

"Muhammad is... the Apostle of Allah and the Seal of the Prophets..."—Holy Qur-ān, 33

"There will be no Prophet after me."—Muhammad.

The Islamic Review

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

VOL. XXIII.]

[No.

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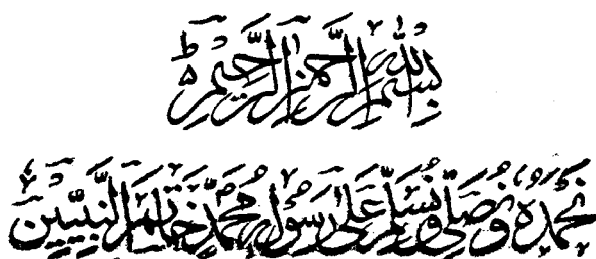
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No. 8.

THE LATE LORD HEADLEY (AL-HAJ EL-FAROOQ)

It is with feelings of the deepest regret, the most poignant sorrow, that we have to record the death of the Right Honourable Lord Headley (Al-Haj El-Farooq) which occurred at London on 22nd June 1935.

Innā Lillahe wa inna ilaihe rajioon.

From God we are and unto God we return—The Holy Qur-án.

[An article dealing with the life of the late Lord Headley and the glorious services he rendered to the cause of Islam will appear in our next issue.—Ed. I. R.]

ISLAM IN CHINA

BY MUHAMMAD SULAIMAN YIN KWANG-YU

(Continued from Vol. XXIII, p. 249.)

We trust we have not described this brief chapter of international robbery in vain. We have already pointed out that these advances started with the publication of Professor Vasil'ev's book. The real object was kept, so to say, by the nations concerned, up their sleeves. Fearing opposition from the Muslims of China the Euro-

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pean Powers set to work to exterminate them or expel them from the land. The Christian missionaries, by virtue of the convention of 1853, swamped the whole of China. While preaching Christianity they would attack the fair character of the Holy Prophet and use epithets and phrases which only debased persons can repeat. If some one among the mob of listeners became infuriated and hurled a brickbat at them, it was seized on as an opportunity for sending Chinese troops, which were then under foreign command, to "maintain law and order." If anywhere bandits, no matter whether they were Muslims or not, robbed or killed a missionary, the foreign governments took this as a pretext for killing thousands of Chinese Muslims.

The Imperial Court was weak and vicious and was surrounded by spies. The bureaucracy of China had been battered on corruption and ignorance, good councillors were imprisoned, exiled or killed, the "Petticoat Government" was tyrannical, and the incompetence of the administration was lamentable. Even Ministers were tainted and the European Powers were not unwilling, nay, were rather anxious to bribe them. The European Powers worked hand in hand with but one object, to wit, to drive Muslims out of China or to exterminate them. The puppet Emperors heard of nothing but imaginary civil wars and rebellions. It was cleverly brought home to them that the root of all trouble were the Tartars and the Chinese Muslims, and the Emperors began to regard the Muslims, their erstwhile friends and loyal subjects, as their worst and bitterest enemies. They were completely misled and made to believe that the salvation of China, nay, of their very throne itself, lay in stamping out Islam from China and expelling or killing all Muslims. China became a house divided against itself. Expeditions and wars became chronic and the reins of power slipped from the hands of the Emperors into those of the Generals who could, for a

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consideration, be made to do anything. The Imperial Throne ordered regular persecutions of Muslims and drastic measures were adopted against them. These culminated in a direct clash between the two sections. The Emperor Hsien Feng and the Fool Emperor T'ung Chih ordered a general massacre of all Muslims. They were helped in these brutal atrocities by the forces maintained in China by the European Powers. Troops under European commanders were sent, year in and year out, into provinces where Muslims were in a majority to plunder and kill them. The whole country was overrun by these troops, who tore up Muslim villages and set fire to towns. The whole country was in a turmoil. As a result some 5,000,000 Muslims,—men, women and children,—were butchered, mosques were demolished, schools and hospitals were destroyed and Muslim libraries burnt. To this the “Abandoned Grave,” or as it is sometimes called “a Thousand Men’s Grave,” outside the city of Talifu in the Province of Yunnan, the second largest province in China, bears silent but eloquent testimony though, not alone by any means, to the brutal and cruel atrocities perpetrated on Muslims by these Emperors who were really tools in the hands of the European Powers.

The injustice and barbarous atrocities of the Manchus lasted from 1355 to 1878 and reached their climax during the reign of the Fool Emperor T'ung Chih, and as a result Yunnan became depopulated. These extreme measures were not confined to the province of Yunnan only, but were regularly and persistently carried out in Shensi, Kansu and Sainkiang (Chinese Turkistan) and other provinces.

In spite of this oppression and cruel persecutions the Muslim divines proclaimed tolerance and forbearance and exhorted their co-religionists to follow the example of the Noble Prophet and to make *Hijrat* (to emigrate) to other places of safety rather than to rise in rebellion. Every time the Muslims would gather together to fight,

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it was pointed out to them that they would be acting against the teachings of the Holy Qur-án which says :—

Surely Allah enjoins the doing of justice and the doing of good (to others), and the giving to kindred, and He forbids indecency and evil and *rebellion* ; He admonishes you that you may be mindful.

It is impossible, and perhaps futile, to conjecture or guess the consequences which this wicked policy of the Imperial Court would have entailed if carried out in far off provinces. The Sino-Japanese War of 1894 intervened and the European Powers were compelled to stay their hands and the Government's attention also became diverted. In this hour of national crisis, in spite of the atrocities and massacres to which Muslims had been subjected, they rallied round the flag of their Emperor. Muslims rendered most valuable services, by providing both men and money to the Manchu Government. Thus General Tso Pao Kui of Shantung and General Ma Fu Lu of Kansu, both Muslims, with their entire Muslim troops lost their lives in the battlefield. Commander An Te Hsing of Paoting and his entire Muslim battalion also sacrificed their lives to protect China from its invaders.

In 1912 the Chinese Republic was proclaimed. The Great War came soon after and the Chinese got a respite from the European Powers and an opportunity to settle their internal affairs. With the new regime the whole situation changed. Muslims came to the front and feelings of hatred gave way to sympathy and regard. The descendants of the Yellow Emperor, irrespective of the difference of their creeds, became once again united ; once again Muslims were called upon to share the responsibilities of the Government. Now they have their Members of the Committees, Ministers, Governors, Generals and Superior civil and military officers of the State. Now, once again, not only do they support the National Government

¹ The Holy Qur-án, 16 : 60.

ISLAM IN CHINA

wholeheartedly, but fully co-operate in establishing unity, peace and progress in the country.

Muslims have now re-established their primary, normal and high schools, colleges, hospitals and libraries, and non-Muslims are also permitted to benefit from these institutions. The best known are the primary schools of the West Mosque, Shanghai, and *Hsi Pei Kung Hsueh* at Peipin. The Islamic Chung Shih School at Ching Cheng (Shan-si Province) was established by Mr. Muhammad Ali Ma Chun Tu, Chairman of the China Islam Missionary Society.

Muslim publications, the *Light of Islam* from Tientsin, *The Light of Muhammad* and *Yueh Hwa Magazines* from Peipin are both noteworthy. In southern parts *The Islamic Theory Gazette* (Canton), the *Islamic Bell* (Yunnan), the *Humanity* and the *Islamic Review* from Shanghai are important. These periodicals preach Islam.

There are two Muslim daily papers—*The Daily of the Thoroughfare* (Nanking) and the *Hsing Shi Pao* or *The Period of Being Awake* (Shenyang).

