and rest, and sin is that which cuts into your heart and creates doubt in your breast, although one might have given decision to the contrary.' " (Ahmad-bin-Hanbal.)

Atiyya-tus-S'adi says : " The Prophet of God said : ' A servant cannot claim to be one of those who guard themselves against evil until he leaves things allowed, fearing lest they should lead to the things not allowed.' " (Tirmizi ; Ibn-Maja.)

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Ibn-Abbas says: "The Prophet of God said: 'Things are of three kinds: those the road of which is quite clear—follow them; those whose wrong course is quite clear—abstain from them; and those in which there is difference of opinion—leave them to Allah.'" (Ahmad-bin-Hanbal.)

Hasan-bin-Ali-bin-Abdullah says: "The Prophet of God said: 'Leave that which casts you in doubt, because truth is the cause of comfort to mind and lying is the cause of doubt.'" (Tirmizi; an-Nasai.)

Abu-Thalaba al Khushani says: "The Prophet of God said: 'Verily God has given commandments which are obligatory—lose them not; and He has forbidden the unlawful—violate them not; God has fixed limits—trespass them not. He has remained silent on certain things without forgetting—debate not about them.'" (Ad-Dâr Qutnî.)

MUHAMMAD—THE PRAISED

A NON-MUSLIM gentleman, on a Muslim platform, addressed and impressed upon a large audience the great transformation that took place at the advent of Muhammad, the greatest exponent of practical rather than theoretical aspects of human thought.

The following is the full text of the address delivered by Mr. A. R. Wadia, B.A. (Barrister-at-Law), University Professor of Philosophy, Maharaja's College, Mysore, on the occasion of the celebration of the Birthday of the Holy Prophet Muhammad, by the Muslim Students' Association, on Sunday, the 18th of October, 1925. The subject was "Some Thoughts on the Prophet and His Work." Yakub Hasan, Esq. (Madras) presided.

"Mr. President, Ladies and Gentlemen,—I am afraid I cannot adequately give expression to the depth of my feelings of gratitude towards the organizers of to-day's gathering. I know the sacred character of to-day's gathering. It is in every sense of the term a religious gathering, and on an occasion like this I am fully conscious that anyone of you who has

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been born and bred in the great religion propagated by the Great Prophet so many centuries ago would undoubtedly speak with greater authority, greater justice and greater weight than ever I can hope to do. But as you, Sir (addressing the Chairman), have pointed out, perhaps there is also a utility in allowing a non-Muslim to speak on a professedly religious Muslim platform ; I should certainly have hesitated to respond to the kind call of the Secretary of this Association if I had not the consciousness that just a year ago two of the most eminent non-Muslims of the world addressed you from this platform, and I felt that in all humility I can tread, in however humble a fashion, in the footsteps of those two mighty speakers, the Right Hon. Mr. V. S. Srinivasa Sastri and Dr. Annie Besant. I am also conscious of the spirit of the times when somehow the different religions are not so wholeheartedly separated from one another, as used to be the case in the past. Somehow there is a great feeling in the world, which brings together all the worshippers of the one Great God, although each of them might in his own way follow the precepts of the different Prophets that have revealed the message of the Almighty. We have the case in Mysore where so many Muslims pray in a Mosque built at the expense of the generous Hindu Prince who rules over the destinies of this State (hear, hear) ; and I felt that if as a non-Muslim I can do my humble bit to bridge over the gulf which unfortunately separates all the different worshippers of God, it would not be right on my part to refuse such a call. That is all the justification that I can offer to this enlightened gathering for my presence here, and I can only trust to your generosity to overlook all the faults of my little and humble attempt.

“There is a certain appropriateness in celebrating the birthday of the Prophet, who, in the language of the worldly, passed away from this earth so many centuries ago. But it is a mistake to imagine that physical death ever can mean a real death for the great—and Muhammad the Prophet of Arabia was undoubtedly among the greatest of mankind. If you ask me what struck me particularly in the life of the Prophet, I would say at the very beginning the cool rationalism

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of his system appealed to me. Various religions vie with one another in endowing their Prophets with the working of miracles, and the miracles may to-day appeal to one only whose faith is so weak as to need artificial supports, but it struck me that the Prophet did very wisely in renouncing all attempts at miracles, pointing to the supreme miracle of his life, the Qur-án, which has moulded the lives of so many millions of human beings, generation after generation. But even greater than this miracle seems to me to be the miracle that he achieved in the practical reformation that he brought about even in his own lifetime amidst circumstances most uninviting and in an environment most unpromising.

“In order to appreciate the greatness of the Prophet's work, it is necessary for us to realize the peculiar circumstances under which he was born and bred. Arabia in the pre-Muhammad days was not the Arabia that it became a century later. It was an Arabia which would sacrifice young lives of girls by burying them alive; it was an Arabia which was steeped in the worship of idols; and it was an Arabia which was inhabited by people who had not known the soft grace of civilization—men who were stern, men who were untamed, genuine sons of the desert, and what was worse, men who appeared untamable. And yet, luckily for Arabia, there arose this great genius, who rose and moulded such an unpromising environment with such a wonderful effect. This is a matter that has been recorded by historians again and again. Where once Arabia was divided into a number of warring tribes, Muhammad the Prophet evolved out of that a unified nation; strong to assert its rights and strong to impose what it considered to be the right creed on all who differed from them. Where Arabia was not at all valuing the lives of women, Muhammad the Prophet gave a new lease of self-respect, not merely to the male, but to the tender female, and even to the helpless slave. Where Arabia was steeped in idolatry, Muhammad the Prophet asserted the worship of One True God, to be worshipped, not through intermediaries, not through images, but directly. That was the beautiful religion propagated at that time, and as a result of it we find the uncivilized Arabs

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becoming the most civilized people and imposing their civilization, not at the point of the sword, but by the force of logic and keen thought, even on such hostile civilizations as that of the Middle Ages and far away to the borders of China. That seems to me to have been the greatest miracle that any Prophet could ever boast of, and it is such a miracle that is the precious heritage that mankind has inherited. Well, how was this great miracle achieved? There is not the slightest doubt that it was achieved by the powerful and fascinating personality of the Prophet."

