

Islamic Review

Edited by AL-HAJ KHWAJA KAMAL-UD-DIN.

Vol. XIX.]

[No.

RAMADHĀN, 1349 A.H.

FEBRUARY, 1931 A.C.

Annual Subscription, 10s.

Single Copies,

CONTENTS

Mr. Linich	<i>Frontispiece</i>
	PAGE
To Muslims in the Language of Iqbāl	41
The Excellent Names of God. By Al-Hajj Khwaja Kamalu 'd-Din	42
Islam and the Church. By R. Lissan	57
Muhammad in the New Testament. IX. "The Son of Man," Who is He? By Professor 'Abdu 'l-Ahad Dāwūd, B.D.	60
The Points of Contact between Islam and Modern Spirit- ualism as Viewed by a Christian. By Geo. Lindsay Johnson, M.A., B.C., M.D. (Cantab.), F.R.C.S. (Eng.)	70
Says the Holy Prophet Muhammad.	77
In Memoriam	78
What is Islam?	79

THE HOLY QUR-ĀN

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PUBLISHED BY

**THE WOKING MUSLIM MISSION
AND LITERARY TRUST, THE
SHAH JEHAN MOSQUE,
WOKING. ENGLAND**



Mr. LINICH, whose declaration form is appended below, was introduced to Islam by Mr. R. E. Walker, who accepted Islam last year (*vide* his photo in ISLAMIC REVIEW for January, 1930). Mr. Walker writes to say that "this young man is tired of a religion which is built upon legends and stories of past ages. He wants a solid foundation to build his character on. He does not find it in the Christian religion; hence his conversion to Islam."

DECLARATION FORM

I, Ernest Linich, son of Franz Linich, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

*Lā Ilāha il 'l-Lāha
Muhammad ar-Rasūl Allāh.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلُهُ عَلَى سُلَّةٍ الْكَرِيمِ

THE ISLAMIC REVIEW

RAMADHĀN 1349 A.H.
 VOL. XIX. FEBRUARY, 1931 A.C. No. 2

TO MUSLIMS IN THE LANGUAGE OF IQBĀL

THOU hast misprized thine own cypress
 And deemed tall the cypress of others.
 Like the reed, thou hast emptied thyself of Self
 And given thine heart to the music of others.
 O thou that begg'st morsels from another's table,
 Wilt thou seek thine own kind in another's shop?
 The Muslim's feast is burned up by the lamps of strangers,
 His mosque is consumed by the Christian monastery.
 When the deer fled from the sacred territory of Mecca,
 The hunter's arrow pierced her side.¹
 The leaves of the rose are scattered, like its scent:
 O thou that hast fled from thy Self, come back to it!
 O trustee of the wisdom of the Qur-ān,
 Find thy lost unity again!
 We, who keep the gate of the citadel of Islam,
 Have become unbelievers by neglecting the watchword of
 Islam.
 The ancient Saki's bowl is shattered,
 The wine-party of the Hijaz is broken up.

¹ The Muslim pilgrims are forbidden to kill game.

ISLAMIC REVIEW

The Ka'ba is filled with our idols,
Infidelity mocks at our Islam.
Our Sheikh has gambled Islam away for love of idols
And made a rosary of the *zunnār*.¹
Our spiritual directors owe their rank to their white hairs
And are the laughing-stock of children in the street;
Their hearts bear no impress of the Faith
But house the idols of sensuality.
Every long-haired fellow wears the garb of a dervish—
Alas for these traffickers in religion!
Day and night they are travelling about with disciples,
And ignoring their religious duties.
Their eyes are without light, like the narcissus,
Their breasts devoid of spiritual wealth.
Preachers and Sufis all worship worldliness alike;
The prestige of the pure religions is ruined.
Our preacher fixes his eye on the pagoda,
And the mufti of the Faith sold his decision.
After this, O friends, what are we to do?
Our guide turns his face towards the wine-house.

*(From the ASRĀR-I-KHUDĪ, translated by R. A. Nicholson,
London, 1920, pp. 131-33.)*

THE EXCELLENT NAMES OF GOD

By AL-HĀJJ KHWAJA KAMALU 'D-DIN

Now I will speak of such of the Divine Attributes as may guide us to success in our daily occupations. Big concerns often fail on account of some error on the part of those who manage them. It is the duty of a revealed Book from God to guide men to a successful career in their earthly affairs as well as to spiritual excellence. I have said many times before that religion does not come from God merely to supply us with things that have no bearing on our daily doings. Our Creator has equipped us with faculties which come into play when we are engaged in the management of mundane business

¹ The sacred thread worn by Zoroastrians and other non-Muslims.

THE EXCELLENT NAMES OF GOD

affairs. We have also been given various appetites and desires, which set in motion the whole machinery of civilization, and if God has bestowed upon us the power to perform great things in this life He will surely teach us the morals and ethics which will enable us to accomplish the great task. In this respect the Divine Attribute, "Rabb," is most comprehensive in its significance. It means the Creator, the Nourisher, the Maintainer, the Law-Giver, the Regularizer, the Bringer of Things to perfection. It appertains, without doubt, to Him Who is Omnipotent: "And His Command when He intends anything, is only to say to it, 'Be,' and so it is" (Qur-án xxxvi. 82). But He is pleased to work out His Will in accordance with methods which should be ours when attending to our daily business. All the attributes of God disclosed in the pages of the Qur-án are meant to serve this same purpose. They are as specimens for our imitation. Within the scope of its meaning, the word "Rabb" includes some twenty attributes that explain the different methods adopted by God when He acts as Rabb in the universe. I give them here in the order in which I presume them to work, when things are created and brought to perfection.

"Al-Bārī"—Maker; "Al-Badī"—He Who creates things out of nothing. We cannot make things out of nothing, but two attributes in us, the spirit of invention and the urge to discovery, enable us to organize great things and find out means and processes hitherto unknown.

"Al-Mussawwir"—the Fashioner. He Who designs things beforehand. He performs them and then fashions them in His mind and puts them, as it were, on canvas. Before we engage ourselves in any task we should have a clear idea as to what we have to do. We should estimate and design things before beginning to put them into concrete shape.

"Al-Khāliq"—the Creator of things from other things; He who combines different things so that they make a new thing. Such work we ourselves undertake. Nay, our sole task is either to unite things or separate them from each other and therein lies all our efficiency. But before we set to work we ought to acquaint ourselves with all the qualities inherent

ISLAMIC REVIEW

in other things, and for this we have to follow three further Attributes. First, "Al-Bātin"—He Who knows the inner or intrinsic state of things. Secondly, "Al-Muhsī"—He Who comprehends all that is in other things and the different measures in which things act. Thirdly, "Al-Wājid"—He Who knows where to find the things necessary for His work. Unless we qualify ourselves with the proper knowledge of the materials we have to work in, and their whereabouts, and know the proportions in which they are to be used we cannot hope to achieve success. Then come three other Attributes, "Al-Jāmi'," "Al-Jabbār," and "Al-Fattāh"; the first means Combiner and Collector of things that lie separate from each other. "Al-Jabbār" is one Who compels others to work according to His will. Similarly, the man who works under us should do so according to our direction, and we should use our material in such a way that it may work out our design. Thirdly, "Al-Fattāh"—The Opener of hidden qualities. We should know how the things we use will exhibit their inherent qualities according to our design.

"Al-Hādī"—He Who puts others on the right path. Whether in regard to the material we use, or to the people who serve under us, we must see that they function as they should. "Ar-Raqīb"—He Who watches keenly. We should mark vigilantly the progress of things, with a view to helping them on and protecting them from harm and danger. In fact we have here to follow three other Divine Attributes, that is to say, "Al-Māni"—One Who keeps things separate and prevents them from harming each other. We must do the same even when dealing with lifeless material. Things possess properties contrary to each other and unless vigilantly dealt with are liable to do immense harm. "Al-Qayyūm"—He Who is the maintainer of things and enables them to subsist. We must act in this way concerning everything we use in our business in order to preserve it and keep it in working order.

In fact, the word "Rabb" is very rich in its meanings, and here I would refer to one in particular. "Rabb" is He Who brings the faculties latent in things to perfection and

THE EXCELLENT NAMES OF GOD

looks to the completion of the work in His Hand. All these Attributes inspire us with the desire for full knowledge of the properties of everything in the universe, and the ways under which they are disclosed. It also demands from us that perseverance and constancy which alone can secure perfection and bring success to our business. In this connection I may refer to two other names, "Al-Mubdi"—He Who creates things for the first time, and "Al-Mu'id,"—He Who knows how to repeat the creation. This means that we should not engage ourselves haphazard in our occupation. We ought to know precisely what we intend to do, how to begin a thing properly and how to repeat the process if necessary.

