

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

# THE ISLAMIC REVIEW

JAMADI-US-SANI, 1344 A.H.

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No. 1

## A NEW YEAR'S MESSAGE TO MY BRETHREN IN ISLAM

SMOOTH ways are not the ways of perfection. Trials and tribulations give character. Difficulties and persecutions are the salt of a perfect life. Pitfalls and lures strengthen vigilance and watchfulness. Hardship and disaster create perseverance and pertinacity of character. There is no high moral end that can be achieved without lures, hardships or temptation. Negative virtue is no virtue. Proper occasions are needed to make virtue a reality, and this can seldom be unless some evil comes to tempt us. Generosity begins to play its part only where poverty and indigence have caused misery. Courage shines forth in the defence of those wrongly persecuted. Continence observed in the loneliness of a jungle is only a potentiality. It may fail, but it becomes materialized into a stalwart virtue when temptations surround us, and we stand as adamant—proof against the evil.

KHWAJA KAMAL-UD-DIN.

December 31, 1925.

## “THE IDEAL PROPHET”

WE are glad to announce that *The Ideal Prophet* is out and copies have been sent to all who co-operated with us in bringing it out. If its contents show—and we believe they will—the necessity of its spread among the non-Muslims freely, we request their further co-operation in inducing other Muslim brethren to help us in it. We have asked the Press to hold up the matter “set in,” so that we may have a cheaper second edition, which we hope to have very soon; but all depends upon the liberal help of our brethren.

THE MANAGER.

## TRUST FOR THE ENCOURAGEMENT AND CIRCULATION OF MUSLIM RELIGIOUS LITERATURE

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 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

## CIRCULATION OF MUSLIM LITERATURE

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 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

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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.

*August 1, 1925.*

\* \* \* \* \*

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.

*August 9, 1925.*

\* \* \* \* \*

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.

*August 24, 1925.*

\* \* \* \* \*

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.

*September 17, 1925.*

\* \* \* \* \*

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.

*September 11, 1925.*

\* \* \* \* \*

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.

*September 16, 1925.*

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. . . 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 trust that Allah will bless you abundantly in the work He has appointed you to do,

JOHN B. B.

September 25, 1925.

\* \* \* \* \*

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.

September 29, 1925.

\* \* \* \* \*

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.

October 5, 1925.

\* \* \* \* \*

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.

October 14, 1925.

\* \* \* \* \*

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.

October 18, 1925.

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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.

October 20, 1925.

\* \* \* \* \*

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.

October 23, 1925.

\* \* \* \* \*

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.

October 27, 1925.

\* \* \* \* \*

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.

November 1, 1925.

\* \* \* \* \*

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.

November 8, 1925.

\* \* \* \* \*

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

## CIRCULATION OF MUSLIM LITERATURE

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 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.

November 9, 1925.

### RECEIPTS AND EXPENDITURE.

#### RECEIPTS UP TO DECEMBER 15TH.

	£	s.	d.
Total of the income up to the end of October 1925, as published in <i>Islamic Review</i> December number .. ..	187	3	4
Mr. Abu B. Nicol, Bonthe, Sherbro .. ..	1	4	0
Edinburgh (Unknown) .. ..	0	5	0
Mr. S. G. N. Shah, Australia .. ..	1	10	0
Mr. A. B. A. Sanwa Kay, Capetown .. ..	0	7	6
Mr. Samba S. deen, Morocco .. ..	0	3	0
Mr. H. A. Jauhari, Wimbledon .. ..	0	15	0
Collection through Lahore Office .. ..	25	17	2
K. B. Rahim Baksh, Sub-Judge, Punjab .. ..	5	0	0
Ch. Mohd. deen, Sb., Punjab .. ..	1	0	0
Sardar Farid Khan, Sb., Khaniawal .. ..	1	0	0
M. N. Naina Marikar, Colombo .. ..	1	0	0
Mr. Shafi B. V. Vintnia, Lagos .. ..	0	5	0
Mr. M. H. Abdul Latif, Mitrihage .. ..	0	3	0

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	£	s.	d.
Mr. S. Dawada, Lagos .. .. .	0	5	0
Mr. A. Karim, Ranchi .. .. .	2	0	0
Mr. D. Makwar, Leone .. .. .	0	0	0
Mr. Mohd. Shah, F.M.S. .. .. .	0	5	0
Mr. E. Shafi, Calcutta .. .. .	0	5	0
Mr. T. M. Hussain, Penang .. .. .	0	5	0
Collection through Mr. Ahmed Cassim, B.A., Rangoon ..	20	16	11
Mr. Ahmed Tecnie, Capetown .. .. .	0	5	0
Princess Saliha Yourkwitch .. .. .	5	0	0
Mr. B. B. Nasir, Langapure .. .. .	0	5	0
The United Recreation Club Library, Crater, Aden ..	0	10	0
Mr. Orne Dally Moorshk Marsaidee, Adelaide .. ..	1	0	0
Mr. A. M. Abu Bakar, Calcutta .. .. .	0	6	9
K. S. Abdul Khaliq Khan, Prince Mangrol .. .. .	3	0	0
	<hr/> £261 14 8		

### EXPENDITURE.

Expenditure up to the end of October, as already published	59	4	6
Spalding & Hodge, for paper .. .. .	33	15	11
Part payment to Unwin Bros., for printing .. ..	100	0	0
Services of a clerk and secretary .. .. .	11	0	0
Postage up to end of November .. .. .	0	3	5
	<hr/> £204 3 10		

KHWAJA KAMAL-UD-DIN.

## MUSLIM PRAYER AND MUSLIM FORMULA OF LIFE

*(A Sunday Sermon delivered by Khwaja Kamal-ud-Din in  
the Muslim Prayer House, London, on December 6, 1925.)*

### MUSLIM PRAYER

EVERY person who seeks to observe good morals must tread God's earth reflecting Divine attributes, as they are directly connected with true morality. We should examine and search our hearts, and review our conduct several times a day, and see if our thoughts and deeds are consistent with the Divine ways. For this purpose we were ordered by Muhammad to say our prayers five times a day ; for to do so is like a perennial stream, he says, running past our door, that will purify our hearts so many times a day.

Muhammad also keeps this object in view when he prescribes the words that we repeat in our prayer. This con-

## MUSLIM PRAYER AND FORMULA

ception of prayer and the words of the Muslim prayer made it a prosperous institution in Islam. The Mosque in this respect may be compared with advantage with all other houses of worship. Empty pews and vacant benches are not the complaint in Christendom only, but it is more or less universal. The Mosques, however, in Muslim lands, are never left vacant. The comparison becomes especially interesting when we remember that the Muslims have to worship Allah five times a day, while in almost every other religion, God's day comes once a week. The reason why the churches have been neglected has been partially discovered by the Archbishop of Canterbury. In his address to the last Church Congress he laid special stress on the necessity of improving the quality of the sermons from the pulpit. He wants to make them the means of attracting congregations; perhaps a kinema would, on the whole, be more efficacious, and I should not be surprised if it were to replace the sermon in the near future. But the secret of the attraction of the Muslim prayer lies in the fact that a Muslim reads the needed sermon to himself in every prayer. He is supposed to examine all his doings in the light of the words he recites; for he recites certain names of God, and must find out for himself if he has been reflecting those Divine attributes in his own words and deeds since he said his last prayer.