MESSAGE TO MY BRETHREN IN ISLAM

"Say: If you love Allah, then follow me; Allah will love you, and forgive you your fault, and Allah is Forgiving, Merciful."—HOLY QUR-AN, iii. 30.

My "New Year's Message" to my Brethren in Islam has been highly appreciated, and I have been invited to write more on the same subject. In pursuance of the above sacred quotation I would in one word say: "Follow Muhammad." May the choicest blessings of Allah be upon him. And for this purpose I would lay before my readers his life in his days in Mecca.

The life in Mecca had been a life of adversity, of trial, of worries; in Medina it was a life of success and of prosperity. And herein lies a lesson for the Muslims of to-day. Their condition is more like the Prophet's experience in Mecca; it is a time of trial. But if they persevere, if they show high morality, if they come out faithful, if they become united and active, if they be but true to themselves, to their brethren, to their faith, to their Prophet and to their God, they will meet with the same success that came to Muhammad.

In the furnace of trial and persecution the ore of character becomes burnished gold. Adversity and hardship bring out what lies in man; they either make of him an everlasting

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character the light of which shall shine always and everywhere, or reduce him to nothingness and oblivion. Therefore those who aspire after success must be prepared to tread the road of hardship and trials.

The call that came to Muhammad in the cave caused a great trembling to come upon him; he hastened home to his wife bidding her cover him in something, he asked her what had happened to him. When he was a little recovered, he said: "O Khadija!" (his wife) "He of whom one would not have believed it, has become either a soothsayer or one 'possessed.'" She replied: "God is my protector, O Abu'l Kasim!" (another name of Muhammad) "He will surely not let such a thing happen unto thee; for thou speakest the truth; returnest not evil for evil, keepest faith, art of a good life, and kind to thy relations and friends; neither art thou a babbler in the market-places. What has befallen thee? Hast thou seen aught terrible?" Muhammad replied: "Yes." And he told her what he had seen. Whereupon she answered and said: "Rejoice, O dear husband, and be of good cheer, He in whose hands stands Khadija's life is my witness, and thou shalt be the Prophet of this people." Had Muhammad been an impostor, would he have gone to his own home in this condition and in this terrified frame of mind; and to a person who, as his wife, knew everything of good and bad in him; and would she have accosted him thus, if his past character had not been worthy of a Prophet? Jesus could not inspire any faith among his nearest relatives. His brothers had no belief in him;¹ they endeavoured to take possession of his person "believing him to be out of his mind."² But Muhammad opened his soul to those who knew him best, those who were his closest relations and dearest friends—his wife, his beloved cousin, and his intimate friends—and those who lived with him and noted all his movements. Had they observed the slightest sign of worldliness, or want of faith, they could hardly have been convinced of his inspiration. Their acceptance of his mission speaks volumes for his stalwart character and his truthful nature. Let the old Patriarch Abû

¹ John vii. 5.

² Mark iii. 21.

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Tâlib, his uncle, when invited to Islam, say: "I cannot abjure the religion of my fathers"; but when he was informed by his own son Ali of his belief in Muhammad, Abû Tâlib would say: "Well, my son, he (Muhammad) will not call thee to anything save that which is good; therefore thou art free to cleave unto him."

When the Prophet gave out his claim to prophethood, it is said that the Meccans, who had an intimate knowledge of him, were of opinion that to believe that Muhammad was a liar or an impostor was out of the question, because it was against his nature to tell lies or impute lies. They said that they were rather of opinion that he had lost his senses. Others believed that he had fallen a victim to poetical exaggerations. That is why the Qur-ân makes mention of the false notions of the Meccans, and contains references to such words as "Muhammad is a poet," "Muhammad is insane," "Muhammad is possessed." In spite of all this, they never called him a liar. Once, when the élite of the Koreish were sitting together and talking, the topic turned on Muhammad. Nazr-bin-Hârith, who was the most experienced in worldly matters of all the Koreish, intervened and said: "O Koreish, you have not been able to devise any plan to get out of the difficulty which has descended on you. Muhammad grew up from his childhood to be a young man before your eyes. You know full well that he was the most honest, the most veracious, the most charming of all of you. And when his hair is growing grey, and when he has placed his ideas and claims before you, it is you who have the audacity to say: 'He is a magician, he is a soothsayer, he is a poet, he is mad.' By God, I have listened to what Muhammad says and preaches. Muhammad is neither a magician, nor a poet, nor a madman, nor a soothsayer. I believe some new calamity is going to befall you." Abu Jihl, the uncle of the Prophet and the implacable enemy of the Prophet, used to say: "Muhammad, I do not say you are a liar, but whatever you preach is untrue and I hold it to be false." *

For three long years after the Call he laboured quietly to

* Ibn-i-Hishâm.

* Tirmizi.