Let my readers, especially the Muslims among them, ponder all these attributes of God. They have been revealed to us only to guide us in our daily life. Let us examine, for example, the process we adopt in our work. Do we take heed of all the caution and vigilance disclosed in these attributes? We often encounter failure and but rarely achieve success, and the reason of it is that we do not act in accordance with the Divine ways.

It would not be out of place if I refer to the first five verses of chapter lxxix. of the Holy Qur-án, which lay down the principles that would carry us to the acme of success in every walk of life.

These verses speak of the calamity that must overtake those who do not make proper use of their time and opportunities. The morals taught in these verses are very extensive in their application. They, in fact, apply to every activity in all departments of life. The verses run as follows:

- (1) "Consider those that incline (to their business) fully,"
- (2) "And those that go forth (to it) briskly (or lively)."
- (3) "And those that swim (in it) swimmingly."
- (4) "Then those who are foremost going ahead."
- (5) "Then those who regulate the affairs."

Every beginner in a business naturally aspires to reach the height of success in his business. It is not difficult to do so, but we do not go the right way to work about it. The first

ISLAMIC REVIEW

verse, however, speaks of what is necessary for us all if we are to achieve efficiency in our work. The words are very eloquent—"An-Nāzi'āti Gharqa." I translate "Nāzi'ati" as those who incline. The word comes from Naza', meaning strife or dispute. The other word—"gharqa"—means to be drawn. The verse says, that when we choose anything for our occupation we should incline to it wholly and solely, as if we are drawn into it and have put other things aside; as though we had no concern with them. The fifth verse in the above quotation refers to that which ought to be our ideal in such a case. A man should become expert in his affairs and be in a position to regulate them in a masterly manner, so that he may be deemed an authority on the subject.

If we are really anxious to reach this climax we must become absorbed in our work and engage ourselves in it so wholeheartedly as to pay no attention to anything else. It may seem hard at first and a sort of drudgery, but we must keep on giving our sole attention to our work until we begin to enjoy it. We should approach it briskly, and take a lively interest in it. We must not cease striving until our work has become our sole pleasure. This is the meaning of the second verse. But we must go further. We must attain such a degree of experience in it that our work may become as effortless as the swimming of a fish in a river. The verse refers to the agility and facility that we must achieve in our business; but this is not the final goal, for we must exert ourselves still more until we become pre-eminent in our work. We must outstrip others so that we may forge ahead of all. It is then that we become an admitted authority among our compeers, who will come to us for guidance.

The whole universe exhibits in her work the above-mentioned five qualities. This is the true theology that we read in the pages of Nature, and religion is not worthy of its name if it fails to goad us towards such principles of life. The Creator of the Universe seems to remain ever busy in the work of His Creation. It is neither cumbersome to Him nor does it tire Him; and we must be like Him if we wish to attain success.

Here again I draw the attention of my readers to the fact

THE EXCELLENT NAMES OF GOD

that revelation should read us such lessons as may set our faculties to work; but it should not teach doctrines that tend to damp our zeal and enthusiasm in worldly matters. Those who say that revelation has not furthered our civilization should ponder over these verses. Do they not galvanize our energies and ensure us success if we act upon them? The lesson has been read to us in the Book from God, and it is our religious duty to act upon it. Herein lies its force in persuading its votaries to follow it submissively. My Muslim readers should especially consider that the Qur-án demands of them that they should attend to their worldly affairs diligently. They should not forget that, in the eyes of Islam, it is the true spirit of religion which bids men remain unconcerned with the life of this world.

Before I conclude this part of my subject I will refer to some of the names of God which inspired the early Muslims to discover certain prominent Laws of Nature which became the bases of their scientific researches. Here again, I begin with the word "Rabb."

The attribute means first of all Creator, but it also signifies the "fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion." This signification of the word is not an accidental discovery on my part. The word has been used in this sense in Arabic literature before Islam, as Imām Rāghib says in his lexicon of Qur-ānic words, written many centuries ago. The theory of evolution came to Darwin's mind in a very hazy way in the middle of the last century, and Spencer put it into its present shape; yet the law was known to the Arabs as their writings show; and it was this Divine Attribute, "Rabb," that drew their attention to the law of evolution as working in Nature. It is impossible to exaggerate the service that the discovery of this law has done towards the furtherance of science and civilization; but the actual law itself has been explained most eloquently in the first Name of God given in the Qur-án. In the exposition of this attribute, the Book, in many places, refers to the various grades in which things in creation have to reach their perfection. The Book also

ISLAMIC REVIEW

says in most forcible language that the *laws of God are unchangeable*. I think this disclosure as to the unchangeability of the law is much more important than any other discovery. All branches of science have been based upon this principle. In fact, law itself signifies a system which remains always unchanged. No one can then belittle the authority of the Qur-án when it reveals the importance of the above-mentioned feature of law. There are two other Names, however, which should receive special consideration from those engaged in scientific research: "Az-Zāhir" and "Al-Bātin." These Names are among those Divine Attributes which help us chiefly in our investigations of the matter around us. "Al-Bātin" means One Who knows the hidden properties of things in Nature. "Az-Zāhir" is He Who reveals them. These two actions are unceasingly at work in the universe; and they teach us that everything in Nature is a repository of latent faculties that should be brought to light. It is for us to make researches for the discovery of these hidden things; and for us to find out laws that may help us to subdue such latent qualities to our service. These two things, concealment and manifestation, are responsible for all our scientific investigations. They induced the early Muslims to read the secrets of Nature, and thus enrich the world with wealth undreamed of before.

God has been declared in the Holy Qur-án to be the Originator of everything, and He is the One to Whom everything in Creation returns. This means that everything in Creation tends to return to its origin; and this led the followers of the Qur-án to believe in the law of gravitation, which developed into the law of attraction.

"Al-Jāmi'"—The Collector, The Combiner—refers to the law which keeps the various ingredients of a thing in unison; this is commonly known as the Law of Cohesion. In this connection another attribute—"Al-Wadūd"—He Who loves intensely—inspired the early Muslims to believe in the Law of Affinity, and they concluded that this is a sort of love reposed in everything that impels it towards things of the same class.

In contrast to these Attributes, another—"Al-Māni'" by

THE EXCELLENT NAMES OF GOD

name—speaks of the Law of Repulsion. The word means He Who keeps things separated from each other. They remain, as it were, at arm's-length. Then come the two great laws—the law of expansion and the law of contraction. "Al-Bāsit" is He Who opens things and discloses all that lies in them, while "Al-Qābiz" is He Who contracts things. We also find the law of conservancy spoken of in other two names—"Al-Bāqī" and "Al-Hasīb." The former means He Who preserves things, and the latter, He Who looks to the safety of things. We are assured that the material which exists in the universe for our use has been created indestructible. It may change its form, but its essence remains intact.

The Holy Qur-ān lays special stress on this fact. It says that everything in Nature has preordained measures. Everything that comes from the heavens is again given measured proportions, and it is for us to respect and observe those measures when we use them. Though it is a universal law to be observed on each plane of humanity, yet it plays a most important part in physical science. Science chiefly means the knowledge of measures and proportions which, when observed, work miracles. In this connection we find another Attribute, "Al-Mūshī"—He Who knows the measures and qualities of things. The name enjoins us to possess knowledge of the measures aforesaid, otherwise we should have to close all chemical laboratories.

"Al-Khāliq"—He Who mixes various things so as to create new things. The name is responsible for the laws of combination under which things of contrary qualities combine to produce others with new properties not existing in their ingredients.

I have enumerated here a few of the Names that inspired the early workers in science to discover those basic laws, but every attribute of God works in the universe in the form of some law. We have, therefore, to ponder over these Names again; they will disclose many other laws working in Nature, but not within our ken.

I conclude this aspect of the Holy Names with the mention of two other Names, just as extensive in their signification in

ISLAMIC REVIEW

relation to the various aspects of humanity—"Ar-Rahmān" and "Ar-Rahīm." The former refers to the beneficence of God which has already created everything we need in life—things which have come into existence even before life began. The latter refers to that Divine Beneficence which makes our labours bring forth fruit a hundredfold. The two attributes assure us that everything material that we need to make life happy has already been created, and when we use it rightly, our actions will never remain unrequited.