There are about twenty Islamic organizations in China, three of which only need be mentioned here. The oldest one is *Chu Chin Hui*, or *The Islamic Progress Association* (Peipin). It was founded by Wang Hou Jan. Next comes the *China Islam Public Association* (Nanking) an influential body and its Chairman is General Ma Liang, who is one of the High Counsellors in the National Government at Nanking. General Ma Hong Bing is also one of its supporters and members. The third is the *China Islam Missionary Society* (Shan-si Province) of which Muhammad Ali Ma Chun Tu is the President. This Society is doing excellent constructive work. It is translating the Holy Qur-án, Traditions of the Holy Prophet and other religious books into Chinese and is broadcasting them everywhere. Its main object is to preach and spread Islam in China and to revive the old Islamic traditions.

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The Muslims have repeopled the provinces devastated by various scourges so familiar in China. The number of converts to Islam to-day is beyond counting. Every effort is being made to keep alive the Faith among the new converts, even the humblest being taught by means of metrical primers the fundamental doctrines of Islam. The zealous spirit of proselytising with which the Chinese Muslims are animated secures for Islam a constant succession of new converts and we confidently look forward to the day when Islam will be triumphant throughout the length and breadth of the Chinese Republic. May that blessed day come soon. *Amen!*

H. R. H. PRINCE AMIR SAUD AT WOKING

Reception by the British Muslim Society of Great Britain and the Woking Muslim Staff to His Royal Highness Prince Amir Saud.

Sunday, June 30, 1935, was a distinctive and a memorable day in the history of the Shah Jehan Mosque.

As some of our readers will remember, three years ago our Mosque was honoured by a visit by the younger son of His Majesty King Ibn Saud. This year, last Sunday, that handsome young Prince has been followed by his eldest brother H. R. H. Prince Amir Saud, heir-apparent to Saudi Arabia. The Prince had arrived in England on the 17th June, and had been accorded a hearty welcome by some prominent Muslims in this country including the Imam Sahib at this Mosque, the Secretary here, and several members of the Muslim Society in Great Britain.

The Reception was timed 4-30 P.M. His Royal Highness, together with the Saudian Arabian Minister in London, the Private Secretary to the Legation of Saudi Arabia and two "Sword Bearers" arrived at the Shah Jehan Mosque shortly before that time. They were

H. R. H. PRINCE AMIR SAUD AT WOKING

received before our little Mosque by the Imam Sahib, the Secretary at this Mosque, Sir Omar and Lady Rankin, Mr. Paracha, the President of the Muslim Society of Great Britain and Sir Abdul Qadir.

The guests were then taken to a marquee on the lawn in front of the Memorial House attached to the Mosque. Here, standing on a green carpet with his attendants, the Royal Guest shook hands with the guests as each of these were introduced to him by the Imam Sahib. Then an address of welcome, printed on Parchment paper, was read and presented to His Royal Highness by Sir Omar Hubert Rankin, the well-known Baronet, who joined the fold of our Faith about six years ago. The Address stressed the point that, just as the Kaaba, of which his august father was the guardian, was the first House of God on Earth, so the little Mosque which he had that day honoured by his visit was the first House of God in this far-off Northern Region. In the course of the Address a very appropriate tribute was paid to the late Al-Haj Khwaja Kamal-ud-Din, the pioneer of the Faith of Islam in England, through whose enormous sacrifice and tireless efforts it was that the Woking Muslim Mission had come into existence about twenty years ago and heartfelt thankfulness was expressed for the escape of His Majesty from the hands of a dastardly assassin in the very precincts of the Holy Kaaba while he was performing the most sacred duty that is incumbent on Muslims. The Address closed by wishing His Royal Highness a long life of devoted and highly esteemed service to his religion, and to the Islamic peoples.

Dr. Zada, the Secretary to the Saudi Arabian Legation in London, translated the Address into the Arabic language for His Royal Highness, who, in reply, addressing the guests as his brothers and sisters, expressed his great pleasure at the opportunity that had been afforded

him of meeting them in this far off land, and very expressively thanked them for the reception that had been given him by the Members of the Woking Muslim Mission and by the Members of the Muslim Society in Great Britain. Following the Address of Welcome His Royal Highness led the whole assembly in Prayers in the Mosque, after which he, as also the guests, were entertained to tea and refreshments.

The Royal guest left the Mosque at about 6-30 P.M.

The following is the text of the Address of Welcome presented to His Royal Highness :—

MAY IT PLEASE YOUR ROYAL HIGHNESS,

We, the members of the Woking Muslim Mission, and the Muslim Society in Great Britain, representing British Muslims as well as Muslims from all parts of the world at present residing in this country, offer our heartfelt welcome to Your Royal Highness on the occasion of this, your first visit to this country.

We rejoice to see Your Royal Highness in our midst, not only because you are the Crown Prince of one of the most important Muslim States in the world, but also because you hail from Arabia, the birthplace of *Tawheed* (Unity of the Godhead) and are, together with your august father, the guardian of that sacred territory which contains "the first House of Worship built for mankind."

This tiny Mosque which you see before you was also the first House of *Tawheed* to be built in the midst of Trinitarian England, and it has since become, by the grace of Allah, the most powerful centre of Islamic propaganda throughout the West.

It is needless to point out to Your Royal Highness that just as the *Jazeeratul Arab*, the spiritual headquarters of the Muslim world, needed a powerful ruler to restore to it its political prestige in the world, and found him in the person of your illustrious father, His Majesty King Abdul Aziz Al-Sa'ud, the prestige of Islam as a religion also needed vindication in the midst of the materialistic intellectualism and the anti-Islamic propaganda carried on by Christian missionaries in the West, and received it at the hands of the Woking Muslim Mission.

It may interest Your Royal Highness to know that this Mosque, built in the eighties of the last century with money bountifully provided by the State of Bhopal, became an active centre of Islamic Propaganda in the year 1912, thanks to the enormous sacrifice and tireless devotion of the late Al-Haj Khwaja Kamal-ud-Din ; and that our Muslim Society came into existence in the year 1915, when the growing needs of Islam called for a representative body

H. R. H. PRINCE AMIR SAUD AT WOKING

to cope with the new situation. As Your Royal Highness will well understand, when once the challenge of the West has been taken up, we have to fight simultaneously on all fronts, and this fight which we are now waging in the West on behalf of Islam is, we submit, unique in the history of such struggles. Of material resources we have none; Qur-ānic truth is our only weapon; and our revered Prophet's example of tolerance, patience and fortitude our one source of strength.

As for the outcome of this struggle, it is unnecessary that it be estimated in terms of facts and figures. The general atmosphere of the Western World to-day gives the believer ample cause to be thankful to Allah for His infinite blessing on our efforts; and we cannot omit to mention one most significant circumstance in this connection, and that is the fact that during these latter years, many Europeans have performed the Haj.

We may here venture to point out that, of all the countries of the West, England is the most responsive to the call of Islam. There is no class in England, no walk of life which is not represented in the Muslim Brotherhood of Great Britain; which indicates the possibilities open to the message of *Tawheed* in this Northern Island.

There is, therefore, a deeper relationship between His Majesty King Ibn Sa'ud's Government and this Mosque and the Muslim Society in Great Britain, than would appear on the surface; hence we have the deeper reason to offer to Your Royal Highness our most cordial greetings and the warmest welcome on this Your Royal Highness's most auspicious visit.

In conclusion, we respectfully take this opportunity of conveying through Your Royal Highness our deep sense of gratitude to your illustrious father, His Majesty King Ibn Sa'ud, and to his Government, for all that they have done to increase the facilities for the performance of the sacred duty of Haj (Pilgrimage to the Kaaba), and for the steps that they have taken to ensure the security and comfort of the pilgrims. Assuredly, His Majesty has earned the gratitude of all Muslims throughout the world for the services he has thus rendered to the cause of Islam.