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wean his people from the worship of idols, but the ancient cult was deeply rooted among them ; and his own tribe had a vested interest in the old worship. It involved their prestige and maintenance, and hence the great opposition that came from this quarter. It was a sort of life-and-death struggle for the first three years, during which period he secured but very few converts ; yet his heart never failed him. He preached quietly and calmly. Though the people at Mecca thought him crazed and " possessed," still they did not obstruct him, at the first. But the call came again : " O you who are clothed ! Arise and warn, And magnify your Lord, And purify your garments, And shun uncleanness." The warning was to convey the message to others, and to wean them from their gross practices, and warn them to shun their unclean ways, and thus to purify the spiritual garments in which they had been clothed by reason of their wrong beliefs and evil actions. Muhammad, after this Divine message, determined to appeal to the Koreish to abandon their idolatry. He convened an assembly at the Safa Mountain ; he ascended the small hill and called out : " O people of the Quraish ! " When all of them were assembled, he thus addressed them : " If I were to tell you that behind this mountain there was lying hidden a large army, would you believe in me ? " All of them said : " Certainly, only because, within our knowledge, you have never told a lie." Then he spoke to his people of their wickedness in the sight of the Lord, their folly in adoring idols that they themselves had made. He warned them of the fate that had befallen those who heeded not the words of their Prophets in past days. But he was mocked and derided ; taunted and scoffed at. Thus failing in his attempt to convert the Koreish, he went to the strangers who visited Mecca for trade or pilgrimage. He preached to them the words of God ; but the Koreish interfered. They posted themselves in the different streets of the town, and warned the strangers against holding any communication with Muhammad, whom they declared to be a dangerous magician. Calumnies, libel and vilification came

• Bukhari.

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from them continuously, but could not silence the warner. His perseverance aroused open and violent opposition. He was forbidden to say his prayers in the Ka'aba, and was pursued wherever he went. But nothing could make him waver. Often he was in imminent danger of his life, but his calm and self-control were a match for their murderous intentions, which utterly failed to put a stop to conversion, and had no effect whatever on the zeal and ardour of the preacher: the more his enemies increased in their persecution, the more he put his heart and soul into his preaching. His enemies collected all their forces, but he told them about the punishment which had alighted on the tribes of old, that had not heeded the warning of the Divine messenger, was awaiting them, and that they were "deaf, dumb and blind, therefore they shall not retrace their steps." Muhammad, and with him a few of his new followers, were not at once molested, but the rest were victimized under an organized system of persecution. Each family tortured its own members or dependents. "They were thrown into prison, starved and then beaten with sticks. They were exposed to the burning heat of the desert on the scorching sand, where, when reduced to the last extremity by thirst, they were offered the alternative of worshipping the idol or death."¹ But the perseverance of Muhammad inspired his followers to stand firm in his faith, though many were killed. Muhammad saw all the sufferings of his disciples, but nothing could affect his determination. When the Koreish perceived that "the blood of the martyrs was the seed of the Church," they bethought them of other means to stop the Prophet. Worldly-wise as they were, they thought that the things of the world might persuade him to give up his denunciation of their faith and prestige. They therefore approached him one day when he was sitting in the Ka'aba, and 'Otba, representing the Koreish, said: "O son of my brother, thou art distinguished by thy qualities and thy descent. Now thou hast sown division among our people, and cast dissension in our families; thou denouncest our gods and goddesses; thou dost tax our ancestors with impiety. We have a proposition to

¹ Syed Ameer Ali.

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make to thee ; think well if it will not suit thee to accept it.' 'Speak, O father of Walid'—name of a Son of 'Otba—said the Prophet ; 'I listen, O son of my brother.' Commenced 'Otba : 'If thou wishest to acquire riches by this affair, we will collect a fortune larger than is possessed by any of us ; if thou desirest honours and dignity, we shall make thee our chief, and shall not do a thing without thee ; if thou desirest dominion, we shall make thee our king ; and if the spirit (demon) which possesses thee cannot be overpowered, we will bring thee doctors and give them riches till they cure thee.' And when he had done, 'Hast thou finished, O father of Walid ?' asked the Prophet. 'Yes,' replied he. 'Then listen to me.' 'I listen,' he said. 'In the name of the most merciful God,' commenced the Warner, 'this is a revelation from the most Merciful : a book, the verses whereof are distinctly explained, an Arabic Koran, for the instruction of people who understand ; bearing good tidings, and denouncing threats : but the greater part of them turn aside, and hearken not thereto. And they say, 'Our hearts are veiled from the doctrine to which thou invitest us ; and there is a deafness in our ears, and a curtain between us and thee : wherefore act thou as thou shalt think fit ; for we shall act according to our own sentiments.' 'Say, Verily I am only a man like you. It is revealed unto me that your God is one God : wherefore direct your way straight unto Him ; and ask pardon of Him for what is past. And woe be to the idolaters, who give not the appointed alms, and believe not in the life to come ! But as to those who believe and work righteousness, they shall receive an everlasting reward.'¹ When the Prophet finished this recitation, he said to 'Otba : 'Thou hast heard, now take the course which seemeth best to thee.'"²

The temptation and the tempter in the form of man, and not a vision or a dream as we read in the Bible.

When the cruelties of the Meccans became more and more unbearable, Muhammad advised some of his followers to seek

¹ Holy Qur-án, Sura xii.

² Ibn-i-Hishám ; *Spirit of Islam*.

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refuge in Abyssinia. Acting upon the advice, fifteen of the new converts emigrated to Abyssinia. They were followed by others, but the hostility of the Koreish pursued them even there. The Abyssinian king, however, did not listen to the Meccans. The foiling of their attempt and the discovery that successful emigration to Abyssinia was followed by similar emigration, added fuel to the fire of their hatred. They fell, with all the fury of demons, upon Muhammad, but he was a man of super-calibre. He stood bravely at his post and pursued his Mission amidst every insult and outrage. Again they came to him with offers of honour and riches, if he would but desert from his mission ; but they received the same reply in the following words : “ I am neither desirous of riches nor ambitious of dignity nor of dominion ; I am sent by God, who has ordained me to announce glad tidings unto you. I give you the words of my Lord ; I admonish you. If you accept the message I bring you, God will be favourable to you both in this world and in the next ; if you reject my admonitions, I shall be patient, and leave God to judge between you and me.” The Meccans took it as an insult. Then they lost patience with Muhammad. They sent deputations to Abû Tâlib, his uncle, asking him to stop his nephew from preaching against their religion. But Muhammad persisted in his denunciation of their ungodliness and impiety. Next they closed the doors of the Ka'aba, where he used to go and preach his religion to others, against the Prophet. They went to Abû Tâlib in a body with an ultimatum, and said : “ We respect thine age and thy rank, but our respect for thee has bounds, and verily we can have no further patience with thy nephew's abuse of our gods, and his ill words against our ancestors ; wherefore do thou either prevent him from so doing, or thyself take part with him, so that we may settle the matter by fight until one of the two parties is exterminated.” These portentous words weighed heavily on Abû Tâlib. He sent for Muhammad and, informing him of what the Koreish had said, begged him to give up his mission. It appeared as though Abû Tâlib wished to withdraw his protection from Muhammad ; but nothing would bend the