The whole creation is full of such material, heaped up and running over, and it only awaits our exertion to bring about the desired result. With this assurance Muslims approached Nature and unravelled it. They enriched the world and gave it blessings unknown before. It is impossible to praise Muslims too highly for their great contribution to civilization. I may say that the world before Islam was as though it were living from hand to mouth, with very scanty material. The Qur-ān came and informed mankind of the various kinds of riches, beauty and wealth that were stored up in Nature, and created for human enjoyment. In the light of this teaching, the Muslims not only widened the scope of knowledge and learning, but introduced new treasures of happiness and comfort. From food to high art the book inspires man to acquire everything that may supply his need or appetite, but without exceeding the limits. The Qur-ān clearly declared that every blessing of God was meant for those who will use it in the service of God, which in the Holy Qur-ān stands for the service of humanity. The world was without delicacies of food before Islam, but we find dainty things on Muslim tables in great variety: delicious foods, healthy drinks, tasty pickles and preserves and various kinds of fruits. Man used to clothe himself in coarse cotton materials and rough woollen fabric to protect himself from the inclemency of the weather. The skins of animals were used for clothing in colder climates, but Islam brought every kind of material, cotton, wool, silk, and goat-hide into use, and in the most beautiful designs. In India, clothing was of khadi—coarse cotton cloth, and a rough sort of silk was worn by the gentry, but when the

THE EXCELLENT NAMES OF GOD

country came under Muslim rule it made wonderful improvements in this respect. The weavers in the reign of only one Moghul Emperor, Akbar the Great, worked up silk and cotton, into thirty designs. I can hardly find anything existing at present in the list of materials worn by well-to-do men in India that does not owe its origin to the Moghul rule. I find similar improvements in architecture and the means of conveyance, with all the advances in traffic, gardening, irrigation and navigation, crockery and household furniture. On the other hand, Muslims did not neglect to fortify their towns against attack, or to cultivate a martial spirit. In fact, it would need a most voluminous literature to detail all that was founded by Muslims to advance our civilization and happiness; and it is a religious book like the Qur-án that inspires its readers with these things, in their choicest form. Muslims acted on two principles—first to use every blessing of God in its best form, and in a way that might embrace beauty, pleasure and comfort; secondly, to use these things in such a manner as not to disturb the happiness of others or lead to indulgence and extravagance. The Qur-án prophesied that man would rise continually by following its precepts, and declared, by way of metaphor, that Islam would create a new heaven and a new earth. No one can deny the fulfilment of the prediction. Western culture has inherited the first part of Muslim civilization and is improving it wonderfully, but they are lacking on the moral side. And when I say that all this was inspired by the Qur-án it shows that religion from God does not come to supply the human race with a sickly theology and deter us from the enjoyment of life. Rather does it come to enhance our enjoyment, but in a way that may not engender bestial passion in us, at the expense of others.

I have strayed somewhat from my subject, but it was necessary, in a way, to do so when enumerating the various bounties that God has showered on us.

To resume. So far, I have dealt with Attributes that assist us individually, but we are sociable by nature, and no society can exist without the possession of certain morals. I do not here propose to write a treatise on sociology based

ISLAMIC REVIEW

upon the Qur-ānic teaching, so I will only refer to those Holy Names by the imitation of which we can build up a strong social fabric. These attributes can be divided into two classes, first, those that induce us to do good to others, and secondly those that refer to the attitude we should adopt when we find others in error.

Under the first heading I give the following: “Rabbu ’l-‘Alamīn.” This has various meanings, but one will suffice us here—Nourishing of all. It excludes all considerations of race, colour, country or creed; we should look on all alike, and our gift should go to every creature of God. Whatever has been given us by God should go to the help of others. I have already said something about “Ar-Rahmān” and “Ar-Rahīm.” They, too, have various shades of meaning. Both words are from the same root, *Rhm*, that means mercy, but they refer to different forms of mercy. They convey the idea of beneficence, goodness and charity, but not one of these words signifies what is conveyed in the two words. “Rahmān” speaks of the beneficence that we should show in looking to others’ needs, even though they deserve no such kindness. It should not come in the form of compensation, but of our own accord; and sometimes even at a time when the needs of others have not yet made themselves felt. It is like the kindness of a mother who makes various preparations for the comfort of a baby still in the womb.

“Rahīm” signifies that beneficence which we show in rewarding the actions of others, but our reward should be many times greater than that which the actions of others deserve.

“Al-Karīm”—Generous and Bounteous. “Al-Wahhāb”—He Who showers His blessings on others regardless of their merits. “Al-Razzāk”—Nourisher. “Al-Mu’tī”—Giver of Gifts. “An-Nāfi’”—He Who brings profit to all and does not stand in need of others. “Al-Ghanī” and “Al-Mughnī”—He Who is rich and does not stand in need of others, but makes others rich and free from want. Elsewhere the Qur-ān declares that Our Lord is neither poor nor needy. Then comes another Name of God that is very significant in this respect.

THE EXCELLENT NAMES OF GOD

It is "As-Samad." It means He Who looks to the need of others and on whom all depend for their needs. To equip ourselves with Divine Attributes is equivalent in Islam to the worship of God, and that is the conception of worshipping God expressed in the Qur-án; and it is therefore our religious duty to become rich and amass wealth, not, of course, by the exploitation of others or by robbing them of their wealth.

Islam, therefore, is not a religion that favours poverty. It preaches charity without doubt, but not to an extent that may reduce us to poverty. Though not a sin, still it is not desirable in Islam to be without wealth.

"Al-Wadūd"—He Who is Love and loves others intensely. "Al-Wālī"—The Guardian of others. "Al-Mujīb"—He Who listens to the prayers of others and responds to one who beseeches. "Al-Hādī"—He Who guides others in the right path. "Ar-Ra'ūf"—He Who out of kindness wards off impending troubles and evils overtaking others. "Al-Mu'min"—The Maintainer of Peace. "Al-Muhaimin"—He Who guards others in the time of danger. "Al-Hafiz"—The Protector.

All these Attributes are too clear to demand any further explanation. I wish one in ten thousand of us could equip himself with them or some of them, and then the world would find itself a heaven. Poverty and misery would be no more, nor would there be any complaint of non-employment or destitution. If those in power could act as does the Nourisher of All in the universe, such action would extinguish all racial bias and colour prejudice. It would redeem foreign rule from all that is undesirable in the eyes of the subject races; in fact, there would remain no question of foreign and native, those two words most hateful and fatal to all hope of universal peace.

Now I come to such Names as will assist us when we have to deal with those who are in the wrong and commit offences. "Al-'Ādil"—All justice and equity—is one of the Names of God, but is explained by another Attribute "Mālikī Yaumi 'd-Dīn"—Master of the Day of Requital. "Mālik" also means Owner. It refers to another beautiful quality exhibited by God in dealing with our offences. He is the Owner, and we are among His chattels. He chastises us for our errors in a

ISLAMIC REVIEW

way that may not damage His property in us. He often forgives us, but if He finds that His forgiveness increases inordinacy in us and makes us stubborn, He punishes us for our good. A judge is bound to meet the demands of the law in every case, but the ways of God are different from those of the average judge. If the offence of a person affects others, He punishes that person unless he is forgiven by the offended one. But if a person commits a wrong that affects his own self, God gives punishment or forgiveness as the case may be with the object of reform. There is no vengeance in the ways of the Lord. Punishment with Him is a disciplinary measure and not a satisfaction of anger or revenge. We find sometimes, in the case of people guilty of political offences, that the punishment awarded them is so excessive as practically to wipe out the offender and his family. Unfortunately, political prestige among the ruling class has now entered into the realm of justice though it is the last thing that should affect the mind of a judge.

In short, "Māliki Yaumi 'd-Dīn"—Master of the Day of Requital—is the only Attribute in the Holy Qur-án that speaks of God's punishment, but, on the contrary, we find several other Attributes that speak of mercy and grace in connection with sinners, for example "Al-Ghafūr"—The Great Forgiver, "Al-'Afuww"—The Pardoner, "Al-Tawwāb"—The Acceptor of Repentance, Who returns to His Mercy when He finds an inordinate person repentant. I say again, if we could follow the ways of the Lord in our dealings with those who do wrong to us, we should find more correction and repentance among wicked people than would come from any penal measures.

There are various other Divine Attributes mentioned in the Qur-án, some of them such as will, if we possess them, increase our personality. Others should be ours to enable us to keep order and discipline among those under us.

These Attributes are vast in their meaning and possess diverse aspects applicable to every department of business life. In these pages I can only give the meanings which appear to me necessary for the building up of character. I enumerate now the rest of the Attributes, and begin with the qualities essential for the beautifying of our personality.

THE EXCELLENT NAMES OF GOD

“ Al-Halīm ”—He Who shows forbearance or clemency when wronged by others; He Who conceals offences; moderate, gentle, leisurely in His dealings, not of hasty temper, grave and calm.

“ Aṣ-Shakūr ”—He Who approves or rewards others largely for small deeds. He in Whose estimation the work of others has prospered but meagrely. He multiplies His reward to them. Generally the word means thankful, or one who does his utmost in showing his gratitude with his heart and tongue.

“ Al-Hamīd ”—He Who is praised in every way, He Who is commended and mentioned with approbation.