We are deeply thankful that the recent dastardly attempt on his life was miraculously foiled, and are very happy to be able to honour in your noble person the hero who protected His Majesty's person with his own, and we pray to the All-Merciful that both His Majesty and Your Royal Highness may be granted a long life of highly esteemed and valuable service to your religion and your people.

We have the Honour to be,

Your Royal Highness's Humble Brethren-in-Faith,
The Members of the Woking Muslim Mission
and the Muslim Society in Great Britain.

ISLAMIC REVIEW

ETHICS OF ISLAM

BY HAJI ABDUL MAJID

WAR AND ITS ETHICS

Jesus as a true Prophet truly prophesied the conclusions arrived at in the recent Disarmament Conference of European nations when he said: "I came not to bring peace, but a sword," for it was his followers who by an overwhelming majority could not see their way to peace except through war.

Equally was Jesus a true Prophet when he declared that he had no time to guide his disciples into all things and thus left it to the Promised Comforter to finish his work. Jesus with his far-sightedness into the future of Christians could only try to reduce the ferocity of those using the sword which he had brought, by setting up the ideal: "When you are smitten in the right cheek, turn to him and give him the left cheek also," which of course could not be adopted as a universal rule of life.

Muhammad, whom the Muslims believe to be the Promised Comforter, did not fail to see that wars must be as long as the world endures. He saw also that if you turn your left cheek to the man who has smitten you in the right cheek, it may well put a premium on offence. So, he taught that you may smite him who has smitten you and drive him out who has driven you out from hearth and home. In short, he allowed fighting in self-defence, that is in defence of a man's self, of his country and of his religion. On the other hand, he did not say that to forgive one's enemies was not a commendable act, but that it should depend on a man's own discretion whether such forgiveness would be likely to bring about the desired repentance on the part of the offender, and thus be beneficial to all concerned. At least it must be admitted that to forgive an enemy after his defeat is more sensible than to forgive him when you are in his power. And this

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is just what the Prophet of Islam preached and exemplified by his actions in his lifetime. (Qur-án : Chap. V, verse 54, and Chap. XXVI, verse 40).

Another point, not generally realised, is that Western nations have, by deep and right thinking through the various stages of their evolution towards civilization, set up a very humane code of international law for purposes of war in that they should not during hostilities kill women and children. This proves two things, firstly, that the teachings of the Bible are found wanting, so that civilization has deemed it necessary to supplement them with the above quoted law ; and secondly, that Muhammad has certainly come "to guide into all truth," since he gave this very same humane law in a much superior form long before the thought of it ever dawned upon the minds of Western peoples. This is the Muslim code : "Do not kill the aged, the women and the children, nor animals whose flesh you eat, nor cut down trees that bear edible fruits, nor fight in churches, cloisters, synagogues and such other places where the name of God is remembered."

Muhammad even goes further than this : he enjoins that prisoners of war be fed and clothed as the captors feed and clothe themselves, and that they should not be made to work beyond their capacity. In the language of the Qur-án, these prisoners of war are called : "What the right hand possesses." Latter-day Muslims misinterpret this, as a license for slavery, and fall into the non-Islamic ways of swooping down upon unsuspecting villagers, not only in Black Africa but also in the Caucasian regions and elsewhere, and capturing the villagers for sale as slaves. The religion of Islam is not to blame for this, for the Prophet never meant that man should so ill-treat his fellow-men as if they were mere beasts of burden, for work and flogging ! Muhammad bids his followers free every prisoner of war as soon as he pays his ransom, and promises God's pardon for all past sins to him who frees a

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slave when the latter turns Muslim. This is indeed a much cheaper measure for the abolition of slavery than that adopted in America for the same purpose ; and considering that Islam has fought no defensive wars against non-Muslims for many centuries, there should not be a single slave, in the strict sense of the word, among Muslims to-day.

THE SOLUTION OF SOCIAL PROBLEMS

Again, the Bible appears to be incomplete when one looks into it for guidance in the solution of the social problems that must necessarily affect mankind. Except for a few such passages as "honour those to whom honour is due," one fails to find in the Bible any sufficient rulings wherewith to regulate the complicated movements of society towards anything that approaches the conditions of peace. Even mothers are to be despised if one is to model one's own conduct towards her according to the attitude of Jesus towards his own mother, as reported in the Bible.

Not so in the Qur-án ! There you will find injunctions dealing with all possible problems concerning man's conduct and behaviour in society. In one place, you get a verse warning in such a seemingly trifling matter of etiquette as that of not raising your voice too loud in good society. (Chap. XLIX, verse 2.) In others, you find verses that give the solution to a problem which has baffled the Western nations, and which, according to some, can only be solved by revolution. I refer to the question of the Equality of Mankind. The French Revolution of the last century and the modern revolutions in Russia, Germany and other countries, all had their origin in the popular feeling that there should be equality among men.

Islam solves this question in a simple and traditional manner by boldly declaring that there is no such thing as equality among men, or rather, as the Qur-án puts it :

We (God) raised among them one above the other in degrees.¹

¹ The Holy Qur-án, 6 : 166.

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Then the Qur-án enjoins obedience to those in authority thus laying down the main principle of discipline. But in order that those in authority might not develop autocratic tendencies, as did Lenin and Trotsky in Russia, the Qur-án orders them to consult the public in all things that concern the public.¹ Any observer will readily notice that countries like England which wisely adopt these two Islamic principles, *viz.*, (i) of enforcing implicit obedience from those under authority, and (ii) of consulting the people in all public matters (*i.e.*, by the institution of parliaments), are those that progress wonderfully and escape revolution. Islam made vast strides of progress and had wonderful success in its early days, owing to the strict observance of these principles, which unfortunately are now forgotten by the Muslims, hence their present downfall. But the Qur-án still points the way to progress as it did in the past, and shall do to the end of time.

In the matter of personal ownership Islam does not insist, as did Bolshevism in its attempt to realise equality, that every one should have equal quantities of the necessities of life in return for the labour which each contributes to the working of the State, for this, as Bolshevism has now found out for itself, can only end in the killing of all initiative, and the elimination of the spirit of emulation in man, which is so necessary for man's progress. Indeed, Islam teaches that every man should "strive for worldly possessions as if he was going to enjoy them for ever." By a strange working of Providence, however, it is not the Muslims but the non-Muslims of the present age who act according to this teaching and amass thereby enormous fortunes. And there can be no sort of doubt that the chief and principal cause for discontent among the poor, which has led to very serious upheavals in the social structure of many an unfortunate Christian State

¹ The Holy Qur-án, 3 : 158.

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during the last century or so, is that these immensely fortunate people do not consider at all their unfortunate brethren. The Bible of course preaches charity, and the Christian rich as a whole cannot be accused of being uncharitable, to be sure! And yet, charity is not so definitely defined in the Bible as it is in the Qur-án where it is laid down that every man must pay annually $2\frac{1}{2}$ per cent. of his savings as "Zakat" for the benefit of the poor.

Another point in Islam is that the chances of any one to inherit huge fortunes from his parents are reduced by many factors; for example, there does not exist any such thing as the Law of Primogeniture. The Islamic Law of inheritance¹ distributes a deceased person's estate equally among his sons, and equally among his daughters without preference to any one of them. Thus it is that in Islam the capitalist class does not exist, or if it does, can never thrive. The son of a rich Muslim has scarcely any advantage, in the way of opportunities, over the sons of his poorer brethren. Thus Islam tries to equalise worldly conditions among men by the institution of "Zakat."