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master will, and Muhammad replied firmly : " O my uncle, if they placed the Sun on my right hand and the Moon on my left to force me to renounce my work, verily I would not desist therefrom until God had made manifest His work, or I had perished in the attempt." This he said and was about to depart, when the old Patriarch called aloud : " Son of my brother, come back ; say whatsoever thou pleasest, for by thy Lord, I will not abandon thee, nay, never." This declaration of Abû Tâlib increased the Meccan fury, and they determined to exterminate the Hâshimites and Muttalibites, the clan of Abû Tâlib. They made a league against the family and excommunicated it—forbidding all and sundry to enter into any contract of marriage with them, or to buy or sell to or from them. It meant open war, and the Hâshimites were few in number ; they had to take refuge somewhere. They went to a long, narrow mountain gorge which had only a small, narrow entry. There they lived in a state of privation for three full years, suffering often the pangs of hunger and thirst, but the undauntable will became more strengthened. The Prophet could not preach for the whole of the year, seeing that to leave the place of refuge was a suicidal act ; it would have been courting immediate death, but when the sacred months came every year, when violence was deemed sacrilege, the Teacher would come out of his prison and preach his religion to those who came on pilgrimage from abroad. The Meccans could not hurt him, on account of the sacred months, but they mocked and scoffed at him and gave him every harsh name. These conditions continued for three years up to the tenth year of his mission, when, through the intercession of other tribes, the ban of excommunication was removed and the Hâshimites came out of the dungeon. But the coming year dealt the Prophet a heavier blow. His uncle and his wife died one after the other. In the former he lost the protector of his youth, and one who stood between him and his enemies, and in the latter a life long sympathizer and a true counsellor. Despairing of the Meccans, but never despairing of his Mission, the Prophet now tried to change the scene of his Ministry. He went to Taif—a town some forty miles from Mecca—with

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his servant Zaid. He spoke to the people of Taif about his Mission, warning them against idolatry and calling them to the worship of God. The preaching aroused strong indignation, and he was driven from the city. The rebels and the roughs of the town followed him, abusing and pelting him with stones. Wounded and bleeding, thirsty and famished, he went to a hillock, and raising his hands towards heaven, he cried : " O Lord, I make my complaint to Thee. Out of my feebleness and the vanity of my wishes I am insignificant in the sight of men ; O Thou Most Merciful ! Lord of the weak, Thou art my Lord. Forsake me not. Leave me not a prey to strangers nor to mine enemies. If Thou art not offended, I am safe. I seek refuge in the light of Thy countenance by which all darkness is dispelled and peace cometh here and hereafter. Solve Thou my difficulties as it pleaseth Thee. Guide these people in the right path, for they do not know what they do."

Noble words, worthy of noble lips ; conscious of the insignificance he has been reduced to, and yet with such a splendid reliance on God. " If Thou art not offended, I am safe," are words that show no despondency, no complaint and no doubt as to his being unforsaken by God. " Solve Thou my difficulties as it pleaseth Thee"—another noble expression eloquent enough to enlighten the narrow-minded Church missionary who ignorantly harps on the uniqueness of " Thy will and not mine." The concluding portion of the prayer reminds me of that of Jesus when he says : " Forgive them, for they know not what they do." But the Prophet says : " Guide them in the right path, for they know not what they do"—words suiting the circumstances of the speakers respectively, and proving their truth. Jesus had no chance of gaining over his enemies in his lifetime a power which could enable him to show his magnanimity of soul in the form of forgiveness. He implores God to " forgive them." Muhammad had to reach that climax ; he had to forgive them himself. It was so, within the knowledge of God. Besides, the words inspired on the lips of the latter are more comprehensive. They go further, and include *forgiveness*. Forgiveness is only for the things past ; guidance to righteousness is for the past

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as well as for the future, for no one can tread the path of righteousness with his past sins unforgiven. So the Holy Prophet not only prays for the forgiveness of his enemies' past deeds but for their future righteousness as well. The words were prophetic, and have proved so, for Muhammad became supreme and his oppressors, whenever they came to him, received treatment of unparalleled kindness.

Muhammad returned to Mecca with a wounded heart, but he did not relax his efforts. His preaching continued, but now was chiefly addressed to the strangers who came to Mecca in the days of pilgrimage. One day he met six men from Medina. They listened to his words and accepted his Mission. The next year the same Medinites brought six more of their fellow-citizens, but the latter came as deputies to represent the principal tribes of Medina. They also became his converts, and the pledge they took was this :—

We will not associate anything with God, we will not steal, nor commit adultery, nor fornication ; we will not kill our children ; we will abstain from calumny and slander ; we will obey the Prophet in everything that is right ; and we will be faithful to him in weal and in sorrow.¹

The Prophet used almost always to take the pledge from his proselytes in these words. They not only show the evil conditions of the times in Arabia at the time of the Prophet's coming, but they also show the nature of the reform which he intended ; and history shows that when he left the world all these evils had become extinct among his followers. There is one thing also in the pledge which is very remarkable and shows the real worth of the personality he possessed, and that is selflessness, which is, in fact, the groundwork of every high moral system—love, generosity, courage, honesty, fair dealing, etc. Every high morality is founded on selflessness. In the above pledge Muhammad seeks obedience, not for his

¹ Ibn-i-Hishâm.