“ Al-Haqq ”—He Who is Right, Correct. He Whose work is suitable to the requirements of justice, wisdom and righteousness. The word includes the ideas of fitness, propriety, competency or adaptability.

“ Al-Hasīb ”—He Who is sufficient as a reckoner, or as a giver of what suffices. The word refers to the prompt rendering of the account, as well as to the asking of others to give account.

“ As-Sabūr ”—He Whose patience is greater than others, He Who is calm in suffering the pangs of affliction. He Who withholds Himself from impatience and His tongue from complaint. He Who faces hard trials with endurance; it may mean the long-sufferer, and Who does not hastily take revenge upon the disobedient.

“ Al-Muqsit ”—He Who acts equably or justly.

“ Al-Majīd ”—One Who possesses glory, honour and dignity. Who is righteous in His actions as well as munificent and liberal and good in disposition.

“ Al-Wasiyy ”—He Who is relied upon in the management of affairs, He in Whom one may confide in the disposal of things or rely on for the management of affairs.

“ Al-Shahīd ”—He Who is present and bears witness to things rightly.

“ Al-Aḥad ”—The One, The Unique in His Ways.

“ Al-Mutā‘lī ”—Superior to others in excellent qualities.

“ Zu ‘l-Jalāl wa ‘l-Ikrām ”—He Who possesses greatness, majesty and bounty.

ISLAMIC REVIEW

“ Al-Barr ”—The Compassionate, The Very Benign to His Servants; The Boundless in goodness and beneficence.

“ Al-Bāqī ”—He Who survives others and keeps things intact or in the state in which they are.

“ Al-Rāfi ”—He Who raises another's status and condition.

“ Al-Mu'izz ”—He Who increases another's honour, and “ Al-Muzill ” is He Who lowers others in rank.

“ Al-Hayy ”—He Who is everliving and makes others so.

“ Al-Mumīt ”—He Who puts another to death, He Who annihilates.

“ Al-Muqaddim ”—He Who gives others a preference or puts them at the head of affairs.

“ Al-Mu'akhhir ”—He Who reduces others to the lowest standard.

“ Al-Awwal ”—The First, and “ Āl-Akhir ”—The Last.

“ Al-Matīn ”—The Strong, The Stout, The Firm, The Hard.

“ Al-Wājid ”—He Who knows the whereabouts of all things.

“ Al-Muntaqim ”—He Who for the establishing ~~for~~ ^{of} good avenges Himself upon wrongdoers.

“ Al-Waliyy ”—The Owner, The Protector.

“ An-Nūr ”—The Light.

“ Ar-Rashīd ”—He Who puts others on the “ Right Path.”

Let us ponder over these Names and stretch our imagination to what extent we will, we shall fail to improve on the list. Every excellent quality that a civilized man should possess will be found in it. It must not be forgotten that these attributes are used in a good sense when spoken of God. For this reason the Qur-ān calls them the Excellent Names of God. For example, “ Matīn ” means hard or strong, but in the case of God, the hardness referred to is to serve some good purpose, and the same is true of every attribute. Therefore we have to clothe ourselves with these attributes for the purpose of doing good, and not to cause harm to others. In fact, the Holy Book was sent to us to show us the ways of the Lord, in which He acts in the universe; so that we may create in ourselves such qualities as may meet the requirements of the examples set us and lead us to success. The

ISLAM AND THE CHURCH

rest of the Book either explains them or shows us the method by which we may equip ourselves with them. It also mentions the evils that nullify or neutralize them. Had there been no code of civilization in the world, these hundred Names would have been sufficient to act as beacon-lights in the troubled waters of life. Let us follow them and adorn our characters with them, and I see no reason why a person with a single grain of wisdom in his head should take exception to such a course. We have to live on the earth where everything follows a certain course prescribed for it. Our happiness lies mainly in our adaptability thereto; and so the Qur-án has conferred on us the greatest boon we can imagine by lighting us on the surer way.

ISLAM AND THE CHURCH

By R. LISSAN

THESE two great world-religions are not so divergent in essence as is generally supposed. Islam and Christianity believe in the same Deity, the same Prophets of the Old Testament, and in Jesus of Nazareth save in his so-called divinity, which Muslims deny. This factor, embodying the belief in the Trinity, is the salient point of difference, all the more lamentable because the idea of the Trinity arose from a misunderstanding of the meaning of the word "persona." "Persona," in Latin, means "mask," and a "person" is the mask in which the soul clothes and expresses itself. The idea implied was that the Deity expressed Himself through three "masks" or "aspects," not meaning that there were three distinct individuals and yet one. This, viewed in the light of reason, is perfectly intelligible and is not repellent to any Muslim. These three aspects of Deity as such were held by some Sufis—Being, Essence, Form; Beginning, Middle, End; Dawn, Midday, Sunset; Knower, Knowledge, Known; Necessary, Relative, Contingent; and so on.

In early Arabia there were the Nestorians, a so-called heretical Christian sect, whose influence, according to some,

ISLAMIC REVIEW

can be traced at the time of the foundation of Islam. However, in the centuries following the Hegira there was a mingling of thought and culture, as distinct from religion, in Palestine, Syria, and adjacent countries, accentuated by the Crusades when East met West and much knowledge was absorbed by the Knights Templars and carried to Europe. The commingling of the two religions caused intercourse, cultivated at the colleges and universities, tinged a little with Semitic learning from the Jews in Spain, where many words have an Arabic derivation. In the Near East we find buffer sects—such as Druses, Maronites, Nabatheans, etc.—between Islam and Christianity.

Islamic influences are noticeable in Sicily, Piedmont, and Provence. There are Saracenic names of places which clung to them after the great battle in which the Saracens were defeated by Charles Martel. This was a fatal blow for culture in Europe, for it was followed by the Dark Ages, when culture and education were not the powers of the Papacy. It regarded all learning and intellectual thought and science as the handiwork or footprint of the Devil.

Later, however, rose the Franciscan, Dominican, and Jesuit Orders, in one sense heretical and at first opposed; but the diplomacy and cunning of Rome absorbed them, for it saw that they had come to stay and could be used as a powerful missionary force. Francis of Assisi was a Troubadour, and said to have been in touch with the mysterious communities of the Cathari whose influence was semi-Oriental. It is also well known that Raymond Lull, the Spanish mystic—the friend of Cornelius Agrippa, the occultist—travelled in Islamic lands seeking to convert the people to Christianity; it is needless to say he failed. But he was kindly treated and used by the Papacy. Ignatius Loyola, the founder of the Jesuit Order, travelled in Morocco and spent much time there, returning to Spain with ideas received on Dervish Orders and founding his Order on Islamic models. All these three Orders met with opposition at the commencement from the Pope until it was realized what powerful influence they could exert. They were thenceforward allowed their own ritual, a certain

ISLAM AND THE CHURCH

freedom, retaining their individual distinction under Roman hegemony.

As far as Asia was concerned, Kublai Khan ruled a vast empire and exchanged embassies with Christian States, there being an Archbishop with a seat at Peking, but soon after his death disintegration set in and it died out.

Since the beginning of the twentieth century the broadening world-views, coupled with an increasing toleration among mankind in general, brought about by the exceedingly rapid means of communication which have broken down, so to say, all barriers of space and time, have been tending to bring East and West together in a genuine religious world-unity which augurs well for the future. Those professing different faiths are beginning to realize the points of difference as few and the points of contact as many, and see the human race as one great family.

In Islam alone there are no sects, but a broad basis of harmony and faith among many different races, cultures, and traditions. In Christendom it is just the reverse. Not a few even at the present day hold those outside their particular fold candidates for brimstone.

At the present time the Higher Criticism and the Liberal Church is doing much good work in smoothing out the sharp points of the thorns left by the mediæval times, this good work being assisted by the Theosophical movement, which has brought the Eastern wisdom to the Western world and is taking Western culture to the Orient. Wherever we look nowadays we see steadily advancing the ideas of federation, co-operation, and the trend to harmonious collaboration in almost all human activities. It is observable in religion, science, social and political questions, and is no doubt guided by the ease and facility of intercommunication. The days when a range of mountains separated two peoples are gone for ever. Now is the time for Islam to redouble its efforts to create a better understanding with Christian thought. Extreme Christian dogmatism is dying fast, and it is the opportune time for Muslims to realize and fulfil the object for which the Holy Prophet Muhammad came and for which his mission was established.

ISLAMIC REVIEW

And what was the mission of the Holy Prophet? Islam, which aims at the establishment of a world-brotherhood which, while demolishing all distinctions of race and colour, has for its constant source of inspiration to save it from sinking into the quagmire of materialism the verse of the Qur-án which says: "The most respected of you in the eyes of Allah is he who guards himself against evil."

MUHAMMAD IN THE NEW TESTAMENT

By Professor 'ABDU 'L-AHAD DĀWŪD, B.D.