DRINKING, GAMBLING AND USURY

According to the Bible, wine is looked upon as sacred, since it is made for and used in the Sacrament. But the use of wine, or rather its overuse, has so alarmed some leaders of thought in the West by its undesirable effects on those who indulge in it that campaigns of teetotalism have been started to put a stop to what their religion allows them to do!

As for gambling, the Bible is silent on the point, so that a Christian State has to trust to the common sense of the priests for guidance in the matter. Some advise that it is legal and some illegal!

Usury is another point that is not touched upon by the Bible so that a Christian, if he so wishes it, may live by

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merely lending out his money or depositing it in a bank, and taking the interest thereon. Careful consideration of the question will reveal the fact that, even if a very small percentage of interest be charged on such loans, the effect on the community at large is sure to be baneful. To make the point clearer, it may be mentioned that many States at present groan under the burden of paying interest for the loans obtained during the Great War !

Islam leaves its followers under no shadow of doubt as regards these questions, declaring each and every one of them to be unlawful (*Haram*).

PRAYERS, FASTING AND THE PILGRIMAGE

Practically all religions in the world look upon prayers and fasting as a means of purification and enjoin them as such on their respective followers. A Muslim prays five times a day and fasts for one whole month in a year. Some people believe that the time spent in attending to these two injunctions is one of the principal causes for the Muslims' backwardness in these days of commercial and other competition. But a careful study of the world situation to-day will disclose the fact that the apparent Western business success is due more to the system of working in Companies and Associations, and of securing thereby a monopoly of trade, than to anything else.

Man is an animal that requires four to five feedings a day to maintain his physical fitness. But he is also a spiritual being besides (and herein lies his superiority to the other creations of God), and this spirit within him requires "feeding" as many times as the physical self is to maintain its fitness. Hence the necessity for the five daily prayers, according to Islam ! In saying his prayers, a Muslim is reminded of the Almighty God. Who is the Creator and Sustainer of all the worlds, asks for His Divine Guidance to keep him in the straight path, and submits his life, his wealth, his prayers and all his services for

¹ The Holy Qur-án, 4 : 11-12.

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the Glory of God. Lastly, he ends it with a salutation of "Peace be unto you" to all around him. This is the kind of spiritual food that the Qur-án enjoins man to take and digest for his own good. And who will deny that if a man performs this Muslim prayer properly and in the right spirit, he is bound to feel and become a straight man after it? Indeed, the test whereby a Muslim may know if his prayer has been accepted is that he feel his own spiritual elevation thereby! What is more important to note is that a Muslim need never be assisted by a priest in saying his prayers, for he can do it by himself and at any place he chooses, so long as he himself and the place are clean. The weekly Friday congregational service however is so far compulsory in that it affords the congregation an opportunity to meet one another once a week for purposes useful to all concerned.

Fasting seems rather a severe test of faith, since abstention from food and drink from dawn to sunset for a space of thirty days must be very trying in the imagination of those who have not gone through it. But, strange to say, it is done, and easily done, by those who have the right spirit, and this in itself speaks highly for the will-power of those who fast, if for nothing else. The chief point in fasting is of course for a man to exercise in himself the spirit of self-denial, as he is then forbidden all the things that are otherwise lawful for him to take. But, at the same time, fasting engenders a spirit of sympathy for the poor who, from poverty, often go without sufficient food; and Islam, so as to make doubly sure of this spirit of sympathy, enforces on every one at the end of the fasting month the payment of one gallon of the grain that he or she uses as his or her staple-food, to the poor and the needy, in addition to the "Zakat" already mentioned.

The institution of the pilgrimage to Mecca is the last and most severe test of the Muslim's submission to the

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Will of God, for in performing it, a man undergoes all the discomforts and privations entailed by a journey, sacrificing many things besides. In the great assemblage at Arafat on the Haj day, prince and peasant, master and servant, all don the same simple garb of two pieces of unsewn cloth, to signify that they are all equal in the eyes of God, with Whom the honourable ones are those only who fear Him and follow the straight path.¹

A pilgrim during the Haj days is also required to kill a goat or a sheep, after the example of our Father Abraham, to signify his complete submission to the Will of God, which is an essential point for the realisation of Islam. This complete submission should not be mistaken for or stigmatised as fatalism, with which Muslims have been taunted, but rather it means a complete trust in God's Beneficence and Mercy, after using one's own best efforts to go in God's way towards success; and success in Islam signifies material as well as spiritual progress.

THE HOLY PROPHET'S BIRTHDAY

On Wednesday, the 12th June, the Muslim Society in Great Britain celebrated the Birthday of the Prophet Muhammad (Peace be upon him) at the Portman Rooms, Baker Street, London. His Excellency Shaikh Hafiz Wahba, the Saudi Arabian Minister, was in the chair. The guests began coming in at about 8 o'clock. At about a quarter to nine the Meeting started.

The Meeting started with a recitation from the Qur-án by an Egyptian young man. In opening the Meeting the Saudi Arabian Minister observed that it was a great pleasure to him to meet the members of the Muslim Society, and other Muslims from different parts of the world on this auspicious occasion. He was especially pleased that this celebration was not accompanied

¹ The Holy Qur-án, 49 : 13.

by superstitious rites which are generally observed by ignorant Muslims of the East. He then invited Sir Abdul Qadir to speak a few words. Sir Abdul Qadir observed that the advent of the Holy Prophet was the great event in history. The most advanced thinkers of the day are coming to the same conclusion as the Prophet came to fourteen hundred years ago, although he brought no new truth. One of the peculiarities of the Qur-án, the Prophet's Message, the speaker added, was the way in which it has been preserved. Another peculiarity about the Prophet Muhammad was that, of all the prophets, his tomb alone is historically preserved—his descendants alone have been traced in history. No one besides himself has clarified and established the Unity of Godhead. No one but he demonstrated the Brotherhood of Man. He was the first man who preached religious tolerance. He made the position of women safe.

Following Sir Abdul Qadir, Mr. Habibulla Lovegrove in a short speech gave his reasons for having embraced the Faith of Islam. The two principal points in his lecture were the intolerance of Christians and the filthiness of Biblical narratives. He concluded his speech with a sermon of the Prophet.

Mr. Khalifullah Ahmad, a young Egyptian gentleman and a sheikh of Al Azhar University, now studying at the London University, spoke next. He drew attention to the huge changes that have been brought about in the history of the world by the Arabian Prophet. And still he declared, he was but a human being. He was born as all babies are born, passed his childhood as every human being has to do. Gradually he grew up into a youth, and then he became nothing less than the ruler of men, and at the same time a living example of Qur-ánic morals. When we turn to study his character, therefore, Mr. Khalifulla Ahmad added, we must think of our children,

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when we recall that the Prophet himself was also a child. Everyone of us, in whatever walk of life, should receive inspiration from him to-night, since, he exemplified in himself all the different phases of human life.

Mr. Goma, another Egyptian Muslim, was the next speaker. He dwelt on the genealogy of the Prophet from Abraham to Adam and from Adnan to Koreish and Abdulla,—the Prophet's father. He showed that the Old Testament prophecies with regard to Ishmael were wonderfully fulfilled in the advent of Muhammad, and that the New Testament prophecies about the Paraclete were also similarly fulfilled in his person as his name Ahmad signified Paraclete.

The next speaker was Mr. Arshad Hussain, a Cambridge student. He remarked that there were four supreme points in the Prophet's character which should form the basis of a Muslim's character—Equality in economic justice and social equity was never practised in a greater degree than in his time. He was the first man in history who brought about a social revolution, and yet without the horrors and the bloodshed which characterized the French and the Russian Revolutions. Even now Muslim countries are free from the curses of class struggle. By living the life of the utmost simplicity the Prophet meant to strike at the root of self-worship. The concluding days of his life, which were attended by the utmost success and glory were as simple and as unostentatious as when he was a neglected and a persecuted man in Mecca. So he died vindicating the cause of human personality. He attained the highest glory, but died the simplest man.