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own self-aggrandizement, but in everything that is right : no personal element works in him. After the pledge, the Medinites returned to their town, accompanied by a Muslim from Mecca, who was charged with the duty of teaching them the fundamental doctrine of the new religion. Though the new faith began to spread rapidly in Medina, Muhammad had to face the most perilous period of his life in those days. But the occasion brought out his real worth. The grandeur of his character and his sublime trust in God were a marvel to men. His resolution of purpose, his steadfastness to his cause against overwhelming odds, and his sincere belief in his own Mission and its final victory, have extracted the following words even from an enemy, like Sir William Muir :—

“ Mahomet, thus holding his people at bay, waiting, in the still expectation of victory, to outward appearance defenceless, and with his little band, as it were, in the lion's mouth, yet trusting in His Almighty power whose messenger he believed himself to be, resolute and unmoved—presents a spectacle of sublimity paralleled only in the sacred records by such scenes as that of the prophet of Israel, when he complained to his Master, ‘ I, even I only, am left.’ ”¹

The next year the Medinites came to see the Master they were seventy-five in number, and had come to invite him to their town. Muhammad spoke to them of the risks they incurred by embracing Islam and inviting him to their city, but they replied that they were fully conscious of the danger, and added : “ Speak, O Prophet of God, and exact any pledge for thyself and thy God.” The usual pledge was taken, and then they said : “ If we die in the cause of God, what shall be our return ? ” “ Happiness hereafter,” was the reply. No promise of kingdom or placing their children on the right side of his throne when he should be in glory.

This conference of the Medinites with Muhammad, though it took place secretly at night, was, however, observed, and it made the Meccans redouble their persecution of the Prophet and his disciples. Their position became more and more critical ; until at last a general massacre seemed imminent.

¹ *Life of Muhammad*, vol. ii, p. 228.

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Muhammad advised his followers to emigrate secretly to Medina. Family after family of the new converts began to disappear from Mecca, but Muhammad would not leave the place. The moment of trial came. He was urged to fly to Medina, and every facility was arranged to enable him to reach the place of safety and protection, but he would not leave any of his friends behind him; he would wait for the time when all of them left the place of danger. The storm was at its height, but it did not intimidate the Prophet. All his disciples left for Medina excepting Ali and Abu Bakr.

The Koreish saw the situation, and realized what it would mean to them if Muhammad reached Medina. They met at the Town Hall and decided to assassinate him. A number of brave men were chosen from different families for this murderous deed. They watched all night long round the house of the Prophet, but Muhammad escaped with Abu Bakr and lay hid for three days in a cave of Mount Thaur, a few miles from Mecca.

The fury of the Koreish now knew no limit. The whole country was searched and a price was set on the Prophet's head. Muhammad was hotly pursued by his bloodthirsty enemies, who traced the route of his flight by his footprints. They reached the mouth of the cave. Abu Bakr became anxious when he heard the footsteps of the enemy. "We are only two, and the enemy are in great force," he said to Muhammad. Their lives were at stake, but the reply discloses that presence of mind, and that trust in God, which history fails to reveal in other great personalities of the world. "No," said Muhammad emphatically, "do not get disheartened, God is with us." On the evening of the third day Muhammad left the cave and reached Medina by unfrequented paths.

KHWAJA KAMAL-UD-DIN.

Friday Prayer and Sermon.—At the London Muslim Prayer House—111, Campden Hill Road, Notting Hill Gate, London—every Friday at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-ân and Arabic Classes**—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking, 3.15 p.m.

CIRCULATION OF MUSLIM LITERATURE

TRUST FOR THE ENCOURAGEMENT AND CIRCULATION OF MUSLIM RELIGIOUS LITERATURE

THE constant efforts to spread the truth about Islam are now beginning to bear fruit. Our Faith is no longer looked upon with suspicion and distrust, and the Muslim recognition of God's Will and desire to be at peace with all is beginning to be really understood. Indeed, it may be truly said that there is throughout Christendom a friendly regard for our tenets, which did not exist in former years. This change has been brought about by incessantly putting forward the truth so as to confound the misrepresentations which were freely circulated by those who should have known better.

There is also a very general recognition that the Religion of Jesus and Islam are sister religions having identically the same objects in view. In Islam is seen the advantage of keeping to the essentials and dropping the "trimmings of faith" and non-essentials with which Christianity has been fettered and weighed down for so many centuries. Having succeeded so far, we want now to increase our efforts by a greatly enlarged circulation of Muslim literature in all directions where it will have effect. For this reason we now invite our friends to subscribe whatever they can afford to the Muslim Literature Fund. A list of subscribers or donors will be published in every issue of the *Islamic Review*.

(LORD) HEADLEY.

(DR. SIR) M. ABBAS ALI BAIG
(Late Member of the India Council,
London).

KHWAJA KAMAL-UD-DIN.

THE MOSQUE, WOKING,
January 6, 1926.

ISLAMIC REVIEW

P.S.—We have published *The Ideal Prophet* as first instalment of publishing the intended literature, if the Muslim brethren see the necessity of the same and come to our help. They can help us in another way. The Manager gives a list of some of the books; the full list appears every month in the *Islamic Review*. The net proceeds out of the sale of these books will go half and half to the Board and to other Muslim Mission work. In purchasing our literature our friends will not only be benefiting themselves by having further knowledge of their religion and its beauties, but they will also help the cause which we know is so dear and near to their hearts. I claim no royalty nor any remuneration for writing these books. I only pray Allah for health and ability to do more in this direction. I need not convince my brethren that they can do no other charity of bigger merit in the eye of the Lord than helping us in the work in our hand. Allah and His Prophet say the same. I may also say that we sell our literature for a little more than cost price. A book like *The Ideal Prophet*, so beautifully printed and bound, and containing more than 300 pp. of large size—leave apart the merits of its contents—to be sold for 5s. Commercialism is not our faith. But much depends on the co-operation of our brethren now.