IX

"THE SON OF MAN," WHO IS HE?

[The learned writer of this series is open to inquiries and questions on the points discussed by him in this article. Readers can address their letters to him care of the Editor, the *Islamic Review*, Woking, England.—ED. I.R.]

THE Holy Qur-án presents to us the true Jesus Christ as "the Son of Mary"; and the Holy Gospels, too, present him to us as "the Son of Mary"; but that Gospel which was written on the white tablets of the heart of Jesus and delivered to his disciples and followers orally, alas! was soon adulterated with a mass of myth and legend. "The Son of Mary" becomes "the Son of Joseph," having brothers and sisters.¹ Then he becomes "the Son of David";² "the Son of Man";³ "the Son of God";⁴ "the Son" only;⁵ "the Christ";⁶ and "the Lamb."⁷

Many years ago, one day I visited the Exeter Hall in

¹ Matt. xiii. 55, 56; Mark vi. 3; iii. 31; Luke ii. 48; viii. 19-21; John ii. 12; vii. 3, 5; Acts i. 14; 1 Cor. ix. 5; Gal. i. 19; Jude i.

² Matt. xxii. 42; Mark xii. 35; Luke xx. 41, Matt. xx. 30; ix. 27; xxi. 9; Acts xiii. 22, 23; Apoc. v. 5; Rom. xv. 12; Heb. vii. 14. etc.

³ About eighty-three times in the discourses of Jesus this appellation is repeated.

⁴ Matt. xiv. 32, xvi. 16; John xi. 27; Acts ix. 20; 1 John iv. 15; v. 5; Heb. i. 2, 5, etc.

⁵ John v. 19, 20, 21, 23, 24, 26, etc.; and in the Baptismal formula, Matt. xxviii. 19; John i. 34, etc.

⁶ Matt. xvi. 16, and frequently in the Epistles.

⁷ John i. 29, 36; and often in the Revelation.

MUHAMMAD IN THE NEW TESTAMENT

London; I was a Catholic priest then; *volens nolens* I was conducted to the Hall where a young medical gentleman began to preach to a meeting of the Young Men's Christian Association. "I repeat what I have often said," exclaimed the doctor, "Jesus Christ must be either what he claims to be in the Gospel or he must be the greatest impostor the world has ever seen!" I have never forgotten this dogmatizing statement. What he wanted to say was that Jesus was either the Son of God or the greatest impostor. If you accept the first hypothesis you are a Christian, a Trinitarian; if the second, then you are an unbelieving Jew. But we who accept neither of these two propositions are naturally Unitarian Muslims. We Muslims cannot accept either of the two titles given to Jesus Christ in the sense which the Churches and their unreliable Scriptures pretend to ascribe to those appellations. Not alone is he "the Son of God," and not alone "the Son of Man," for if it be permitted to call God "Father," then not only Jesus, but every prophet and righteous believer, is particularly a "son of God." In the same way, if Jesus were really the son of Joseph the Carpenter, and had four brothers and several married sisters as the Gospels pretend, then why alone should he assume this strange appellation of "the Son of Man," which is common to any human being?

It would seem that these Christian priests and pastors, theologians and apologists have a peculiar logic of their own for reasoning and a special propensity for mysteries and absurdities. Their logic knows no medium, no distinction of the terms, and no definite idea of the titles and appellations they use. They have an enviable taste for irreconcilable and contradictory statements which they alone can swallow like boiled eggs. They can believe, without the least hesitation, that Mary was both virgin and wife, that Joseph was both spouse and husband, that James, Jossi, Simon, and Judah were both cousins of Jesus and his brothers, that Jesus is perfect God and perfect man, and that "the Son of God," "the Son of Man," "the Lamb," and "the Son of David" are all one and the same person! They feed themselves on heterogeneous and opposed doctrines which these terms repre-

ISLAMIC REVIEW

sent with as greedy an appetite as they feel for bacon and eggs at breakfast. They never stop to think and ponder on the object they worship; they adore the crucifix and the Almighty as if they were kissing the bloody dagger of the assassin of their brother in the presence of his father! ✓

I do not think there is even one Christian in ten millions who really has a precise idea or a definite knowledge about the origin and the true signification of the term "the Son of Man." All Churches and their commentators without exception will tell you that "the Son of God" assumed the appellation of "the Son of Man" or "the Barnasha" out of humility and meekness, never knowing that the Jewish Apocalyptical Scriptures, in which Jesus and his disciples heart and soul believed, foretold *not* a "Son of Man" who would be meek, humble, having nowhere to lay his head, and be delivered into the hands of the evil-doers and killed, *but* a strong man with tremendous power and strength to destroy and disperse the birds of prey and the ferocious beasts that were tearing and devouring his sheep and lambs! The Jews who heard Jesus speaking of "the Son of Man" full well understood *to whom* he was alluding. Jesus did not invent the name "Barnasha," but borrowed it from the Apocalyptical Jewish Scriptures: the Book of Enoch, the Sibylline Books, the Assumption of Moses, the Book of Daniel, etc. Let us examine the origin of this title "the Barnasha" or "the Son of Man."

1. "The Son of Man" is the Last Prophet, who established "the Kingdom of Peace" and saved the people of God from servitude and persecutions under the idolatrous powers of Satan. The title "Barnasha" is a symbolical expression to distinguish the Saviour from the people of God who are represented as the "sheep," and the other idolatrous nations of the earth under various species of the birds of prey, ferocious beasts, and unclean animals. The Prophet Hezekiel is almost always addressed by God as "Ben Adam," that is "the Son of Man" (or of Adam) in the sense of a Shepherd of the Sheep of Israel. This Prophet has also some Apocalyptical portions in his book. In his first vision with which he begins his prophetic book he sees besides the sapphire throne of the Eternal

MUHAMMAD IN THE NEW TESTAMENT

the appearance of "the Son of Man."¹ This "Son of Man" who is repeatedly mentioned as always in the presence of God and above the Cherubim is not Hezekiel (or Ezekiel) himself.² He is the prophetic "Barnasha," the Last Prophet, who was appointed to save the people of God from the hands of the unbelievers *here upon this earth*, and *not elsewhere!*

(a) "The Son of Man" according to the Apocalypse of Enoch (or Henoh).

There is no doubt that Jesus Christ was very familiar with the Revelation of Enoch, believed to be written by the seventh patriarch from Adam. For Judah, "the brother of James" and the "servant of Jesus Christ," that is the brother of Jesus, believes that Enoch was the real author of the work bearing his name.³ There are some dispersed fragments of this wonderful Apocalypse preserved in the quotations of the Early Christian writers. The book was lost long before Photius. It was only about the beginning of last century that this important work was found in the Canon of the Scriptures belonging to the Abyssinian Church, and translated from the Ethiopic into the German language by Dr. Dillmann, with notes and explanations.⁴ The book is divided into five parts or books, and the whole contains one hundred and ten chapters of unequal length. The author describes the fall of the angels, their illicit commerce with the daughters of men, giving birth to a race of giants who invent all sorts of artifices and noxious knowledge. Then vice and evil increase to such a pitch that the Almighty punishes them all with the Deluge. He also relates his two journeys to the heavens and across the earth, being guided by good angels, and the mysteries and wonders he saw therein. In the second part, which is a description of the Kingdom of Peace, "the Son of Man" catches the kings in the midst of their voluptuous life and precipitates them into hell.⁵ But this second book does not belong to one author, and assuredly it is much corrupted by Christian hands. The

¹ Ezek. i. 26.

² Ezek. x. 2.

³ Judah i. 14. In the Gospels he is mentioned as one of the four brothers of Jesus, Matt. xiii. 55, 56, etc.

⁴ It has also been translated into English by an Irish Bishop, Laurence.

⁵ Enoch xlv. 4-8.

ISLAMIC REVIEW

third book (or part) contains some curious and developed astronomical and physical notions. The fourth part presents an Apocalyptical view of the human race from the beginning to the Islamic days, which the author styles the "Messianic" times, in two symbolical parables or rather allegories. A white bull comes out of the earth; then a white heifer joins him; they give birth to two calves: one black, the other red; the black bull beats and chases away the red one; then he meets a heifer and they give birth to several calves of black colour, until the mother cow leaves the black bull in the search of the red one; and, as she does not find him, bawls and shrieks aloud, when a red bull appears, and they begin to propagate their species. Of course, this transparent parable symbolizes Adam, Eve, Cain, Abel, Sheth, etc., down to Jacob whose offspring is represented by a "flock of sheep"—as the Chosen People of Israel; but the offspring of his brother Esau, i.e. the Edomites, is described as a swarm of boars. In this second parable the flock of sheep is frequently harassed, attacked, dispersed, and butchered by the beasts and birds of prey until we come to the so-called Messianic times, when the flock of sheep is again attacked fiercely by ravens and other carnivorous animals; but a gallant "Ram" resists with great courage and valour. It is then that "the Son of Man," who is the real ~~master~~ or owner of the flock, comes forth to deliver his flock.