Mr. Abdul Aziz Puri, of the Aligarh University, was the next speaker. He observed that with all our speeches and oratory we cannot sufficiently glorify the personality of Muhammad. He added that although Muhammad was the greatest among the great, he declared, and convinced

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others, that he was nothing but a human being. He brought peace to the world in the widest sense of the word—true to the message of the religion of Islam. This is shown in every aspect of his behaviour. If he exhibited it in the midst of persecution, he showed it none the less when he was fighting with his enemies on the battlefields, and he exhibited this spirit in the most resplendent form on his triumphant entry into Mecca.

The last speaker was Maulvi Aftab-ud-Din Ahmad, the Imam of the Mosque, Woking. He picked out five points from the character of Muhammad as it can be gleaned from the Qur-án. In the first place the Prophet had a great love for Humanity. Secondly, he was prepared to lay down his life in order to redeem Humanity from its abject condition. Thirdly, in spite of his lofty ambitions and unparalleled success, he was the humblest of the humble. Fourthly, he exhibited manliness in a way that was never exhibited before or after him. His manliness was so telling that it inspired the opposite sex with God-realization. Fifthly, it was he alone that established a Divine Kingdom in its literal sense, namely, a kingdom ruled and administrated by spiritual force and moral impulses without any external force or coercion. In conclusion, the speaker maintained that although the Prophet did not meet a violent death, he was more than a martyr, inasmuch as he rendered the greatest service to Humanity. Yet he was met with the severest persecution, and has been greeted with the most uncharitable criticism and abuse.

Mr. Siraj-ud-Din Piracha, on behalf of the Muslim Society in Great Britain, then rose to thank the audience for their attendance at the Meeting. He also thanked the Minister of Saudi Arabia for his kindly presiding over the Meeting.

The gathering was then entertained to light refreshments. The function came to a close at about 11-30.

THE RENAISSANCE OF THE MUSLIM WORLD

THE RENAISSANCE OF THE MUSLIM WORLD

BY M. A. C. M. SALEH

The subject with which I propose to deal somewhat at length should awaken a sense of deep interest in the minds of those who look up to Islam as the basis of future progress and peace among the nations of the world. Mr. Bernard Shaw has aptly said that Islam would one day sway the whole world, and he adds :

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phasis of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the Faith of Muhammad that it would be acceptable to Europe of to-day. The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and, in my opinion, far from being an anti-Christ he must be called the Saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century, it may go still further in recognising the utility of that creed in solving its problems and it is in this sense that you must understand my prediction. Already even at the present time many of my own people and of Europe as well have come over to the Faith of Muhammad and the Islamisation of Europe may be said to have begun.

Again Dr. Lothrop Stoddard writes in the *New World of Islam* :

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

What do these prophetic utterances signify ? They signify the potent fact that the renaissance of Islam has actually begun. The consensus of opinion and the mass

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of evidence everywhere point favourably to the adoption and acceptance of Islam as the World-Religion. Men of science and letters are beginning to realise the wonderful potentialities that Islam offers to the solution of problems confronting the world to-day. Since it has gained the approbation of all men of international fame, it cannot be long before the universal adoption of this religion brings the much-needed peace and happiness for which the world is thirsting after the havoc of the Great War.

Throughout the Muslim world changes are taking place in rapid succession, and Muslims seem at last to be alive to what is going on around them. Turkey and Egypt are beginning to re-interpret the Faith to meet the exigencies of modern conditions, yet in strict obedience to the catholicity and elasticity of Islam. Afghanistan and Persia are gradually feeling the impact of their European neighbours and are introducing reforms in the light of modern progress, yet in conformity with Islamic ideals. Arabia, the birth-place of Islam, the centre of Muslim culture and of Saracenic civilization, has been roused from her long slumber, and events are shaping themselves in a manner befitting the dignity and ancient glory of Islam. Dr. Stoddard, in his Preface to the same work, says :

The entire world of Islam is to-day in profound ferment. From Morocco to China and from Turkestan to the Congo, the 250,000,000 followers of the Prophet Muhammad are stirring to new ideas, new impulses, new aspirations. A gigantic transformation is taking place whose results must affect all mankind. This transformation was greatly stimulated by the late War. But it began long before. More than a hundred years ago the seeds were sown, and ever since then it has been evolving; at first slowly and obscurely; later more rapidly and perceptibly; until to-day, under the stimulus of Armageddon, it has burst into sudden and startling bloom.

Materialism—the basis upon which the edifice of European civilization and progress rests—has been shaken to its foundation by the simple truths of Islam and its

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ideals of life, leading as they do to the attainment of the spiritual goal of human perfection and everlasting salvation. The purely mechanical, or mechanistic, process of growth and development is utterly opposed to the doctrine of Islam. The conception of Allah—the God of Islam, the Creator and the Designer—postulates the recognition of purposive causation in human conduct, long before the late Professor T. H. Huxley exhorted us, in his famous *Romanes Lectures*, to defy the purely mechanical universe in the interests of morality and human welfare, long before the inconsistencies of Bertrand Russell appearing as a social and moral reformer, an advocate of nudism, free love and the general principle of doing as we please, or the ideal of philosophic anarchists like Tolstoy, Kropotkin and their followers, the ideal of a world that should need no government because every man and woman would obey with perfect self-suppression and perfect wisdom the dictates of the universal ethics of human brotherhood.

William McDougall in *Religion and the Sciences of Life* says: “The history of thought from the later Stoics to Newton, Voltaire, Priestley, and, in our own time, L. G. Henderson and Joseph Needham, shows how readily men of Science may accept initial teleology. Why, then, are they so reluctant to recognise the causal efficacy of human purpose?” On the other hand, Christianity is fast losing its grip and the intellectual world is thirsting for something more in conformity with the practice of the simple and ennobling rules found in the Gospel of Islam. The theory of organic evolution has been exploded, and before the conflict between the great French zoologist Lamarck, who propounded the first modern theory of transmission of acquired modifications, and Charles Darwin’s *Origin of Species* by natural selection and a belief in animal ancestry ever occurred either to scientist or theologian, the Divine origin of man has been established and if men had been evolving from animals centuries ago

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according to the claims of the biologists, it is not unlikely that we should be able to witness the continuity of the same process during our own time. Above all these conflicting theories and treatises on the origin of man, the belief in an All-Embracing and All-Powerful Creator captivated the mind of man through the impetus and the interpretation given by the Prophet of Allah in the deserts of Arabia. He revolutionised the very bases of man's social and political institutions, and anticipated by centuries, as well as precept in practice, not only Rousseau and Marx, but also the most modern socialist reformer, Lenin himself, in all that was really good in their social and political systems. It is pleasing to read how Leonardo de Vinci expresses a belief in God : " Let bigots talk at leisure and heed them not. The study of nature is well pleasing to God and is akin to prayer. Learning the laws of nature, we magnify the First Inventor, the Designer of the World ; and we learn to love Him, for great love of God results from great knowledge. Who knows little loves little." How the world is moving steadily towards the ideals of Islam may be judged from the following dialogue :—" If this be Islam," asks Goethe, " do we not all live in Islam ? " " Yes," answers Carlyle, " all of us that have any moral life, we all live so."