His own business and avocation also form a part of the study he makes in his prayer. In every prayer he repeats so many times the first four names of God—Rabb, Rahman, Rahim, Malik-e-Yaumed-deen. The names have a direct connection with his morality and with his business. Each name gives him an occasion for heart-searching, and of seeing whether or not he is making himself a fit denizen of the Kingdom of God. But here I would take the business side of human affairs, because it is apt to make people specially neglectful of their prayers. Every avocation in life demands some material, some capacity, some encouragement to ensure success. In his prayer a Muslim is assured that God as Rabbul-alamin has created everything to help him, and has reposed wonderful capabilities to be evolved in everything

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connected with his business. He has also given him capacity to achieve success in the work on which he is engaged. If his work needs any particular material, Allah as Rahman has created what is needful, for this is the meaning of the word; he has simply to search and find it. But he must remember that all these beneficences of God are helpful only to those who help themselves. These are the demands of Rahim, which means that His blessings in rewarding our actions, though manifold, only follow our own action. If He, as Rahman, has created everything needful, He rewards only those who apply themselves to His bounties. He is also Malik-e-Yaumed-deen—the Master of Requital. He may chastise us, too, for mishandling His things. Could there be a better lesson, a greater energizing factor for goading us on and deepening our interest in our work? Could there be a better assurance than that which comes from the Governor of the Universe, to infuse us with a new spirit that will quicken our faculties for work, and our insight into things around us, and will increase our energy and application? I have dealt here only with the first sentence of the Muslim prayer, but the rest of it is of the same character. Each and every word implies the same. Apart from the moral side of our life, we remain more or less engrossed in the business side. We meet difficulties and anxiety every day on that score. We need help and encouragement. The world will not come to our help, but God will; and the Muslim prayer opens the door of Divine aid, but at the same time it makes men infinitely more self-reliant. Jesus was not wrong when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." But Muhammad made it a reality.

### MUSLIM FORMULA OF LIFE

Muhammad gives us a formula of life that surpasses, in its beauty and efficiency, every like direction that has been given for others for our guidance. He asks us to repeat the formula, *Bismillah-Ar-Rahman—Ar-Rahim*, before beginning anything. It means: "I begin in the name of Allah, Who is Rahman and Rahim," Who, of His own accord, provides us

## MUSLIM PRAYER AND FORMULA

with all we need, not as a reward for our actions, or because we deserve it, but out of His beneficence ; and if we do some good action, His rewards (Rahim) are manifold. I have just remarked that these two Excellent Names assure us of the abundance of the requisite means supplied to us for the work we begin, and of our success with it ; but the same formula, when observed in our daily life, will cast it in the Divine mould ; seeing that true morality, in Islam, consists in reflecting the Divine attributes. A Muslim must act like Rahman and Rahim in his relation to others, at each step of his life. He must look to the needs of others, whether they deserve it or not. His help must go to others automatically without their request or desert ; and if they serve him in any way, his reward to them should be manifold. In these two words Muhammad sums up his whole religion : “ Be Rahman and Rahim (beneficent and merciful) to others in each step of your life, and bring the kingdom of heaven on earth.” “ Love God and love your neighbour ” is a good formula, but Muhammad improves on it when he says : “ Do you wish to love God ? Then love His creatures ” ; and then he teaches us how to love God. He asks us to repeat the formula in our actions, as we repeat its words in the beginning of everything we do, whether in our family circle or in any other sphere of life.

### *Formula for Greeting.*

Again, he proposes words of greeting on the same lines. *Assalamo-alaikum* are the words we repeat when we meet each other. It means “ Peace be upon you.” But the word *Assalam* is one of the Names of God, in the Qur-án. It means “ The Peace.” The Muslim greeting thus means : “ The Lord of the Peace watches you,” and you should maintain peace on the earth. Let us reflect upon these brief hints on life, without making any fuss about the tenets and ethics of our respective creeds. The love of neighbour ought to be the main object and formula of religion. Let us see who among the whole noble race of Teachers of religion has given the formula the most practical shape. “ Do you wish to love your God ? ” says Muhammad. “ Then love His creatures.”

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By saying this Muhammad makes the formula more understandable, seeing that, before that, we should not know how to love God ; and besides, He needs no love. Again, Muhammad asks us to be beneficent and merciful—Rahman and Rahim—towards others, in every step of our life. He wants us to be at peace with everyone we meet ; and then search our hearts and examine our conduct five times a day when at prayers, and see how far we have acted upon these hints of life, how far we have observed benevolence and compassion, and how far we have helped to maintain peace in the world.

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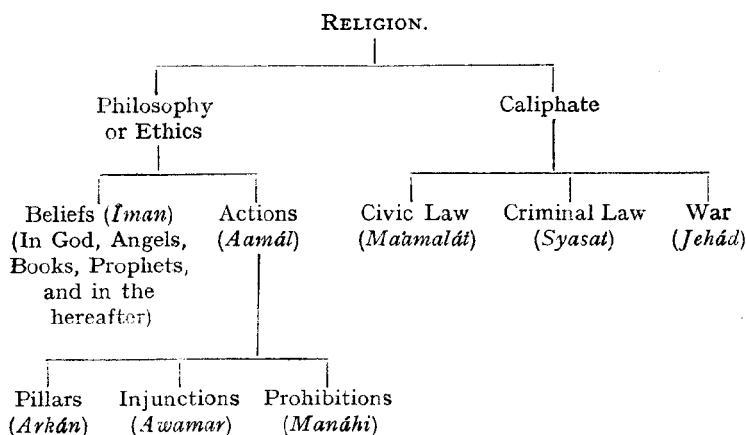
### THE QUR-ÁNIC MANNERS AND MORALS

By SYED MAQBOOL AHMAD

THE Qur-án places man under threefold obligations: his duty to God, his duty to his fellow-beings, and his duty to his own self. The violation of these obligations leads to three kinds of wrongs, that may be respectively styled sins, crimes and vices, though the word "sin" in its general sense is applicable to every kind of wrong. The Qur-án provides three institutions for enabling us to guard against these evils. They are prayers, almsgiving and fasting. They are curative as well as deterrent. If prayers bring us face to face with our Lord with humility and repentance, and spiritualize the worshipper if he prays in a genuine spirit, the other two institutions put us in constant practice of willingly parting with such things out of our ownings as would lead to crime and vice if we attempted to gain them dishonestly.

In this article I will deal with the Qur-ánic injunctions and prohibitions which give rise to good manners and morals. The morals in Islam stand for the "Ethics of Greek Philosophy," or the Ten Commandments, or the Sermon on the Mount. Islam gives a very comprehensive definition of evil. Anything that causes injury to anyone is evil. The old Muslim jurists give the table on the following page in dealing with religion.