A non-Muslim scholar can never explain the vision of a Sophee—or a Seer. He will—as all of them do—bring down the vision to the Maccabees and the King Antiochus Epiphanes in the middle of the second century B.C., when the Deliverer comes with a tremendous truncheon or sceptre and strikes right and left upon the birds and the beasts, making a great slaughter among them; the earth, opening its mouth, swallows them in; and the rest take to flight. Then swords are distributed among the sheep, and a white bull leads them on in perfect peace and security.

As to the fifth book, it contains religious and moral exhortations. The whole work in its present shape exhibits indications which show that it was composed as late as 110 B.C.,

MUHAMMAD IN THE NEW TESTAMENT

in the original Aramaic dialect, by a Palestinian Jew. At least such is the opinion of the *French Encyclopædia*.

The Qur-ân only mentions Enoch under his surname "Idrīs"—the Arabic form of the Aramaic "Drīsha" being of the same category of simple nouns as "Iblis" and "Blisa."¹ "Idris" and "Drīsha" signify a man of great learning, a scholar and an erudite, from "darash" (Arabic "darisa"). The Qur-ānic text says: "And remember Idris in *the same* book; for he was a just person *and* a prophet; and We exalted him to a high place" (xix.).

The Muslim commentators, Al-Baydhāwī and Jalālu 'd-Dīn, seem to know that Enoch had studied astronomy, physics, arithmetic, that he was the first who wrote with the pen, and that "Idris" signifies a man of much knowledge, thus showing that the Apocalypse of Enoch had not been lost in their time.

After the close of the Canon of the Hebrew Scriptures in the fourth century or so B.C. by the "Members of the Great Synagogue," established by Ezra and Nehemiah, all other sacred or religious literature besides those included within the Canon was called Apocrypha and excluded from the Hebrew Bible by an assembly of the learned and pious Jews, the last of whom was the famous "Simeon the Just," who died in 310 B.C. Now among these Apocryphal books are included the Apocalypses of Enoch, Barukh, Moses, Ezra, and the Sibylline books, written at different epochs between the time of the Maccabees and after the destruction of Jerusalem by Titus. It seems to be quite *à la mode* with the Jewish Sages to compose Apocalyptical and religious literature under the name of some celebrated personage of antiquity. The Apocalypse at the end of the New Testament which bears the name of John the Divine is no exception to this old Judæo Christian habitude. If "Judah the brother of the Lord" could believe that "Henoh the Seventh from Adam" was really the author of the one hundred and ten chapters bearing that name, there is no wonder that Justin the Martyr, Papias, and Eusebius would believe in the authorship of Matthew and John.

¹ "Iblis," the Arabic form of the Aramaic "Blisa," an epithet given to the devil which means the "Bruised One."

ISLAMIC REVIEW

However, my aim is not to criticize the authorship of, or to extend the comments upon these enigmatic and mysterious revelations which were compiled under the most painful and grievous circumstances in the history of the Jewish nation; but to give an account of the origin of this surname "the Son of Man" and to shed some light upon its true signification. The Book of Enoch too, like the Apocalypse of the Churches and like the Gospels, speaks of the coming of "the Son of Man" to deliver the people of God from their enemies and confuses this vision with the Last Judgment.

(b) The Sibylline Revelation, which was composed after the last collapse of Jerusalem by the Roman armies, states that "the Son of Man" will appear and destroy the Roman Empire and deliver the Believers in one God. This book was written at least fourscore years after Jesus Christ.

(c) We have already given an exposition of "the Son of Man" when we discussed the vision of Daniel,¹ where he is presented to the Almighty and invested with power to destroy the Roman Beast. So the visions, in the "Assumption of Moses," in the Book of Baruch (or Barukh), more or less similar in their views and expectations to those described in the above-mentioned "Revelations," all unanimously describe the Deliverer of the people of God as "Barnasha" or "the Son of Man," to distinguish him from the "Monster"; for the former is created in the image of God and the latter transformed into the image of Satan.

2. The Apocalyptic "Son of Man" could not be Jesus Christ.

This surname, "Son of Man," is absolutely inapplicable to the son of Mary. All the pretensions of the so-called "Gospels" which make the "Lamb" of Nazareth to "catch the kings in the midst of their voluptuous life and hurl them down into the Hell";² lack every bit of authenticity, and the distance separating him from "the Son of Man" marching with the legions of angels upon the clouds towards the Throne of the

¹ Dan. vii. See the article, "Muhammad in the Old Testament," in the *Islamic Review* for November, 1928.

² Enoch xlvi. 4-8.

MUHAMMAD IN THE NEW TESTAMENT

Eternal is more than that of our globe from the planet of Jupiter. He may be a "son of man" and a "messiah," as every Jewish king, prophet, and high-priest was, but he was not "*the Son of Man*" nor "*the Messiah*" whom the Hebrew prophets and apocalyptists foretold. And the Jews were perfectly right to refuse him that title and office. They were certainly wrong to deny him his prophethood, and criminal to have shed his innocent blood—as they and the Christians believe. "The Assembly of the Great Synagogue," after the death of Simeon the Just in 310 B.C., was replaced by the "Sanhedrin," whose president had the surname of "Nassi" or Prince. It is astonishing that the "Nassi" who passed the judgment against Jesus, saying: "It is more profitable that one man should die rather than the whole nation should be destroyed,"¹ was a prophet!² If he were a prophet, how was it that he did not recognize the prophetic mission or the Messianic character of "*the Messiah*"?

Here are, then, the principal reasons why Jesus was not "the Son of Man" nor the Apocalyptic Messiah:

(a) A messenger of God is not commissioned to prophesy about himself as a personage of some future epoch, or to foretell his own reincarnation and thus present himself as the hero in some great future drama of the world. Jacob prophesied about "the Apostle of Allah,"³ Moses about a prophet who would come after him with the Law, and Israel was exhorted to "obey him";⁴ Haggai foretold Ahmad;⁵ Malachi predicted the coming of the "Messenger of the Covenant" and of Elijah;⁶ but none of the prophets ever did prophesy about his own second coming into the world. What is extremely abnormal in the case of Jesus is that he is made to pretend his identity with "the Son of Man," yet he is unable to do in the least degree the work that the foretold "Son of Man" was expected to accomplish! To declare to the Jews under the grip of Pilate that he was "the Son of Man," and then to pay tribute to Cæsar; and to confess that "the Son of Man had nowhere to lay his head"; and

¹ John xi. 50.

² *Idem*, 51.

³ Gen. xlix. 10.

⁴ Deut. xviii. 15.

⁵ Hag. ii. 7.

⁶ Mal. iii. 1, iv. 5.

ISLAMIC REVIEW

then to postpone the deliverance of the people from the Roman yoke to an indefinite future, was practically to trifle with his nation; and those who put all these incoherences as sayings in the mouth of Jesus only make idiots of themselves.

(b) Jesus knew better than everybody else in Israel *who* "the Son of Man" was and what was his mission. He was to dethrone the profligate kings and to cast them into the hell-fire. The "Revelation of Baruch" and that of Ezra—the Fourth Book of Esdras in the Vulgate—speak of the appearance of "the Son of Man" who will establish the powerful Kingdom of Peace upon the ruins of the Roman Empire. All these Apocryphal Revelations show the state of the Jewish mind about the coming of the last great Deliverer whom they surname "the Son of Man" and "the Messiah." Jesus could not be unaware of and unfamiliar with this literature and this ardent expectation of his people. He could not assume either of those two titles to himself in the sense which the Sanhedrin—that Supreme Tribunal of Jerusalem—and Judaism attached to them; for he was *not* "the Son of Man" and "the Messiah", because he had no political programme and no social scheme, and because he was himself the precursor of "the Son of Man" and of "the Messiah"—the Adon, the Conquering Prophet, the Anointed and crowned Sultan of the Prophets.

(c) A critical examination of the surname "Son of Man" put three and eighty times in the mouth of the master will and must result in the only conclusion that he never appropriated it to himself; and in fact he often uses that title in the third person. A few examples will suffice to convince us that Jesus applied that surname to someone else who was to appear in the future.

(i) A Scribe, that is a learned man, says: "I will follow thee wheresoever thou goest." Jesus answers: "The foxes have their holes; the birds of heaven their own nests; but the Son of Man has no place where to lay his head."¹ In the verse following he refuses one of his followers permission to go and bury his father! You will find not a single saint, father, or commentator to have troubled his head or the faculty of

¹ Matt. viii. 20.