The Prophet of Islam, Muhammad, has given man his rightful place and crowned him with the title of Vicegerent of Allah, the God of the Universe and the Master of the Day of Requitul. God, as defined in Islam, is the most correct and comprehensive conception. This conception of God transformed a congeries of warring tribes, wicked, vice-steeped and often torn by tribal jealousies, into a nation of angelic piety, saintly veracity and heroic courage, that founded the Muslim Commonwealth—a state unparalleled in history under whose patronage science and learning flourished to the glory of mankind. Long before Western

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Europe ever dreamed of the great charter of liberty, Muhammad visualised the fruition of these virtues and planted the seed of true democracy on the arid zones of the Hedjaz, which seed achieved its sublime growth when we read from history how empires crumbled, yearning for the coming of the right type of democracy as understood and promulgated by the Messenger of Allah. Professor Lake says : " It is a singular fact that, whilst the rest of the world was sunk in serfdom, Islam practised Liberty, Fraternity and Equality. The Great Teacher has beautifully said : ' All God's creatures are His family, and he is the most beloved of God who tries to do most good to God's creatures.' "

Islam—the code of nature, the purifier of the human heart and the source of man's salvation—must deliver its message of hope, so that the regeneration of the world may soon reassert itself. The duty of Musalmans living in all parts of the world is to deliver this Divine Message to men everywhere, in every nook and corner, and faithfully to fulfil the great mission incumbent upon all Muslim devotees. Liberty to exercise one's free will within reasonable bounds is the Muslim's great gift from God. It is God's Will that, with the inter-play of His Divine Attributes, we should find rest and tranquillity in Islam—peace and submission to the Will of Allah.

We who belong to this wonderful confraternity of Islam should hearken to the Holy Qur-án—the Word of God revealed to mankind through His Apostle Muhammad. Our loyalty and devotion should prompt us to carry the Message of Islam, which, in its broadest outline, may be summarised in these words :—Universalism is the keynote of Islam, the Unity of God its sole slogan, the brotherhood of man its cardinal tenet, a will to conquer its refreshing inspiration ; the rest is the creation of theology and not the essentials of Islam. Let us resolve that our

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best legacy to the world is to clear away all misunderstandings and encrustations that dim the glory of the rising sun of Islam, dealing thereby a death-blow to cut-throat competition, and, in its place, ensuring the co-operation, righteousness and piety, which Islam teaches us, with a set of simple rules to follow.

Ah ! make the most of what we yet may spend
Before we, too, into the grave descend.

CORRESPONDENCE

LONDON, W.

THE IMAM,

The Mosque, Woking.

DEAR SIR,

I feel I must write to thank you for the delightful hospitality with which you received me and my friends on Saturday last. We all enjoyed the informative talk you gave us and your answers to our questions. I am certain that the visit to the Mosque was a new experience for most of our party, and they will be assisted, I hope, to a new and more friendly view of Islam as a result of it.

On some future occasion, I hope to have the pleasure of meeting you again. I shall pass on to the Secretary of the World Friendship Club the book you so kindly gave to us, and no doubt he will write to you.

Yours sincerely,

LIONEL ARID, B.A.,

Secretary, East and West Friendship Council.

THE IMAM,

The Mosque, Woking.

DEAR SIR,

VELY, HOLLAND.

I am a Modernist Protestant. My father, my two grand-fathers, too, were ministers ; so religion has my greatest interest, for "Religion after all is the most sacred thing." According to this I have read many books on the greater religions.

CORRESPONDENCE

Now I found in the library of our University your book *The Sources of Christianity*. I read it with interest for I agree with several statements you have made, naturally not with all your conclusions. Nevertheless, I will try to have a copy of it, for you are right in supposing many pagan thoughts and ceremonies in Christianity. Respecting these facts, you will be so kind as to give me some information, I hope.

In your book are noted the books you have published. It is impossible for me to buy them all. So I should like to know which of them refer your principal thoughts on Islam, and on Christianity, and on Religion.

Your quotations from the Holy Qur-án do not agree with the Koran that I have. Can you tell me the reason for this incongruity? There must be an original text? And, if I am not indiscreet, will you perhaps tell me of the aims of the Working Muslim Mission?

Do forgive me, if I am asking too much. We have the same interest in religion, but I am a layman.

Respectfully yours,

C. JOOLING.

THE IMAM,
The Mosque, Woking.

SHAMA, GOLD COAST.

DEAR SIR,

I very recently had the pleasure of reading some back numbers of the *Islamic Review* (1934), lent by a kind friend (Hadji Mohamed Ameen) living at Cape Coast. I am a Christian Methodist of the Wesleyan denomination, but since reading I am beginning to love the Islamic Religion because I find it is simple and straight with no mysterious ways. I am beginning to understand the true way of worshipping God.

Would you be so kind as to forward me a few pages of the Holy Qur-án, and other necessary literature for my uplift, as something of more than ordinary interest has been aroused in me. I sincerely trust that you will not think I am taking a liberty in writing to you this way.

I would greatly appreciate the literature, as I am anxious to learn more about this uplifting religion.

Very faithfully,

THEO A. LOUIS-BELS.

THE ADVENT OF MUHAMMAD FORETOLD

BY MAULVI AFTAB-UD-DIN AHMAD

(Continued from Vol. XXIII p. 278.)

PROPHECIES IN THE JEWISH SCRIPTURES

Next in point of antiquity comes the religion of the Jews. The religious history of the Jews is unique as regards its continuity of record. A civilized nation emerging in a remote antiquity, they still persist in their own tradition and culture. With all the charges of interpolation brought against it, their Scripture succeeds in giving us a connected history of the whole period of their national existence; and herein we find several prophecies concerning the advent of the Holy Prophet Muhammad.

ABRAHAM'S PROPHECIES

The Israelites and the Ishmaelites came of a common progenitor—Abraham. Though the Divine Scripture revealed to Abraham has not come down to us, yet much light is thrown on God's promises to him concerning the future of his sons, Isaac and Ishmael, by the Old Testament in the book of Genesis. The Holy Qur-án also alludes to the same promises when it says: "And when his Lord tried Abraham with certain words, he fulfilled them. He said, 'I will make thee a leader of men.' Abraham said: 'And of my offspring?' 'My covenant does not include the unjust,' said He." ¹ And again in the joint prayer of Abraham and Ishmael: "Our Lord! raise up a Prophet to them from among themselves, who shall recite Thy verses to them, and teach them the Book and wisdom, and purify them." ² The Old Testament records a Divine promise to the same effect, made to Abraham, even before the birth of Isaac and Ishmael. ³

And I will make of thee a great nation, and I will bless thee and make thy name great and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee and in thee shall all families of the earth be blessed. ⁴

The reference is made to Ishmael by name, in the same book of the Genesis (17:20):

¹ 2:124.

² Genesis 12: 2—3.

³ 2:124.

⁴ 2:129.

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And as for Ishmael, I have heard thee : Behold I have blessed him and will make him fruitful, and will multiply him exceedingly : twelve princes shall he beget, and I will make him a great nation.

MOSES' PROPHECIES

The second prophecy announcing the advent of the Holy Prophet Muhammad found utterance through Moses :

I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth.¹

No one of the prophets of Israel, that followed Moses in a long succession down to Jesus, ever claimed to be the prophet promised here—and that for obvious reasons. The successors of Moses, who came simply to fulfil the law of Moses, could not be like unto him. The prophecy was of common knowledge among the Jews, who expected, generation after generation, a Prophet like unto Moses, and this is amply borne out by the conversation that passed between John the Baptist and those who came to ask him “ Who art thou ? ” “ And he confessed—I am not the Christ. And they asked him what then ? Art thou Elias ? And he saith, I am not. Art thou *that Prophet* ? And he answered, No. ” (John 1 : 19—21). This shows clearly enough that the Jews were in expectation of the appearance of three different prophets. Firstly, Elias, who, they thought, was to reappear in person ; secondly, the Christ ; and, thirdly, a Prophet of such universal fame that, in his case, no further specification was thought necessary—“ That Prophet ” was enough to convey who was meant. Such was the household currency which Moses' prophecy concerning a Prophet like unto him had gained among the Jews. So let me repeat, it is quite evident that, just before the appearance of Jesus, the Jews were eagerly looking for three prophets, as foretold in their scriptures—the Christ, Elias in his second advent, and the Prophet “ like unto Moses.” Now, two of these prophecies were fulfilled in the persons of Jesus and John

¹(Deut. 18 : 18.)