# THE QUR-ĀNIC MANNERS AND MORALS



The Prophet was asked: "What is *ihsan*?"—goodness. He said: "No one to be injured at thy hand or tongue." This definition in a way eliminates a portion of all that is passed as ritualistic piety from the scope of goodness, and includes that which may seem harmless, but entails injury in the long run. For instance, eating unleavened bread on the Sabbath is not wrong, while theatre-going becomes evil if it is at the expense of time and money that could be utilized otherwise with better results. Adultery is sin, as it upsets society and creates disease, while polygamy is not sin in certain cases, as it stems evil and prevents injury. Thus "drink," gambling, betting, usury, falsehood, uncleanness of body, ascetic practices, physical penances, are all wrongs. In short, virtue and evil are two relative terms in Islam. Anything in itself is neither good nor bad—it is its result that makes it such. Even a simple thing like dress or food may be classed as evil if it proves injurious in any way in certain cases. On the other hand, who can say that a surgeon's lancet, a schoolmaster's cane, a policeman's club, or a Ghazi's sabre are instruments of immorality? We turn to the Qur-ān for the definition of good morality. It says:—

"It is not righteousness that you turn your faces towards the East and West (in prayer), but righteousness is this, that one should believe in Allah, and the Last Day and the Angels and the Book and the Prophets, and give away wealth out

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of love for Him to the near of kin and orphans and the needy and the wayfarers and the beggars and for the emancipation of captives, and keep up prayer and the poor-rate ; and the performance of their promise, and the patient in distress and afflictions in the time of conflict—these are they who are true to themselves, and these are they who guard against evil ” (ii. 177).

“ It is not righteousness that you should enter the houses at their backs (during pilgrimage season), but righteousness is this, that one should guard against evil, and go into the houses by their doors and be careful of your duty to Allah, that you may be successful ” (ii. 189).

All our actions spring from our natural instincts, the instinct of self-preservation and the others that follow it. This instinct of self-preservation works in two ways—we seek things necessary for our preservation and we repel all that deprives us of them. These seeking and repelling tendencies are prompted by two root-passions in us—lust and anger. They are the groundwork of all morality, and in their ignoble form create evil. They cannot be condemned in their natural form—they are God’s gift. They should be controlled and regularized to produce ethics and good morality. Islam came to do the same. The Qur-án lays down the following injunction in this respect :—

“ Allah does not love the public utterance of hurtful speech, unless it be by one to whom injustice has been done ; and Allah is Hearing, Knowing. If you do good openly or do it in secret or pardon an evil, then surely Allah is Pardon-ing, Powerful ” (iv. 148, 149).

“ O you who believe ! take care of your own souls ; he who errs cannot hurt you when you are in the right way ; to Allah is your return, of all of you, so He will inform you of what you did ” (v. 105).

“ And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favour ; neither are you answerable for any reckoning of theirs, so that you should drive them away and be of the unjust ” (vi. 52).

“ And leave those (to their own account) who have taken

## THE QUR-ĀNIC MANNERS AND MORALS

their religion for a play and an idle sport, and whom this world has deceived, and remind them thereby lest a soul should be given up to destruction for what he has earned " (vi. 70).

" And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have we made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did " (vi. 109).

" Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom of us will be the good end of the abode; surely the unjust shall not be successful " (vi. 135).

" Call to the way of your Lord with wisdom and goodly exhortation, and have disputation with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right path. And if you take your turn, then retaliation will be the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient. Surely Allah is with those who guard against evil, and those who do good to others " (xvi. 125-128).

" And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say, We believe in that which has been revealed to us and revealed to you, and our God and your God is one, and to Him do we submit " (xxix. 46).

" Say: O unbelievers! I do not serve that which you serve, nor do you serve Him whom I serve: nor am I going to serve that which you serve, nor are you giving to serve Him whom I serve: you shall have your recompense and I shall have my recompense " (cix. 1-6).

Vain oaths and unfulfilled promises denounced in the following verses:—

" And make not Allah because of your swearing by Him an obstacle to your doing good and guarding against evil and making peace between men, and Allah is Hearing, Knowing. Allah does not call you to account for what is vain in your

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oaths, but He will call you to account for what your hearts have earned, and Allah is Forbearing, Forgiving" (ii. 224, 225).

"Yea, whoever fulfils his promise and guards against evil, then surely Allah loves those who guard against evil" (iii. 75).

"O you who believe! fulfil the obligation" (v. 1).

"Allah does not call you to account for what is vain in your oaths, but He calls you for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling food you feed your families with, or their clothing, or the freeing of a neck, but whosoever cannot find means, then fasting for three days; this is the expiation of your oaths, when you swear; and guard your oaths. Thus does Allah make clear to you His communication, that you may be grateful" (v. 89).

"And fulfil the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast and you have indeed made Allah a surety for you; surely Allah knows what you do. And do not be like her who unravels her yarn, disintegrating into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because one nation is much more numerous than the other nation. Allah only tries you by this, and He will most certainly make clear to you on the resurrection day that about which you differed. And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases; and most certainly you will be questioned as to what you did. And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous chastisement be your lot. And do not make a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know. What is with you, passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did" (xvi. 91-96).

The following verses enjoin maintaining of justice and bearing true witness:—

"O you who believe! be maintainers of justice, bearers of

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witness for Allah's sake, though it may be against your own selves, or your parents or near relatives ; if he be rich or poor, Allah is most competent to deal with them both, therefore do not follow your low desires, lest you deviate ; and if you swerve or turn aside, then surely Allah is aware of what you do " (iv. 135).

" O you who believe ! be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably ; act equitably, that is nearer to piety, and be careful of your duty to Allah ; surely Allah is aware of what you do " (v. 8).

Who is the true believer the following verses define :—

" Those who say : Our Lord ! surely we believe, therefore forgive us our faults and keep us from the chastisement of fire. The patient and the truthful, and the obedient and those who spend benevolently, and those who ask forgiveness in the morning time " (iii. 15-16).

" Those who spend benevolently in ease as well as in straitness, and those who restrain their anger and pardon men, and Allah loves the doers of good to others. And those when they commit any indecency or do injustice to their souls remember Allah and ask forgiveness for their faults, and who forgive the faults of others, and who do not knowingly persist in what they have done " (iii. 133-135).

" And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning. And those who are constant, seeking the pleasure of their Lord and keep up prayer and spend benevolently out of what We have given them secretly and openly, and repel evil with good ; as for those, they shall have the happy issue of abode " (xiii. 21, 22).

" Successful indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain, and who act aiming at purification, and who guard their private parts except before their mates or those whom their right hands possess, for they surely are not blameable, but whoever seeks to go beyond that, these are they that exceed the limits ; and those who are keepers of their trusts and their covenant,

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and those who keep a guard on their prayers. These are they who are the heirs, who shall inherit the Paradise; they shall abide therein" (xxiii. 1-11).