I give the following from the *Islamic Review*, January, 1926, for the information of those who may not have read it before.

KHWAJA KAMAL-UD-DIN.

January 9, 1926.

"THE need for the broadcast spread of Muslim religious literature in the West is obvious. The Westerner is disgusted with his own Church, and wants something reasonable and liveable to substitute for it. Muslim tenets appeal and go to the very heart of every sensible man here. Ignorance and misrepresentation are the only impediments in the way and a free spread of our literature its remedy. My recent experience regarding *The Sources of Christianity* and *The Ideal Prophet* encourages me to take a further step in the direction. My call for help in the publication of these books has been

CIRCULATION OF MUSLIM LITERATURE

fairly responded to, and within a year I am enabled to publish the second edition of the former. But the work cannot be carried on efficiently single-hand; it needs co-operation. Besides, different calls on my time necessitate my leaving England now and then, and who knows when I have to leave the world? The work should pass into conjoint hands. For this reason I created a trust some years ago in India, and handed over the financial management of the Mission there to a body. But reconstitution of the same in England is in itself a necessity. To do this I requested Lord Headley, Dr. Sir Abbas Ali Baig (late Member of the India Council), and Khwaja Nazir Ahmad, Barrister-at-Law, to work with me as co-trustees in the work. They have very kindly consented to act as such, and the trust-deed has been drawn up and signed by Lord Headley, Sir Abbas and myself. Khwaja Nazir Ahmad is in India, and the indenture has been sent to him there for his signature. The trustees have been authorized to increase their number. The work will be handed over to the Board from the beginning of the new year. The financial help in future will be collected in their name, and they will apply it in the spread of our literature.

The *Islamic Review* is my personal property. I financed it personally at its start. But since 1915 I have allowed its profit to go to the help of the Muslim Mission here, and I intend to do the same in future. I will hand over the management of the *Review*, as well, to the said Board. I wish our brethren could realize the far-reaching and salutary effect of widening the circle of its subscribers in the furtherance of the Islamic cause. The *Review* is now a self-supporting concern, and every addition to its subscribers' list is a net profit, which will go to help the Muslim Mission and not into a private pocket. An addition of five hundred subscribers to our list, for instance, means an addition of one more to our missionary staff or, say, the publication of another valuable book.

The translation of the Hadith into English, as promised, is coming to a conclusion, and we need some £500 to bring it to the light of day. This sum is not much, if our brethren

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become alive to the necessity. Leaving aside the spread of Islamic literature in the non-Muslim circle, it is decidedly a matter of enlightenment to those as well who are within the pale of Islam. As to the other, I give extracts from some of the letters received within the last few months.

KHWAJA KAMAL-UD-DIN.

THE MOSQUE, WOKING,
December 29, 1925.

I have been a constant reader of the Qur-án for the past year, and admire the truth and beauty of the verses. In my heart I believe all that it teaches, and would like to learn more of the Islamic Faith, and inquire of you as to where I can get instruction. I am very earnest to learn the truth, and would be glad to know more of the Islamic Faith.—W. R. BARKER.

Thanking you for your book on *The Sources of Christianity* which you so kindly sent me. I find comparisons and data in your work which confirms my opinion formed long ago as to the origin of the Christian religion. Hoping you will have a wide circulation of your work.—W. SHELDRAKE.

I am very interested in the Mohammedan religion, and I should like to ask you if you know of any books in English which would help me in my study; and also a good edition and translation of the Qur-án. During the last three years I have been very much drawn to Islam, with its simplicity, its adaptability, its high yet perfectly attainable ethical standard. I regard Mohammedanism as the only true religion, and am quite prepared to bear witness . . . the Kalima Tay'yaba.

J. S. T.

By last mail I received your welcome letter, together with ten copies of your latest work, for which pray accept my best thanks. So eager was I to read your new book, that I had not the patience to wait till I got another copy from you, so I went to — and bought one for myself the week after. — bears witness to your wide scholarship and deep and abiding interest in things religious.

A. S. W.

Very many thanks for your most kind letter and for the books received this morning. They are interesting, just what I have been wanting, and will, I think, be of great help to me. For years I have been more and more drawn to Islam, and I am anxious to read and study all I can.—T. R.

Very many thanks for your most kind gift, which I find very interesting. I started reading at once on receiving it yesterday, and in fact sitting nearly all last night with it. In such a book one can find more help and interest each time it is read.—MRS. R.

CIRCULATION OF MUSLIM LITERATURE

. . . and have been expecting the books and the *Islamic Review*, which I read and thoroughly enjoyed. Its contents were so interesting that I passed it on to a fellow-seeker after the Light. Thanking you for your proffered help, and trusting that Allah will bless you abundantly in the work He has appointed you to do, JOHN B. B.

I am desirous of becoming a convert to Mohammedanism, and should be glad if you would be kind enough to give me some information on the subject. I am British by birth, and am at present living at the above address. I have spent some time in Egypt, where I was able to gain a slight knowledge of the Mohammedan Faith, and as I do not agree with the principles of the Protestant or Catholic Faith, I should be glad to hear more about the subject from you.

R. B.,

Aachen, Germany.