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the one claiming to be the Christ, and the other to have been raised in the spirit of Elias, but neither of the two laid any claim to be the Promised Prophet "like unto Moses," nor did any of those who accepted them identify them as such. With Jesus the chain of prophethood among the Israelites came to an end. Thus the prophecy of Deuteronomy regarding a Prophet "like unto Moses" remained unfulfilled so far as the Israelites were concerned. Now, turning to the history of the world, we find that no other prophet except Muhammad (peace be on him), ever claimed to be the Prophet foretold by Moses; and that no other sacred book, but the Holy Qur-án, even so much as hinted at any one as fulfilling the prophecy, and actual facts support the same conclusion. Moses was a law-giver and so was Muhammad (peace be on them). Among the Israelite Prophets who succeeded Moses, no one brought a new law, so the Holy Prophet Muhammad, being the only law-giving Prophet, is thus the only Prophet "like unto Moses." The Holy Qur-án says:

Verily, We have raised a Prophet among you, like unto the Prophet that we sent to Pharaoh.¹

Again it invites the attention of the Jews to the prophecy in Deuteronomy in these words:

A witness from among the Israelites has borne witness of one like him.²

The words of the prophecy, "from among their brethren," throw further light on the fact that the Promised Prophet was to arise, not from among the Israelites themselves, but from among their brethren, the sons of Ishmael.

A third prophecy in equally clear terms is to be found in the same book—Deuteronomy. It says:

The Lord came from Sinai, and rose up from Seir to them; he shined forth from Mount Paran, and he came forth with ten thousands of saints; from his right-hand went a fiery law for them.³

¹ 73 : 15.

² 46 : 10.

³ 33 : 2.
Isairah 21 : 13—15.

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“Coming from Sinai” refers to the appearance of Moses, and “rising up from Seir” to the conquest of Seir by David. Now Paran is admittedly the ancient name for the land of Hedjaz, where arose Muhammad (on whom be peace) from among the descendants of Ishmael. The words “he came forth with ten thousands of saints” point still more unmistakably to the identity of the person to whom they refer. The Holy Prophet Muhammad, of all world-heroes, is the one solitary historical personage whose triumphal entry into Mecca with ten thousand saintly followers is a matter of common knowledge. The Law which he gave to the world is, to this day, known as BAIZA or shining, for it throws full light on all matters pertaining to the religious, moral and social welfare of man; and it is to this that allusion is made in the words “from his right-hand went a fiery law for them.”

ASAIAH'S PROPHECIES

A fourth prophecy specifies the land of the Promised Prophet as Arabia :—

The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companions of Dedanites. Unto him that was thirsty they brought water, the inhabitants of the land of Tima did meet the fugitives with their bread. For they fled away from the swords, from the drawn sword and from the bent bow and from the grievousness of war.

In the first place, the word “Arabia” is itself significant. Then, the mention of one who fled sheds still further light on the meaning of the prophecy. History records but one such flight that has won the importance of a red-letter event—the flight of the Holy Prophet Muhammad from Mecca. It is from this point of time that the Muslim Era commences, for it marked, in fact, the opening of a new chapter in the history of Islam, or rather of the civilization of the world. A yet clearer testimony, however, is contained in the words “he fled from drawn swords.” History confirms that the Holy Prophet

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Muhammad fled from Mecca while his house was surrounded by blood-thirsty enemies with drawn swords ready to fall upon him in a body as soon as he should come out. In vain will you turn the pages of history to find another instance of a flight which resulted in issues so far-reaching and momentous, or of another who escaped for his life through swords. These two acknowledged facts of history, supplemented by a direct mention of the land of Arabia as the birthplace of the Promised Prophet, will furnish well-nigh indisputable presumption, amounting almost to proof that the prophecy refers to the Holy Prophet Muhammad.

PROPHECY IN THE BUDDHIST SCRIPTURES

Next in point of antiquity comes Buddhism. Although this religion started as a movement, reformatory of Hinduism, and although Buddha has since found a place in the Hindu Pantheon, it has become, for all practical purposes, a separate religion, as it runs counter to two very fundamental principles of Hinduism as it stands to-day. It does not regard itself a national cult belonging exclusively to the Aryan Hindu race nor does it countenance the caste system, which is the mainstay of that much philosophised cult. It is remarkable that a product of the Indian soil, Buddhism, is conspicuous by its absence in that country and is professed and upheld at the moment by races other than Hindu, and, curiously enough, this mostly by the people of the Mongolian stock.

Buddha, the founder of this religion, was a Hindu, living some five hundred years before Jesus. Although he is regarded almost as an Incarnation of God, it is interesting to note that he does not arrogate an exclusive Buddhahood for himself. He claims to be the last of a series of Buddhas, seven in number, and, according to some authorities, even twenty-four. We are told on the authority of T. W. Rhys Davids that "the earliest and the shortest list of these Buddhas may reach back nearly,

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if not quite, to the time of the Buddha.” It is clear from this that Buddha really claimed to be one of the many Buddhas that had appeared before him ; and this is in perfect harmony with the implications of the Qur-*anic* verse which says that there has not been a people but a Warner has gone among them. India is an ancient land of civilization and needed, indeed, a series of “ Buddhas ” in the long course of its history. We are told that the *Buddha Vainasa* or “ History of the Buddhas ” gives the names of the twenty-four Buddhas, and that the Pali Commentary on the *Jatakas* gives certain details regarding each of the twenty-four. It is quite clear from this that the term “ Buddha ” is not a personal name, but only an appellation, having the same sense as the Arabic and Hebrew word *Nabi*. The personal name of the sage was Gautama, and he was, according to his own statement, the last of a series of Buddhas. But apart from the Buddhas of the past, Gautama Buddha also spoke of a Buddha that would follow him and whose name would be Metteyya. As a matter of fact, Buddha Gautama holds the same position in the religious history of the Hindu race as Jesus did in that of the Jews. He was the last of the *national* prophets of India ; he was born at a time when the Indian nation, along with other nations of the world, was feeling an inner urge for an international religion ; his teachings, like those of Jesus, must therefore have contained a strong and unprecedented international leaven. Or else, being a reformative movement of the exclusively national religion of Hinduism, it could not have found the congenial response which it did in foreign people. It is necessary to bear in mind, in this connection, that although Buddhism had its glorious days also in India, even here it was more popular among the non-Aryans and the down-trodden than among the high-bred Aryans. In every respect, therefore, Buddhism may be said to have played the same part in the history of Hinduism as did Christianity

with regard to Judaism, and the reason is obvious. Each of them emerged in its respective community, when that community was at the end of its exclusive national existence and entering upon a period of international existence.