"Surely man is created of hasty temperament, being greatly grieved when evil afflicts him, and niggardly when good befalls him; except those who pray, those who are constant at their prayer, and those in whose wealth there is a fixed portion, for him who begs and for him who is deprived. And those who accept the truth of the Judgment Day, and those who are fearful of the chastisement of their Lord—surely the chastisement of their Lord is a thing not to be felt secure of. And those who guard their private parts, except in the case of their wives or those whom their right hands possess, for these surely are not to be blamed, but he who seeks to go beyond this, these it is that go beyond the limits. And those who are faithful to their trusts and covenants and those who are upright in their testimonies, and those who keep a guard on their prayer, these shall be in gardens honoured" (xix. 19, 35).

"Only those are believers who believe in Allah, and His Apostle, and when they are with him on a momentous affair, they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Apostle; so when they ask your permission for some affairs of theirs give permission to whom you please of them, and ask forgiveness of them from Allah; surely Allah is Forgiving, Merciful. Do not hold the Apostle's calling (you) among you to be like your calling one to another; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement" (xxiv. 62, 63).

"And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say, Peace. And they who passed the night prostrating themselves before their Lord and standing. And they who say: O our Lord! turn away from us the chastisement of hell, surely the chastisement thereof is a lasting evil: surely it is an evil abode and evil place to stay. And they

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who, when they spend, are neither extravagant nor parsimonious, and keep between these the just mean. And they who do not call upon another God with Allah and do not slay the soul, which Allah has forbidden except in the requirement of justice, and who do not commit fornication; and he who does this shall find a requital of sin. . . . And they who do not bear witness to what is false, and when they pass by what is vain they pass by nobly. And they who, when reminded of the communication of their Lord, do not fall down thereat deaf and blind. And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard against evil. These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations" (xxv. 63-68, 72-76).

"Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard their private parts, and the men who remember Allah much and the women who remember, Allah has prepared for them forgiveness and a mighty reward" (xxxiii. 35).

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### BISHOP OF LONDON AND ISLAM

Speaking at the consecration of an addition to St. John's Church, Harrow, on Saturday, the Bishop of London said that people must realize that no other faith could be regarded as a rival to Christianity. Those who spoke of some of the religions of the East as alternatives did not know what they were talking about. A certain British peer who had embraced Islam had attempted to discuss the matter with him, but he (the Bishop) had closed the conversation by saying: 'Go and do something to induce your fellow-Mohammedans in the Near East to set free the thirty thousand Christian girls whom they have forced into slavery, and then I will argue with you.'—*The Times*, November 10, 1925.

It is surprising to read the above under the name of the Bishop of London. I, for one, fail to appreciate the propriety of a public reference to a private interview which his Lordship has had with the Muslim peer. But I assure him that Lord Headley knows what he is talking about. Nevertheless, as his Lordship seems to relish plain talk, let me remind him that he is himself living in a "glass house."

To begin with, I assure him that he need not endeavour to make Lord Headley realize "that no other faith could be regarded as a rival to Christianity." Islam does not claim to be the rival of Christianity. The religion taught by Jesus himself was Islam; Muhammad came to supplement it, by imparting those truths which Jesus, as he himself said, was not able himself to impart.<sup>1</sup>

Can there be any occasion for rivalry between the two sister religions? In these pages I will show that Muhammad actually did make up what was lacking by Jesus, and especially as regards those matters referred to by the Bishop. But as to the traditional Christianity—the Christianity of the Bishop of London and some of his co-workers in the Anglican Church—most of that community have already rejected its dogmas, I again assure his Lordship that Islam was never a rival to it. Islam, on the other hand, came merely to demolish its dogmas. The Christianity of tradition may boast of its uniqueness; and it is true that no other faith could be regarded as a rival to it in our day. Muhammad, however,

<sup>1</sup> St. John xiii. and xvi.

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came and established monotheism in its purest form, and stemmed, so to say, the rising wave of "God Incarnates." The world did not see any more "Sons of God" after him. He finished with them all. The Son of Mary was the last of the world's Christs. Muhammad educated the world and made man too cultured to accept such a doctrine. Hence Christianity may claim uniqueness in our day as possessing the legacy of the pagan world. But if we turn to the days before Islam, his Lordship will not fail to find any number of mystery cults prevailing in almost every part of the ancient world, each of which could stand as a well-matched rival to Christianity. I will mention one here, and quote the following from *The Sources of Christianity* :—

Mithraism came from Persia, where it seems to have been flourishing for about six hundred years, the cult reaching Rome about 70 B.C. It spread through the Empire, and extended to Great Britain. Remains of Mithraic monuments have been discovered at York, Chester and other places. Mithra was believed to be a great *Mediator between God and man*. His birth took place in a cave on December 25th. He was born of a virgin. He travelled far and wide; he had twelve disciples; he died in the service of humanity. He was buried, but rose again from the tomb. His resurrection was celebrated with great rejoicing.<sup>1</sup> His great festivals were the Winter Solstice and the Vernal Equinox—Christmas and Easter. He was called *Saviour*, and sometimes figured as a *Lamb*. People were initiated into his cult through *baptism*. *Sacramental feasts* were held in his remembrance. These statements may excite surprise in the mind of the reader of to-day; he may be disposed to doubt their genuineness, as while on one side he reads the story of the Jesus of the Church, in the legend of Mithra on the other Mithraism has left no traces in the world, though it was so powerful in the third century A.D. that, had it not been suppressed in Rome and Alexandria by the Christians with physical force, as has been admitted by St. Jerome, it would have left no chance for the flourishing of Christianity; and that it died only when most of its legends became incorporated in the simple faith of Jesus,<sup>2</sup> and the Church lore fully saturated with Mithraic colours, so much so that Tertullian had to admit the fact, though in a way befitting his position. He says that the learned in his days considered Mithraism and Christianity identical in all but name. St. Jerome and other Early Fathers became puzzled at the similarity existing between the two faiths, but their ingenuity ascribed it to the machinations of the Devil to mock their faith.

His Lordship cannot deny the accuracy of the above quotation. Would he care to point out any appreciable dis-

<sup>1</sup> Robertson, *Pagan Christs*, p. 338.

<sup>2</sup> *Ibid.*, p. 350. 1st edition.

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inction between his Christianity and Mithraism, or, say, the Cult of Isis in Egypt, or of any other solar deity in ancient days, whether in Babylon, Nineveh, Phrygia, Syria, Greece or India ?

As to the ethical side of Christianity, the Bishop of London should not stoop to the average stratagem of the average Church propagandist. The moral and intellectual culture of modern days cannot be called Christian simply because it came through those whose ancestors were Christians. But if Christianity claims it as her own asset, then everything that is undesirable in the West must go to her also. In this respect I may say that I cannot understand even the meaning of the word "Christian" when it is used by these men.