It is a pleasure to be able at last to write to you. I read the book you so kindly gave me at once, and, of course, should like to discuss some points. I intend to preach about Islam in our Church next Sunday, so that if you could let me hear before that date, I should be very much obliged. I have lent your book to a Unitarian, whose views of God are, of course, much like your own. I expect that if I had been brought up in a devout Moslem family, I should be a Moslem. As to *Sources*: I acknowledge readily all the pagan elements in Christianity. If you have an old specimen of the *Islamic Review*, I should be glad to have it.—(REV.) R. A. J.

I was much interested in a copy of the *Islamic Review* which I chanced to see yesterday. As a student of Arabic in the elementary stage I am extremely interested in Muslim questions and have a practically unprejudiced mind towards the religion of Islam, of which I feel most Christians are lamentably ignorant. I would be much obliged if you would forward to me any information you think fit, and I will remain yours faithfully, E. H. P.

Many thanks for your kind letter, the *Islamic Review*, and the two books. Your generosity and kindly interest, I am sure, would disarm the suspicion of the most jaundiced mind, saturated with Western tradition and its attendant prejudices. I have not had the opportunity to devour and inwardly digest all the literature that you have so kindly sent me, but I look forward to doing so with the keenest interest.—PN. E. H.

I have been brought up in the Christian Faith and am now thirty-two years of age, and am doubtful of its present veracity. I hope that you will excuse the liberty I now take in writing to you, as I know of none other who is able to help me in this matter. I am seriously studying the Mohammedan Faith and am anxious to get into touch with someone from whom I may learn its precepts. I read a chapter of this translation each day, perform the times of prayer, and generally try to follow such rules of conduct as are apparently taught.—R. B.

ISLAMIC REVIEW

I read your address on the Holy Prophet with a great deal of pleasure. It ought to be widely distributed in pamphlet form. All respect and reverence be to him for the work he did and the life he led. Certainly he established a mighty kingdom in the Dark Ages, and helped the world immeasurably. Thanking you for your kindness in letting me have the address, and trusting in the near future to have the pleasure of meeting you again, (Dr.) C. LANSDOWN.

I have obtained the books you marked in the *Islamic Review*, and in their study, and particularly the Holy Qur-án, I have come to realize the wonder and simplicity of Islam. I know, now, that the visible is only a shadow of the invisible, and that communion with God is the highest state of bliss possible to the human soul.—J. S. TR.

Thank you very much for sending me the *Review*. I feel much impressed with the obvious truths of Islam and the rational creed of the great Teacher and Holy Prophet of Arabia. My mind feels like a dark room suddenly opened to a flood of sunlight.—CHARLES G.

The three books, *The Threshold of Truth*, *The Muslim Prayer*, *The Sayings of Lord Mohammad*, have just reached me. Firstly let me thank you from my heart for your books, which have brought me such joy and revelation. I feel that I must turn my face towards the Holy City—Mecca—and in my steps yesterday and to-day I know I have commenced the joyous journey. There is a richness and fulness to supersede the weary hopeless longing and emptiness I have known before. From my heart I thank you for *The Sayings of Lord Mohammad*. Would you advise me what I should read to pursue my lessons, and help me?—W. H.

I am reading your *Islamic Review*, which you have the kindness to forward me free of charge, with keen interest. As a student of the East, and especially of the Mohammadan culture, I find a great many very suggestive and elucidating articles in it which, coming from Islamic sources, show an objective light on our knowledge of the East; perhaps influenced and biased by insufficiency of learning and lack of personal touch with Easterners. The specimens from *The Ideal Prophet* given in your last copy are very attractive reading and show extensive research and deep erudition. According to my view, contemporary man is unable to judge the metaphysical meaning and historical importance of a Messenger who, being similar to other men in his outward appearance, is an outcome of heavenly omnipotence and gives a new direction to the history of man, lends a new soul, a fresh aspiration to higher ideals and continues the Godly mission of our race on earth which but for these Messengers would decline into moral and spiritual misery. Nobody can deny that Muhammad in the above sense of the word was an Apostle and a Messenger of God. His faith has elevated a people from the level of barbarism to the utmost heights of mental and moral superiority. Taken from an historic point of view, the Muhammadan culture, based on and rooted in Islam, was

CIRCULATION OF MUSLIM LITERATURE

the continuation, the keeping up of human culture which in the Middle Ages collapsed under the darkness of human brutality; it was a bridge over which the human race stepped onward towards its goal. Without Islam humanity, morally and mentally, would not have reached its present situation. Islam is a valuable, a real Messianic necessity to mankind, a message from God to His unbelieving creatures who, without this message, could not have sustained the burdens of their barbarous sins and would have collapsed and decayed. At least for five centuries Islam was the Godly torch of humanity; if nothing else, this fact must needs force incredulous antagonists to acknowledge its great services to mankind.

DR. J. GERMANUS,

Professor at the Orient Institute of the University
of Budapest, Hungary.

RECEIPTS AND EXPENDITURE.

RECEIPTS UP TO JANUARY 11, R.R. 4957.

	£	s.	d.
Total of the income up to Dec. 15, 1925, as published in			
<i>Islamic Review</i> , January 1926	261	14	8
From Hyderabad (by telegram)	20	0	0
Mr. A. K. S. Deen Kano, Nigeria	0	6	0
*Collection through Mr. A. S. Muhammed, Ficksburg ..	6	0	0
Mozaffar Garh, Collections through Mr. Minhajud-Din ..	5	15	4
Mr. J. M. Ahmad Din, Nigeria	0	5	0
Mr. M. A. Cassim, Ceylon	0	3	0
Mr. Abbasi, Bhopal, India	2	7	0
Mr. E. Cailles, Canada	0	15	0
Mr. A. M. Hamid, Ceylon	0	5	0
Collections through Lahore Office	16	2	0
Mr. Lovegrove, London	1	0	0
Sale at Muslim Prayer House, London	0	5	0
Mr. Wilkins, London	1	0	0
Mr. Muhammad Wallie, Ipoh	0	5	0
Sale, at London House of <i>The Ideal Prophet</i>	1	0	0
Mr. S. Ahmad, Penang	0	2	6
Mr. S. M. Osman, Penang	0	11	8
Mr. S. A. Alhady, Penang	0	11	8
Mr. A. K. M. Mydin, Penang	0	2	4
Mr. R. Omar	0	2	4
Mr. B. Rahmat, Penang	0	2	4
Mr. Md. Hashimbin Elias, Penang	0	2	4
Mr. S. M. Yusoff, Penang	0	4	8
Mr. S. A. Meah, Penang	0	2	4
Mr. M. H. Merican, Penang	0	2	4
Mr. A. M. Noor, Penang	0	4	8
Mr. K. M. Noor, Penang	0	2	4
Mr. A. M. Hashim, Penang	0	2	4