MUHAMMAD IN THE NEW TESTAMENT

reasoning in order to discover the very simple sense embodied in the refusal of Jesus to allow that learned Scribe to follow him. If he had place for thirteen heads he could certainly provide a place for the fourteenth too. Besides, he could have registered him among the seventy adherents he had.¹ The Scribe in question was not an ignorant fisherman like the sons of Zebedee and of Jonah; he was a scholar and a practised lawyer. There is no reason to suspect his sincerity; he was led to believe that Jesus was the predicted Messiah, the Son of Man, who at any moment might summon his heavenly legions and mount upon the throne of his ancestor David. Jesus perceived the erroneous notion of the Scribe, and plainly let him understand that he who had not two square yards of ground on earth to lay his head could naturally not be "*the* Son of Man"! He was not harsh to the Scribe; he benevolently saved him from wasting his time in the pursuit of a futile hope!

(ii) Jesus Christ is reported to have declared that the Son of Man "will separate the sheep from the goats."² The "sheep" symbolize the believing Israelites who will enter into the Kingdom; but the "goats" signify the unbelieving Jews who had joined with the enemies of the true religion and were consequently doomed to perdition. This was practically what the Apocalypse of Enoch had predicted about the Son of Man. Jesus simply confirmed the revelation of Enoch and gave it a Divine character. He himself was sent to exhort the sheep of Israel³ to remain faithful to God and await patiently the advent of the Son of Man who was coming to save them for ever from their enemies; but he himself was *not* the Son of Man, and had nothing to do with the political world, nor with the "sheep" and "goats" which both alike rejected and despised him, except a very small number who loved and believed in him.

(iii) The Son of Man is said to be "the Lord of the Sabbath day," that is, he had the power to abrogate the law which made it a holy day of rest from labour and work. Jesus was a strict observer of the Sabbath, on which day he used

¹ Luke x. 1.

² Matt. xxv. 31-34.

³ Matt. xv. 24.

ISLAMIC REVIEW

to attend the services in the Temple or in the Synagogue. He expressly commands his followers to pray that the national collapse at the destruction of Jerusalem should not happen on a Sabbath day. How could, then, Jesus claim to be the Son of Man, the Lord of the Sabbath day, while he was obliged to observe and keep it like every Jew? How could he venture to claim that proud title and then predict the destruction of the Temple and of the Capital City?

These and many other examples show that Jesus could never appropriate the surname of "Barnasha" to himself, but he ascribed it to the Last Powerful Prophet, who really saved the "sheep," i.e. the believing Jews; and either destroyed or dispersed the unbelievers among them; abolished the day of Sabbath; established the Kingdom of Peace; and promised that this religion and kingdom will last to the day of the Last Judgment.

We shall in our next essay turn our attention to find all the marks and qualities of the Apocalyptic "Son of Man" which are literally and completely found in the last Apostle of Allah, upon whom be peace and the blessing of God!

THE POINTS OF CONTACT BETWEEN ISLAM AND MODERN SPIRITUALISM AS VIEWED BY A CHRISTIAN

By GEO. LINDSAY JOHNSON, M.A., B.C., M.D. (Cantab.),
F.R.C.S. (Eng.)

THE ignorance displayed by most Christians regarding the Muslim religion is appalling. They overlook the fact that a religion which is accepted and followed by a fifth of the human race must have a great deal of good in it, and must be built on very sound foundations; for it is absurd to suppose that it should form the conduct of such a multitude of people and have no solid foundations of truth on which to rest. That Muhammad was a psychic, an advanced spiritualist, and a true Prophet of God I have no doubt whatever, nor about his

ISLAM AND MODERN SPIRITUALISM

having had revelations from spiritual beings on the other side. The statements which I make in this short article in addition to those taken directly from the Qur-án are for the most part taken from the writings of Muhammad 'Alī, M.A., LL.B. This gentleman is one of the most erudite exponents of the Prophet Muhammad in the world, and anything he says respecting the Muslim religion may be accepted as authentic.

For a right understanding of the Qur-án (from "'qura'," to recite or read) it is necessary to consider it as a whole, and to compare one passage with another. The more the book of the Prophet is studied in this way, the clearer does it become. Most of the absurdities which Christians would have us believe to exist in the Qur-án were never uttered by Muhammad himself, nor are they to be found in the Qur-án. They were, as a matter of fact, invented at a subsequent period, when the pure religion of the Prophet had become corrupted, in much the similar way as the utterances of Jesus. One need only refer the reader to the horrible Christian doctrines about Hell and the absurd descriptions of Heaven which for ages have been expounded and kept alive, if not quite down to the present day, by the priests and monks from the time of Constantine (A.D. 325). The Christian accounts of a future life with regard to Heaven and Hell form the most absurd, gruesome, and horrible picture that the mind of man can invent or conceive.

As every portion of the Qur-án was committed to memory, and taken down in writing as soon as it was revealed, there could be no doubt about it being ever forgotten or lost. No book in the world other than the Qur-án can be credited with the achievement of keeping alive a language for thirteen centuries. But what is more, while the Christian religion was slowly crumbling from the lofty ideal of its founder during the Dark Ages, the Muslims—the Moors in Spain—down to the days of their defeat by Charles Martel at the Battle of Tours (A.D. 732), had become the leaders of civilization and scientific progress. On one occasion, addressing Christians, Muhammad said: "I am commanded to do justice between you: God is our God and your God; we shall have our deeds,

ISLAMIC REVIEW

and you shall have your deeds." And again on another occasion he said: " We believe in that which has been revealed to us and revealed to you, and our God and your God is one " (Qur-án, xxix. 46).

To return to our subject. According to the Qur-án, death does not end our personality and self-consciousness; it merely opens the door to a higher form of life. " Have you considered the life-germ? " says Muhammad. " Is it you that create it or are we the creators? We have ordained death among you . . . that we may change your attributes, and make you grow into what you know not " (lvi. 58-60).

This passage shows that man's life in this world is not without an aim, and that aim is to attain to a higher life. Heaven and Hell, Muhammad points out, are not the places of enjoyment or misery to be met with only after death; they are just as much realities on that side as on this. Muhammad points out that there is a new world in front of us, before which the progress in this life sinks into insignificance. " And whoever desires to progress to the hereafter . . . their striving shall be recompensed " (xvii. 19). Muhammad shows very clearly that the law of requital of good and evil affects this life just as it does the next, a complete manifestation taking place when the limitations of the body are removed by death. Death, thus, according to the Qur-án, becomes the starting-point of a new and higher life. It is not an abrupt judgment of God, but a never-ceasing law which is perpetually working, the consequences of which follow every act by the eternal law of cause and effect. Is not this statement in entire agreement with our most advanced views of Science? Is it not extraordinary that Muhammad, who lived thirteen hundred years ago, should have conceived of such truths, which we only discovered during the last century. " He who has done an atom's weight of good shall see it, and he who has done an atom's weight of evil shall see it, so every good deed bears a fruit, and every evil deed bears an evil consequence, whether he be a true believer, or a non-believer " (xcix. 7-8). Then the Prophet uttered these memorable words: " Owing to the infinite mercy and love in God's nature, good

ISLAM AND MODERN SPIRITUALISM

brings with it tenfold fruit, even seven hundredfold, while evil is either forgiven when the sinner repents and turns from his evil ways, or he is recompensed with the like of it." That evidently means that man punishes himself for all the evil he has committed, and causes others to suffer in this world. Is not this what all the messages from the Other Side tell us? The law of the requital of good and evil is a comprehensive one. "And most surely," Muhammad says, "there are keepers [i.e. angels] over you, honourable recorders, they know what you do" (lxxxii. 10-12).