It has become elastic enough to mean everything and anything, which results, very often, in its meaning nothing at all. Whatever appeals to a Christian missionary at the moment, he graces with the epithet "Christian," though he may not find the like of it in his own scripture. For example, I may refer to the status of woman under Christianity. Her position was not an enviable one when Jesus appeared. The Hebrew law and the practice of that race, who were extremely self-indulgent in his days, had made her a chattel in the house, a thing to be bartered and passed from hand to hand. She does not seem to have concerned Jesus much ; she fails to draw upon herself the commiseration of the master, and he has not a single word to say as to ameliorating her condition. Then comes St. Paul. His unchivalrous and harsh references to woman in his writings are well known. The early Fathers go a step farther and spare no aspersion to malign womanhood ; and this condition of things has continued with modifications up to the present day, when woman has at last begun to assert herself. The cultured contact of the West with Islam, especially in the days of the Crusades, brought to the Western world its ideals of chivalry. Honestly speaking, I fail to see anything in Christian teaching which has any bearing at all on the betterment of woman. By Christian teachings, I do not mean what comes from the Christian pulpit to-day. The leading Christian thought of the twentieth

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century is radically different from the Christian thought of early centuries. They are not on the same intellectual level. "What the religious person calls Christianity to-day—a religion of the individual, a personal healing principle—would have seemed folly to the early Christian."<sup>1</sup> No. By Christian teaching I mean the teachings of Jesus himself or what may be inferred reasonably from his words and actions. But if he himself remains absolutely silent on a subject, anything said on it in our days by Christian writers cannot be styled Christian teaching. Woman, as the history of Christendom shows, has ever been the most maltreated person, and yet I read in Dean Farrar's famous *Life* that Christianity "ennobled man, elevated woman, and lent a halo of innocence to the life of the child." When and where Christianity did accomplish these things before the modern times? Modern ideas and ideals have come from sources other than Christianity. A religion that teaches that every child is born in sin rather robs him of innocence than lends him a halo. These writers should know better and respect history more. They should think twice on the implications of their own religion's doctrines before making such assertions. The Christian tenet of original sin involves an assumption which ennobles neither man nor child, neither can the principle of the Immaculate Conception elevate motherhood.

Before Islam, Woman was treated as a chattel. No religion or civilization had as yet raised her to the status that should have been her birthright. She was regarded as an evil but necessary appendage, and she received the worst treatment of all from Christianity. The story of the Temptation in the Book of Genesis, and the basic principle of the Church creed taken therefrom, damaged her position tremendously.

In dealing with the status of Woman, Islam and Christianity stand poles apart. The one has raised her from the lowest possible depths to a level equal to that of man, at a time when her degradation knew no limit; the other thrust her back to thralldom at a time when she was beginning to emerge from it under Roman civilization. This civilization was struggling

<sup>1</sup> *Rise of Christianity*, by Kalhoff.

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to raise her status when Christianity came like an icy blast and nipped the efforts in the very bud. The statement, though historically accurate, will surprise many amongst those who are accustomed to listen to the very different story told by Christian writers. But if even Jesus does not seem to concern himself about the female sex, and if those who immediately followed him—and have since been looked upon as the builders of the Church, and filled with the Holy Ghost—did nothing to improve her condition, while their words and actions brought every odium on her ; and if Christian States have continued this treatment for centuries, and, indeed until recent days, when Woman began to assert herself, how can they declare that Christianity brought an honourable position to Woman ?

The Hebrew Law was unfavourable to her. The Divine command, “ Thy desire shall be to thy husband, and he shall rule over thee,” had the effect of reducing her to the position of a chattel in the house, and so she was, in Judaic society. On the other hand, it must be remembered that Jesus did not come to destroy the Law, but to fulfil it. Whenever something appeared to him as an abuse of the Law, he expressed his disapproval of it, and tried to reform it. But in the case of Woman his silence shows that the idea of ameliorating her lot never occurred to him, though the self-indulgence of his tribe was peculiarly damaging to womankind.

If Paganism supplied the idea of a suffering Deity and of a crucified Saviour, and the sad event in the life of Jesus favoured their incorporation with Christianity, the legends of the Temptation in Genesis served as a beautiful connecting link between the two. It inspired the story of the Fall of Adam, and through him, the fall of the human race—a theory absolutely, and now admittedly, unknown to the Jews, but initiated by the writers of the Pauline literature to strengthen and explain the Pagan theory of redemption through blood. To that extent it acted well, but it was of no service to Woman. The whole blame of human perdition, by reason of this first sin, was laid at her door : “ Adam was not deceived, but the woman being deceived, was in the transgression.” Woman consequently could not be in the good books of those who

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took these expressions as the Word of God and believed in the theory of the Fall of Adam. This explains the cruel attitude which the Early Fathers and the real builders of the Church adopted towards Woman, following, as they did, in the footsteps of St. Paul. In fact, her disgrace at the hands of these Fathers was the true and logical sequel to the Christian beliefs, of which the following is an illustration: "Do you know," says Tertullian, when addressing Women, "that you are each Eve? The sentence of God on this sex of yours lives in this age; the guilt, of necessity, must live too. You are the devil's gateway; you are the unsealer of that tree; you are the first deserter of the Divine Law; you destroyed as easily God's image."

The Christian apologist of modern culture, while he sees in it mediæval savagery and wantonness, cannot rationally deny that "the pious aspersions" of the Father were not without justification. The logic was simple and true. If it was believed that sin was a heritage and eternal condemnation its price—and so it is believed till to-day—then eternal condemnation has come through Woman; she opened the door of all human sufferings. She is "the organ of the devil," "a scorpion ever ready to sting," "the poisonous asp," "the malice of the dragon." These are some of the blessings that Woman received from persons of exalted position in the Church, such as St. Bernard, St. Anthony, St. Jerome, St. Cyprian, and St. Paul, who seem to me to be at the bottom of it. His personal<sup>1</sup> grudge against the sex, in consequence of his suit being rejected by a Jewish young woman, the high priest's daughter, perhaps was responsible for it. Say what you will, if "sin in nature" is the foundation-stone of the sacramental religion, which Christianity has become—the principle of atonement and of the divinity of Christ are mere corollaries of it, then Woman deserves all that has been said by these Fathers. Present-day culture may not tolerate it, but her real redemption lies only in exposing the falsity of these beliefs. And was not the Holy Prophet, even on this very point, the real benefactor of

<sup>1</sup> Epiph. *Hæ.*, xxx. 16, p. 14. *Islamic Review*, vol. xii, p. 232.

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Woman, seeing that he gave the lie to this crude theology, and took exception to the theory of sin in nature? He declared that every child was born sinless, and that in the case of the Temptation, man and woman were not respectively the tempted and the tempter, but both of them equally suffered and were equally deceived by the evil agency.

Just at the time when the Christian Church was so outrageously trampling on womanhood, and the rest of the world was treating her no less cruelly, Muhammad came to save the situation. He raised Woman to such a height as she had never dreamed of before—a height which leaves her nothing higher for which to strive.