* For Detailed List, see p. 81.

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	£	s.	d.
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Mr. H. Merican, Penang	0	2	4
Mr. S. M. Joonoos, Penang	0	7	0
Mr. M. Ismail C. Chesfat, Penang	0	2	4
Mr. M. N. Md. Mydin, Penang	0	2	4
Mr. S. Md. Hashim, Penang	0	2	4
Mr. S. Noah Algadree, Penang	0	2	4
Dr. S. M. Bahoo, Penang	0	11	8
Mr. A. S. Hassan, Penang	0	4	8
Mr. S. A. Shahab, Penang	0	7	0
Mr. M. Y. Merican, Penang	0	4	8
Mr. S. Merican, Penang	0	2	4
Mr. Hamid Khan, Penang	0	7	0
Mr. S. M. Zainul Abideen, Penang	0	7	0
Mr. G. M. Yusoff, Penang	0	2	4
Mr. Md. Sawai, Penang	0	4	8
Mr. A. M. Ariff, Penang	0	2	4
Mr. M. S. Osman, Penang	0	4	8
Mr. Md. bin A. Razali, Penang	0	7	0
Mr. B. K. Sulaiman, Penang	0	2	4
Mr. Ghows Khan, Penang	0	7	0
Mr. Md. Ismil alias Affnduray, Penang	0	2	4
Mr. S. Syed Ahmad, Penang	0	2	4
Mr. A. K. Ismail, Penang	0	2	4
Mr. G. H. Shaik Hussain, Penang	0	2	4
Mr. M. Sheriff, Penang	0	2	4
Mr. S. Pawanchee, Penang	0	2	4
Mr. M. Y. Pawautch, Penang	0	2	4
Mr. M. Md. Nur, Penang	0	4	8
Mr. Habib Y. A. Gurney	10	0	0
Mr. Z. Jamal	2	0	0
Mrs. A. L. Jamal, Rs. 30	}	13	19 9
Mr. M. Y. S. Jamal, Rs. 75			
Mr. T. M. Vally Muhamd., Rs. 30			
Mr. Ahmad Morle, Daword, Rs. 30			
Mr. Mohamad Deen			
Mr. Sh. Mydur, Penang	0	10	0
Mr. A. R. Muhamed, Penang	0	10	0
	<hr/>		
	£356 10 8		

EXPENDITURE.

Expenditure as shown in <i>Islamic Review</i> , January, 1926 ..	204	3	10
Part payment to Unwin Brothers for Printing <i>The Ideal Prophet</i>	40	0	0
Spalding & Hodge for paper for <i>The Ideal Prophet</i>	0	0	0
Postage up to the end of December—Correspondence and despatch of <i>The Ideal Prophet</i>	3	8	4
Balance	108	18	6
	<hr/>		
	£356 10 8		

CIRCULATION OF MUSLIM LITERATURE

The following is the list of subscribers through A. S. Mohammed:—

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Mr. Tayal Surtie	1	1	0
Mr. E. N. Mohomed	1	1	0
Mr. A. S. Mohomed	0	10	3
Mr. Mohamed Pirbhay	0	10	3
Mr. Esmail Hajie Vallebhay	0	5	3
Mr. R. B. Salomon	0	5	3
Mr. Noor Mohamed Cassim	0	5	3
Mr. Carrim Khan Dolat Khan	0	3	3
Mr. P. Sultan	0	3	3
Mr. Muslim Rahelillah Mannat	0	10	0
Mr. Morathora Sekhoane	0	3	0
Mr. H. J. N. Mahomed	0	3	0
Mr. Friend	0	0	6
Mr. Issa Abdul Rehman	0	2	6
Muslim Rahillah	0	10	0
Mr. Josiel Lefela	0	3	0
Mr. Mahomed Pirblay	0	3	3

KHWAJA KAMAL-UD-DIN.

THE SECRETARY OF THE BOARD

MAULVI ABDUL MAJID, M.A., of the Muslim Mission, Woking, will, in all probability, be appointed to act as secretary of the Board in my absence, as I am going to South Africa by the end of this month. All correspondence with him.

KHWAJA KAMAL-UD-DIN.

January 16, 1926.

NO MUSLIM HOUSE SHOULD REMAIN WITHOUT THE FOLLOWING BOOKS

Their net profit goes to the help of the Muslim Mission and the spread of Islamic literature. In purchasing these books you help the sacred cause of Islam.—~~THE MANAGER, Bashir Muslim Library, the Mosque, Woking.~~

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ISLAMIC REVIEW

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ISLAMIC REVIEW

ISLAMIC REVIEW

THE *Review* needs no introduction. The only torch-bearer of Islam and Defender of the Faith in the West. By being a subscriber, you do real service to the sacred cause in our hand. Its net profits go to support the Woking Muslim Mission funds. No other Journal excepting the *Isha 'at-i-Islam*, Azeez Manzil, Lahore, has any connection with our Mission. Price, net, 10s.

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