Seeing all this, a Muslim is tempted to expect to find some sort of prophecy recorded in Buddhist Scriptures as to the advent of the great World-Prophet, whose way he had come, so to say, to prepare, like the prophecies of Jesus concerning the Comforter in the Gospel of John, which we are going to discuss in the next chapter. And he is, indeed, reassured in this hope, on learning that *Digha Nikaya*, one of the oldest documents of Buddhist doctrines, mentions the name of the *Buddha of the Future*, who, when the religion of Gautama shall have been forgotten, will again reveal the path to men. His name is given, as already mentioned, as *Metteyya* (Sanskrit—*Maitreya*) Buddha, or the Buddha of kindness or benevolence. A Muslim is at once reminded of a verse in the Holy Qur-án regarding the Holy Prophet Muhammad :

And We have not sent you but as a Mercy to (all) the nations.¹

The personal name of *Maitreya* is said to be ("Aijita"), meaning "unconquerable." To a Muslim the name is suggestive of another aspect of the Prophet Muhammad's appearance, which is described in the Qur-án in its following verse :—

He it is Who sent His Apostle with the guidance and the True Religion, that he may make it overcome the religions, all of them, though the polytheists may be averse.²

It should be remembered that this doctrine of *Maitreya* Buddha forms part of the *Hinayana*, or Little Vehicle system of Buddhism, which is the old and orthodox school of thought based on the teachings of the Pitakas, as distinguished from the later school called the *Mahayana* or the Great Vehicle.

¹ The Holy Qur-án, 21 : 107.

² *Ibid*, 61 : 9.

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A closer study of the Buddhist Scriptures may lead to the discovery of clearer statements on the subject but those that have been discussed here are clear enough for our purpose.

PROPHECIES OF JESUS IN THE CHRISTIAN TESTAMENT

There are also prophecies by other Israelite Prophets, such as David, Solomon, Habakkuk, Haggai and others, but for the sake of brevity we will refer to only one, by the last of the Israelite prophets, that is to say, by Jesus,—the founder of Christianity—the last of the great religions before Islam—which runs :—

If ye love me, keep my commands. And I will pray to the Father and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of Truth.¹

Again :

But the Comforter, which is the Holy Ghost whom the Father will send in my name, shall teach all things.²

And again :

Nevertheless, I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.³

Yet again :

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you unto all truths.⁴

All these prophetic words clearly predict the advent of another prophet after Jesus. The terms of the prophecy do not warrant the conclusion that they are applicable to the Holy Ghost. “ If I go not away, the Comforter will not come unto you ” are plain words and unambiguous. The New Testament says that John was filled with the Holy Ghost even before he was born, and speaks of Jesus himself as receiving the Holy Ghost in the form of a dove. Thus, the Holy Ghost was wont to visit men before Jesus as well as in his own time. To what, then, is the reference in the words, “ If I go not away, the Comforter will not come unto you ? ” Surely not to the Holy Ghost ; for

¹ John 14 : 15—17.

² *Ibid.* 14 : 26.

³ *Ibid.* 16 : 17.

⁴ *Ibid.* 16 : 12-13.

it would be sacrilege to assume for a moment that Jesus was without the Holy Ghost ; and genuine reverence for Jesus demands that we should recognize even his disciples purified as they were at the hands of their great Master as having been pure enough to merit the companionship of the Holy Ghost. The Holy Qur-án, at least credits the companions of the Holy Prophet Muhammad with such company in clear terms :

And He aided them with the Holy Spirit from Himself.¹

The words " Holy Ghost " in the prophecy, if they be not an interpolation, are intended to signify that the Promised One would have such an inseparable union with the Holy Ghost that his advent might be taken, metaphorically of course, as the coming of the Holy Ghost himself. There are other words, too, in the prophecy which are solely applicable to the Prophet Muhammad, and the characteristic features set forth therein are, one and all, to be found in him. " THAT HE MAY ABIDE WITH YOU FOR EVER " indicates that there would be no prophet after the Promised One, and this is precisely what the Holy Qur-án says of Muhammad : " The last of the Prophets." ² Again, " He shall teach you all things," says the prophecy, and the Holy Qur-án telling of the dispensation of the Prophet Muhammad replies : " This day I have made perfect for you your religion." ³ The Promised One is called the " Spirit of Truth" in the prophecy, to which the Holy Qur-án responds in the words : " Say, the Truth has come and falsehood has vanished." ⁴

The word translated " Comforter " in the English versions of the Bible has given rise to considerable controversy between Christian and Muslim theologians. The word in the Greek version is " Paraclete." The Muslims contend that it is a deliberate interpolation made by the Christians to set aside the claims of Muhammad, and that the original word was " periclyte," which

¹ 58 : 22.

² 33 : 40,

³ 5 : 3.

⁴ 17 : 18.

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word, they argue, is still to be found in the Gospel of Barnabas (who is unjustly denounced by Christian theologians as a renegade to Islam) and has the meaning of "Much praised," as has the word "Muhammad" in Arabic. But, even admitting for the sake of argument that "paraclete" is correct, its translation "comforter," they say, is not correct, and they argue thus:—

Jesus, born of Jewish parents, having lived and moved always among the Jews and preached to the Jews, must have imparted his lessons in Hebrew, the language of the Jewish people. His favourite disciples were simple fishermen, not well-versed in foreign languages. The sole object set before himself was that of reforming the Jewish people. The Jews accused him of plagiarism; for he quoted so often from old Jewish writings—all of which facts go to show that Jesus instructed his people through the medium of their own language, that is to say, in Hebrew.

The Greek word "Paraclete" must, therefore, owe its origin to the Hebrew language. The word was obviously used as a proper noun to indicate, as we shall later on show, the person whose advent was foretold. It is not reasonable to suppose that the present Greek form thereof was adopted as equivalent, in respect of meaning, to the original word uttered by Jesus in Hebrew. In all probability the very word must have been retained in the Greek version as well, with such phonetic adjustments as would be alterable to fit in with the Greek form of pronunciation. It is thus irrelevant to argue that in Greek the word "Paraclete" means "Comforter," or this or that, seeing that such meaning is applicable neither to Muhammad nor to Ahmad, the two names of the Holy Prophet of Arabia. We must be obviously on the wrong track if the Greek sense of the word is taken into consideration, for it was not with reference to its connotation but rather its phonetic adjustability that the word was im-

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ported into the Greek text ; and this should be our guiding principle in hunting down the origin of the word in Hebrew.

Hebrew being, unfortunately, a language long since dead and buried, we can only resort to its living representative, that is Arabic, if we are to arrive at any clue. Experts on Philology are at one on the point that, of all the members of the Semitic family of languages, Arabic alone is such as can throw light upon doubtful issues that may arise in connection with the rest. Arabic, moreover, has significant characteristic of its own ; for an Arabic word, in its etymological sense, points always to the purpose with which the word was coined. Corresponding to the Greek "Paraclete" we have the word "Farqaleet" which it closely resembles. Let us, therefore, consider whether or not the original Hebrew word was "Farqaleet"; for it is not infrequently the case that we come upon words common to both of these sister tongues. We have ample grounds for so supposing, both in the etymological sense of the word and also when we counter the characteristics and functions of the Promised One.

The word "Farqaleet" is composed of two parts, "fariq" and "leet"; "fariq" signifying "one that discriminates something"; and "leet" standing for "satan or falsehood." "Farqaleet," therefore, must indicate "one that discriminates falsehood." Now, turning to the words of the prophecy we find that the "Paraclete" is also spoken of as the "Spirit of Truth"; and what else can discriminate falsehood but the "Spirit of Truth"? "Farqaleet" and the "Spirit of Truth" are, therefore, synonymous, and "Paraclete" being no other than "Farqaleet" cannot carry the Greek sense of "Comforter," but the sense conveyed in its original form, that is to say "one that discriminates between truth and falsehood."

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

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

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

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

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

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

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

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

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in 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 at 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 Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

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

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

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

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

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

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

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

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