While the Christian Fathers were harping on the slogan that woman was made for man and not man for woman, Muhammad told the world that woman was the twin-half of man, in commenting upon the Qur-ānic verse, that revealed in the following words the great truth that man and woman had come from the same essence and were one and the same in that respect: "O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you." The Qur-ān gave the name of *mohsina* to Woman, which meant that she was neither the "organ of the devil" nor his gateway, but a *rocky fortress against Satan*, a lighthouse of virtue and continence that alone can save man from shipwreck while tossing among the stormy waves of passion. The Bible says: "Thy desire shall be to thy husband, and he shall rule over thee," but Muhammad says: "Woman is the sovereign of your house." St. Paul may say: "Let the woman learn in silence, without subjection, for I suffer not a woman to usurp authority over the man, but to be in silence"; but the Qur-ān contradicts him when it says: "Woman has like rights with those of man,—the same is due to her as is due from her." She is not "a scorpion ever ready to sting,"

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but "a garment of man as he is her garment";<sup>1</sup> she is not the "instrument of iniquity," as these Christian Fathers call her, but, in the words of the Qur-án,<sup>2</sup> a fountain of love and affection. Let Jesus say to his mother: "Woman, what have I to do with thee?"—put whatever construction you like on these words and come with any explanation you please, people in Christendom even to-day reflect this utterance of their Master in their actions—the affluence of sons go hand in hand with the indigence of mothers in the West—mothers are discarded and disregarded—but a Muslim leaves no effort undone to pay all respect and reverence to his mother, because his Prophet Muhammad tells him: "Paradise lies at the feet of a mother." Happy marriage may be a lottery in the West, as some assert, but it makes a wife, in a Muslim house, the dearest of friends, a counterpart of man susceptible to all healthy and salutary influences. It could not well be otherwise, seeing that we are bound to obey the Master who says: "The best of you are they who behave best to their wives." Again he says: "The best of you before God and His creation are those who are best in their own families, and I am the best to my family."

"One of the disciples inquired of the Apostle as to what treatment should be meted out to a wife. He answered: 'Give her to eat when you eat yourself, and clothe her when you clothe yourself; and do not slap her on the face nor abuse her, nor separate yourself from her in displeasure.'"

"Give your wife good counsel, and do not beat your noble wife like a slave."

"Admonish your wives with kindness."

"A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good."

Just a quarter of a century after the time when the council of Christian Fathers at Meccan were discussing whether any female could enter into the Kingdom of Heaven, and with great difficulty they had come to the conclusion that she might enter into Paradise, but that she would have to be sexless,

<sup>1</sup> Qur-án, ii. 187.

<sup>2</sup> *Ibid.*, xxx. 21.

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the Qur-án brought the gospel to her in the following words:—

“ Enter into Paradise, ye and your wives delighted.”

“ But whoso doth the things that are right, whether the male or female, and is a believer, whether male or female, they shall enter into Paradise.”

“ Whoso doth that which is right, whether male or female, him or her will we quicken to happy life.”

When the world was doubtful whether any spiritual advancement was open to Woman at all, the Qur-án taught the following: “ Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember—Allah has prepared for them forgiveness and a mighty reward.”<sup>1</sup> It is only utter ignorance of Islam and blind prejudice against it that comes to the surface when our adverse critics assert that Woman, under Islam, does not possess a soul. It hardly needs any elaborate discussion to refute this piece of foolhardiness. If a Man possesses a soul, Woman must possess one also, seeing that both are, according to the teaching of the Qur-án, of the same essence.

His Lordship, I am sure, will find that I know what I write; and if he thinks that I am inaccurate in my remarks, I welcome him to these pages to point out any errors. In the case of woman he will find that Christianity did not do anything to better her condition, and Jesus left it to Muhammad to do the needful. In the coming number I will deal with the question of slavery, and will show that Christianity has been the worst sinner in this respect, and she is still the same to-day as far as white-slave

<sup>1</sup> Qur-án, xxxiii. 35.

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traffic is concerned, and that in its most despicable form by the Christians in South America. But his Lordship does not seem to believe in the maxim that charity begins at home.

KHWAJA KAMAL-UD-DIN,

*Imam.*

THE MOSQUE, WOKING,

December 10, 1925.

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## LOVE OF THE HOLY PROPHET FOR THE POOR

THE Muslims consisted of the rich, the poor, and of those, as well, who had nothing to eat. The Prophet treated them all alike. The chief trait of the Holy Prophet's character was his great regard for the poor. In fact, he was so kind to them, that his treatment would go to make them forget their deprivation of material enjoyments. Once only did the Prophet's action not conform with the usual kind treatment accorded to the poor. It is related that a blind man named Ibn-i-Umm-i-Maktum came to the Prophet while he was explaining the doctrines of Islam to an assembly composed of the leaders of the Quraish, hoping that the adherence of eminent men would end the troubles of Islam. The blind man interrupted, asking to be taught what Allah had revealed to the Prophet. The Holy Prophet took this untimely interruption ill, as a consequence of which the Prophet received that revelation which is a reproof for his action and which is recorded permanently in chapter lxxx. of the Qur-án and is repeated by his followers day and night.

It was the poor and the weak who first accepted Islam, and who laid down their lives readily for the Prophet. The Prophet would go to the Mosque, accompanied by them, to offer his prayers, while the chiefs of the Quraish would deride them and taunt them with their poverty and laugh at them with contempt. In the Qur-án a reference is made to the arrogance of the Quraish in the following words: "And they (the unbelievers) say, Are these they upon whom Allah has

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conferred benefit from among us?" (vi. 53). But the Prophet bore patiently their derision. Physical suffering is bad, but one hardens to it. It is humiliation that thrusts a dagger into the heart. It is contempt that drives men mad. But the Prophet and his followers possessed an extraordinary amount of composure, having for its source of strength the belief in the omnipotence of God, which enabled them to rise superior to these spiritual tortures.

Sad-bin-Waqqas had rather an imperious and haughty nature, and would seek to assert undue superiority over the poor. So the Prophet addressed him thus: "Whatever of victory and livelihood you have obtained is due to these poor people."<sup>1</sup>

Once while the Prophet was sitting with his Companions, a man passed in front of him, and the Prophet asked one of his friends, who was sitting at his side, what he knew about him. The friend answered: "He belongs to wealthy people. By God, if he were to ask for the hand of a girl in marriage, his desire should be acceded to, and if he were to intercede for anybody, his intercession should be granted." On hearing this, the Prophet became silent. After a little while another man passed by. The Prophet asked the same friend as to what he thought of that man. The friend said: "This man belongs to the group of the poor emigrants; and he would thoroughly deserve it, if his request for the hand of a girl in marriage were rejected; nay, he would richly deserve it if his intercession be refused unheard." Thereupon the Prophet said: "This one poor man is far more precious and valuable than all the rich men of the world like that rich man."<sup>2</sup>

The Prophet would pray: "O God Almighty, keep me poor; bring death to me while I am poor; raise me up again to life with the poor." On being asked the reason, by Ayesha, the Prophet said: "Because the poor will have precedence over the rich on entering Paradise." And he added: "O Ayesha, never turn a poor man from your door without having helped him in his need. Give him even if you have but a piece of date. O Ayesha, love the poor. If you

<sup>1</sup> Mishkat.