Now as to the future life. What does the Prophet tell us about Heaven and Hell? He says that the life after death takes two forms: a life in Paradise for those in whom good preponderates over evil, and a life in Hell for those in whom evil preponderates over good. The word "Paradise" has for its equivalent in Arabic "Firdaus," which means a garden or a park, but generally the word "Jannat" is employed to indicate the abode of the righteous, or perhaps more precisely "Gardens in which rivers flow," the rivers implying faith, and the gardens the good deeds which man has done or is doing. The blessings, happiness, and beauty of Paradise cannot, he says, be imagined by people in the earth-life, as they are not of this world, which is merely another way of saying what we find in the Latin Proverb, "It is impossible for the mind to conceive what was not previously in the senses." But is not this precisely what St. Paul tells us in the first letter to the Corinthians, where he says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"? (1 Cor. ii. 9). In the Bukhārī we find the following Tradition exactly identical with the words of St. Paul: "God says, I have prepared for my righteous servants what no eye has seen, and no ear heard, and what the mind of man has not conceived." As to Houris, Fruits, Fountains, Milk, Honey, Cushions, Thrones, Clothes, and Jewels—which things one finds described in the Qur-ānic description of Heaven—suffice it to say that they merely represent oriental symbolic imagery of such things as appear most desirable to us on this earth. We

ISLAMIC REVIEW

find in the Revelations of St. John exactly the same kind of description of the Holy City which descended from God, having streets of gold and gates of pearl, and precious stones which, like the Prophet's description of Heaven, cannot possibly be taken literally, but are merely attempts to describe the most splendid things that the Eastern as well as the Western imagination can build up. Moreover, the Prophet gives us to understand that time and space have no real existence in the life hereafter, a statement which is in strict accordance with what our physicists of the present day tell us. When the Prophet was asked where Hell was, if Paradise filled the whole expanse of the heavens, he replied, "Where is the night when the day comes?" *This clearly shows that he considered Paradise and Hell to be only mental conditions, and not actual places, a statement which is in strict accordance with what we are told in all our messages from the Other Side.* "Between Heaven and Hell," said Muhammad, "there is only a veil. Heaven and Hell according to Islam have no physical existence, as was believed by the Christian priests and monks throughout the Middle Ages, and indeed even up to the present day by all the Churches. This Christian conception of Heaven and Hell was put into words by Dante. The Qur-án, on the other hand, distinctly tells us that Heaven and Hell begin in our lives down here. For in the Qur-án we read, "And convey good news to those who do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given us before; and they shall be given the like of it" (see ii. 25 and many other passages which imply the same thing). This verse clearly shows that the sustenance and fruit spoken of here are merely symbolical of the good deeds, and represent the satisfaction of knowing that God has approved of them. Muhammad further tells us *"that the chief delight of the Blessed is in the praising and glorifying God by active service in carrying out His commands."* Is not this exactly what the spiritualists tell us repeatedly through messages from the Other Side? The Prophet tells us that there is no grief, no fatigue, no rancour or hatred in the breasts of the angels (or spirits), but

ISLAM AND MODERN SPIRITUALISM

love reigns supreme everywhere. I am convinced that Muhammad must have had repeated revelations from the Other Side, for in no other way can we account for the complete accord between his accounts and those which we hear through mediums in our own times. "They hear therein no vain or sinful discourse, nothing except the words Peace, Peace" (lvi. 25, 26). The Prophet particularly points out that Heaven is by no means a place of mere rest and amusement, but of work, and, more especially, of advancement to higher and higher stages of activity and holiness. "Heaven," he says in a passage, "is a ladder having many rungs."

The Prophet's views regarding Heaven are in harmony with those about Hell. The fires and tortures of Hell have no real existence like the lurid tales of horror which terrified us when we were children, but merely symbols for purification and spiritual advancement. Muhammad never intended that his followers should take these descriptions in a literal sense. The idea underlining Hell is that those who wasted their opportunities in this life should, under the inevitable laws which compel everyone to reap what he has sown, be subjected to a course of treatment of the spiritual diseases which he has brought about by his own acts. It is for this reason that the Prophet makes a distinction between the abiding in Paradise and the abiding in Hell. He makes the latter only temporary, whereas the former is eternal. The Qur-án never even hints at the eternity of punishment, which was so forcefully insisted on by the clergy and ministers of the days of our youth. Muhammad considered all punishment in Hell to be merely of a remedial nature, in order that they might be purified and made to humble themselves before God. The Qur-án says that *Hell is the friend of sinners, because through suffering they shall be made perfect, and so be rendered fit for spiritual progress*. Indeed, in one passage Hell is called the "mother of sinners," to show its resemblance between a mother and her child, the sinner being as it were brought up in the bosom of Hell. In every passage Muhammad assures us that Hell is only a temporary abode, and merely a purgatory for the purification of the wicked.

ISLAMIC REVIEW

In some passages of the Qur-án, Hell is regarded as the equivalent to being debarred from the presence of the Almighty. This is why the Day of the Resurrection is styled by the Qur-án "the day of intense regret" (xix. 39). In every case the burning fire is merely a figure of speech to imply total destruction, or the consuming of evil deeds. Hell is described by seven different names in the Qur-án, and these are supposed to signify the seven divisions of Hell. The most frequent word used by the Qur-án is "Jahannam," which is obviously the same word as "Gehenna," mentioned in the marginal notes in our Bibles (but wrongly) for Hades or Hell. It refers to the valley of Hinnom into which all the refuse of the town of Jerusalem was always thrown and burnt. Jesus Christ refers to this in the passage, "Where the worm dieth not, and the fire is not consumed"—a passage which has caused more misery and terror than almost any other one can find in the Bible. Evidently the Prophet had this idea engaging his mind when he declared that Hell could not be a literal place of torment since spirits have no nervous system and are therefore incapable of suffering physical pain.

Let me hope that those who read this article with an unbiased mind will come to the conclusion that the Qur-án gives a far better, clearer, and more rational idea of Heaven and Hell than we can find in our Bibles, and one which is far more in accordance with the notions which we get from spiritual communications from the Other Side. I am a Christian, and I hold no brief for the Muslim faith, but Muhammad's description of life after death compels me to believe that Muhammad was a true Prophet sent by God to reveal to mankind "the better Way," "the Truth," and "the Life," and seeing that, like our Lord Jesus, he, too, was a powerful medium and psychic, it stands to reason that his views of Heaven and Hell must be more or less in harmony with what modern Spiritualism teaches us, and vastly different from what the fathers, priests, and monks have taught us from the third century up to the present day.

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SAYS THE HOLY PROPHET MUHAMMAD

SAYS THE HOLY PROPHET MUHAMMAD

There is almsgiving for everything and the almsgiving for the body is fasting.

I said, "O Prophet of God, What is the best Hijrat (emigration)?" He said, "To fly from what God hates."

Do not eulogize me as the Christians eulogize the Son of Mary; for verily I am a servant of God; call me then a servant of God and His Apostle.

The relation of a believer to another believer is like unto a wall whose various parts fortify each other.

Be on your guard against envying others, for verily it eats up goodness like as fire eats up fuel.

I went to the Prophet in a shabby dress. He said, "Hast thou any means?" I said, "Yes." The Prophet said, "What means hast thou?" I said, "God has given me all the means." "Since God has given thee the means," the Prophet said, "let the signs of God's favour to thee appear on thy person."

Remember the virtues of the dead and withhold yourselves from their vices.

The man who asks has a right to be heard, although he come to thee on horseback.

Faith and envy cannot dwell together in the heart of a servant of God.

Almsgiving to a poor man has one merit and that to him who is related to thee by blood has two, namely, charity and gift.

No one who cuts asunder the ties of relationship shall enter paradise.

Learn your duties and teach men their duties.

Verily the best thing is what you eat of your earnings.

Swearing blots out the blessings of God.

OUR NEXT NUMBER

As usual, owing to the month of Ramadhān, our next issue will be a double number for March-April, 1931.

EDITOR.

ISLAMIC REVIEW

IN MEMORIAM

MAULĀNĀ MUHAMMAD 'ALĪ

It is our sad duty to record the sad and premature death of one of the most distinguished Indian Muslims, Maulānā Muhammad 'Alī, at the age of fifty-two, which occurred at the Hyde Park Hotel, London, on Sunday, January 4, 1931. The deceased knew full well the risk he was running by undertaking the arduous voyage to England to attend the India Round Table Conference. His friends as well as medical advisers had time and again advised him to retire from public life because of the ever-growing serious condition of his health, which had been very indifferent during the last few years. But he was of the mettle of those few gifted human beings who keep the interests of their community and country before every personal consideration even at the risk of their own lives.

Besides his activities in India, which cover both the national and Muslim aspects of the Indian life, his vehement agitation for the integrity of the Khilafat and against the dismemberment of Turkey after the war through the well-organized Central Khilafat Committee went a long way to strengthen the hands of the Turks in tearing to shreds the ignominious Treaty of Sèvres.

We cannot conclude this short obituary note without making mention of the deep and keen interest of the deceased in our religious and social activities in England. Whenever he came to England he made it a point to visit our London Muslim Prayer House regularly. Even during this visit, although he had grown extremely feeble, he did attend the Friday prayers.

That the Maulānā was respected and loved by all was evinced by the glorious and spontaneous tribute paid to his memory at the funeral services by the presence of men and women of all religious views and political shades of opinion. The Salatu 'l-Janāza was conducted by Maulvī 'Abdu 'l-Majīd, Imām, the Mosque, Woking. Members of the British Cabinet, the delegates to the Round Table Conference, including their Highnesses the Nawab of Babawalpur and the Maharaja of Jammūn and Kashmir were present.

Innā li 'l-Lāhi wā innā li 'l-Lāhi rāji 'ūn—"For verily we are God's and to Him do we return."

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 Premeasurement. 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

ISLAMIC REVIEW

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.

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