<sup>2</sup> Bukhari.

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will make them near to you, God will make you near to Himself.”<sup>1</sup>

There are numerous incidents on record, showing how he would do an old woman's work for her, and how he, even when the head of a State at Medina, would carry a load for one too weak to bear it; but no better description of this trait can be given than that contained in the words of comfort addressed by Khadija, the most intimate companion of his youth: “Never will Allah bring you to disgrace, for you are loyal to ties of relationship and you honour your guest, and you care for the indigent, and you help all in real distress.” He not only loved the poor from his youth to his old age, from the time that he was an ordinary citizen to the time that he became the ruler of all Arabia, but he, himself, chose to be classed among the poor in his life as well as in his death. And when the wealth of Arabia lay at his feet, and his wives claimed a share of that wealth, he showed his readiness to sacrifice every comfort, but not the honour of remaining a poor man.

There was a standing command to the effect that the poor-rate collected from the rich of a clan or a town should not be allowed to be distributed among the poor other than those of the same clan or town. The Companions of the Prophet followed this injunction of the Prophet very strictly. They would never transfer the poor-rate of one place to another place.<sup>2</sup>

There was a very poor woman who lived in Awali. She fell sick, and every hope of her recovery was lost. Each moment the news of her death was expected. The Prophet said to his Companions: “If she dies, I would that she should be buried after I have led the prayer of Janázá—a prayer which is said by the Muslims for their dead bodies, before they are interred. It so happened that she died late in the night. And when her dead body was brought for prayers, the Prophet had long retired. The Companions did not like to disturb the Prophet, and said the prayers without him and buried her during the remaining part of the night. When,

<sup>1</sup> Mishkat.

<sup>2</sup> Abu-Daud.

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early in the morning, the Prophet inquired about her, he was told the whole story. The Prophet at once arose and taking the Companions with him, went to the grave and said the prayers for the dead body.<sup>1</sup>

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### CHRISTIAN WRITERS ON ISLAM

UNFORTUNATELY Christianity has some advocates who advance her cause at the expense of others. They illuminate her by blackening other religions, they safeguard her by robbing others of their due ; they deify her Lord by reviling all other Prophets of God. They have a novel system of recording actualities, for they know that they cannot appeal to facts in history. The force of repetition stands with them as the equivalent of proof. To repeat certain statements, while ignoring rebutting facts, is a sure method of carrying conviction to the minds of thousands. These writers have adopted this plan. They play upon the mob psychology and produce the desired effect. In writing against other religions the popular course is this : First of all, one writer says something by way of suggestion or insinuation ; the next after him declares the suggestion a possibility ; the possibility then is converted into a theory by a third writer, while the fourth tries to make a fact out of the theory. Thus a wish, in four or five metamorphoses becomes a well-established fact, especially when other religions or civilizations come under their criticism.

Professor Margoliouth has especial merit in this respect. His writings always surprise me. In his case I really fail to differentiate between ignorance and mischief. For example, to make out his case he would read "Querazite" for "Qurashite" sometimes ; it may be a slip of the pen or an oversight, but, inasmuch as it gives a different colour to the whole story of the event concerned, it is difficult to distinguish between an error or distortion on his part. It is now worth while for a Muslim to show Professor Margoliouth to the world in his true colours, but the present is not the proper occasion for it. Here I do but refer to what he has done in his rôle of average propagandist against Islam, on the lines I have described here. Only a few months ago Dr. Mingana comes with his story of discovering some Syrian translation of the Qur-ân, which does not contain the translation of certain passages

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<sup>1</sup> Bukhari.

## CHRISTIAN WRITERS ON ISLAM

of the Qur-án, and thereby he tries to insinuate that the Qur-án might have suffered in its purity. Conscious of the failure of his first abortive effort to question the genuineness of the Qur-án, Dr. Mingana is too cautious this time to hazard any opinion. Yet "putting the cart before the horse" is a novel way of proving things. I am not, however, concerned with that at present. I merely desire to illustrate the habits of these propagandists, and their ingenious method of making mountains out of molehills, and I instance these gentlemen because they are the stars of this particular horizon. One comes with a suggestion, and in order to inspire confidence among the wary of the readers, expresses himself in very cautious language, knowing full well that his pen-comrade (if the phrase be permitted) will do what is necessary to perfect a contrivance, whereby his nebulous suggestions will presently assume (to all appearance) the solidity of hard fact. By way of illustration, I may mention that Dr. Mingana himself is very doubtful as to the antiquity of that Syrian translation of the Qur-án. I quote his actual words :—

"No one is more conscious than we are of the gravity of the above suggestion as to the antiquity of the Syriac translation, and we hope that the care with which we have expressed ourselves will prove—as a Syriac saying has it—a healthy deterrent to an Arabic and Syriac scholar, whether Christian or Muslim, who might accuse us of lack of caution or of hasty conclusions. We are face to face with a Syriac text, the character and the nature of which *are not well defined*. We have brought forward strong reasons for believing that it does not emanate from Barsalibi, but we are not able *to ascertain with confidence the exact time of its appearance*."

Now I quote Professor Margoliouth from his article entitled "Textual Variations of the Koran" :—

"Until January of this year no ancient version of the Koran had been introduced into the criticism of that book; Dr. Mingana, who has discovered a Syriac version of *high antiquity*, and described in the Bulletin of the John Rylands Library, is the pioneer in this matter. The same scholar, in his *Leaves from Three Ancient Korans* (Cambridge, 1924), called attention to noteworthy variants in old manuscripts" (*Muslim World*, Vol. XV, No. 4, p. 334).

One fails to understand the standard of decency which the writer keeps before him when he writes on Islam. A thing of doubtful antiquity in the judgment of its discoverer, as the italics in the quotation show, becomes a matter of high antiquity within a space of less than a year with Professor Margoliouth. The last sentence of the quotation from Professor Margoliouth gives a clue to the real situation. The propaganda of the said *Leaves* was left as a hopeless task. But now mention has been made in unequivocal terms, I fancy that the third writer of the series will merely quote the words "noteworthy variants in old manuscripts" under the name of Margoliouth and it

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will pass as an authority to prove that the Qur-án, like the Bible, is not genuine. This is the way in which these clever people seek to play upon the ignorance of the many. Let the Professor ponder over it before he is put to further task. Is he not guilty of giving a false prop in the hand of the cunning adverse critic of the Qur-án? The writings of Dr. Mingana may disappear, but his name will be used as an authority for such an unauthorized remark. Is he authorized to use the words *high antiquity* when Dr. Mingana himself thinks otherwise?

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### THE LAST OF THE PROPHETS

LET us consider the primary object for which the mantle of prophethood falls on the shoulders of a chosen one. He does not come for any personal aggrandizement, nor to become an object of worship, and to take the place of the Deity. He brings a message from God to man for man's guidance, and makes it clear through his actions. He receives precepts from Heaven and translates them into action through his own example. He is the first to obey the laws revealed to him from Above, and leads others to follow him in doing the same. Thus the words of God, and the actions of a Prophet by way of illustration, help others to pursue the path of guidance, and if they are preserved in their original integrity and transmitted to us in their genuine colours, there is no necessity for a new revelation or a new Prophet. But the fact was that whatever had come from God before Muhammad had seen corruption and human interpolation. The records of the lives of the pre-Islamic religious teachers themselves are enveloped in mystery; as I have said before, we know very little of their lives. Hence the need of the Qur-án and the Holy Prophet; and if the Qur-án is just the same as it was in the days of the Prophet, and the record of the acts and sayings of the Prophet Muhammad himself is without exception complete, faithful and correct, do we need any other prophet, or any new revelation from God? Hence the Qur-án is the last Book of God, and Muhammad is the last of the Prophets. The finality of the Law and guidance given in the last message of God, rather than the personality of the holy messenger, is what makes him the Ultimate Prophet. The Holy Qur-án faithfully represents the will of the Most

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High, and contains everything necessary for our moral and spiritual requirements; a new revelation would be a useless repetition.

Religion, after all, comes to pave the way from humanity to divinity, to raise man from the borders of animality to the precincts of divinity; and finality of the Divine Revelation on this score is understandable. There may be many ways, some long, some crooked, between the two orders, but there must also be the shortest way. A straight line between any two given points is the shortest line. The Qur-án gives the name of *Sirát Mustakím* to the religion it preaches, which literally means "the straight way"; and if it is understandable that the way shown through a Divine Revelation for human guidance should be the shortest, and the straight way cannot be improved upon, then the proposition that such and such a Prophet was revealed *Sirát-i-Mustakím* is tenable; and hence the finality of the Revelation. The whole question turns on one consideration, whether the way preached by that Prophet was a straight one; and this involves an assumption that his was the last word on the question. In this respect, I may safely say that Muhammad is the last Prophet. He stands ahead, centuries before. He is the Prophet of all time, and of people of all shades of culture and enlightenment. To-day the world is coming to adopt the truths he preached in his own time. Let Dr. Besant give us the tidings that the fulness of time has arrived for the appearance of the Star of the East. Leave apart the consideration that prophets from the East have never been the protégés of others in religious matters, nor have they been under the tutelage of others for religious instruction. Dr. Besant should point out any new truths which she thinks have not been preached before and which will be preached by her protégé.

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### A WORD FOR THE UNITARIAN'S REFLECTION

TO-DAY Polytheism is on the wane, and Monotheism in the ascendant. Even the Trinitarians, and the worshippers of stones in India, come with apologies and excuses for their ideas on religion and for their modes of worship. They take

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pains to explain that their beliefs do not contravene the belief in the oneness of God. And the credit of this all should go to Muhammad. Will my Unitarian friends consider for a moment this aspect of the question? Could their faith have been saved, or could it have reached them at all, without the ministry of Muhammad? They do not believe in the Divinity of any person. They worship one God. Jesus came with the same message, but could not fulfil his work on account of the shortness of his ministry. But if his claim to their allegiance is for the same reason, and not a part of what they inherited from their parents, should they not come to Muhammad with the same respect, seeing that the latter did more than the former in the matter? Jesus was, after all, a Prophet. There were other prophets before him who had been accepted as such by them; but if Muhammad came with the same mission and accomplished it in a way transcending any previous attempt, can any person in the name of truth and consistency deny his Prophethood? I would go further, and say to the whole world of religion: "If you believe in the Divine revelation, in a Book—the Book you claim as yours from God—and if you believe in a Prophet who, you claim, was raised up by God to bring His message to you, then you must needs believe in the Prophethood of Muhammad, and in the Divine origin of the Qur-ánic revelation."

God spoke, to reveal His mind to various peoples, through their Prophets, and if in the course of time the will of the Lord becomes obscured through human interpolation, God will speak again. He will choose someone from among the human race as His mouthpiece, as He did before. The Revealed Books of all the nations had become corrupt at the advent of Muhammad, and they exist in the same condition now; no person other than Muhammad has appeared, till now, to restore them to their original form. If this statement be true, the non-Muslim world is on the horns of a dilemma. Either it must accept Muhammad as the Prophet of God Who raised him up to purify religion from human corruption, or the pre-Islamic Books of God were not of Divine origin. Had they been in truth the Word of God, He must have taken some steps to keep them in their integrity when the human hand spoiled

## WORD FOR THE UNITARIAN'S REFLECTION

them. The Qur-án, in this respect, appeals to Nature, and drives the truth home to its readers in these words :—

*Whatever sign we cause to lose its worth and use, or be forgotten, We bring one better than it or like it (ii. 106).*

No sooner does a thing created by God disappear or become vitiated for its use, than a fresh supply comes to take its place. This law of demand and supply obtains universally in the physical world. It must do the same in the spiritual world. The Word of God comes to sustain the spirit and nourish the soul ; if it disappears or becomes vitiated, it must come again in its Divine purity : and it has done so in the form of the Qur-án.

All the books from God that came from time to time to every nation and to every country for human guidance had lost their purity, and man-made creeds obscured the Word of the Lord. The scriptures of the Israelites, the Persians, the Hindus, the Chinese, the Buddhists, all suffered in their purity, and the Bible shared the same fate. To-day there are few who honestly believe in the genuineness of the Bible. It has admittedly become adulterated with folklore. Many of the clergy of the Anglican Church confess themselves unable unfeignedly to believe all the Canonical Scriptures of the Old and the New Testaments and to take oath as to their genuineness,<sup>1</sup> as they did not believe in the truth of many of the legends and beliefs narrated in the Scriptures.

If such was the condition of sacred literature in the sixth century of the Christian era, and if the Will of the Lord had become so obscured as to be unknown to the human mind, it is difficult to believe that God could remain indifferent to the

<sup>1</sup> In the Lower House of the Convocation of Canterbury, in the sitting of July 5, 1917, some of the clergy demanded that the wording of the third question put to them at their ordination should be changed, as they were unable conscientiously to answer it in the prescribed terms because they did not possess the belief demanded. The question and the answer were as follows :—

Q. "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?"

A. "I do so believe them."

The question was consequently changed.

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state of affairs then obtaining throughout the entire world. Surely He would reveal His Mind yet again to humanity, and restore His Word to its pristine beauty and purity.

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## WHAT IS ISLAM ?

## WHAT IS ISLAM ?

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

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

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

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

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

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

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

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

**PILLARS OF ISLAM.**—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

**ATTRIBUTES OF GOD.**—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

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

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

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

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

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

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

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

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

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

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